This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

NYPL RESEARCH LIBRARIES
3 3433 06828903 6

ANNEX

THE

MISSIONARY HERALD,

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions,

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1853.

VOL. XLIX.

BOSTON:
PRESS OF T. R. MARVIN, 42 CONGRESS STREET.
1853.

THE NEW YORK
PUBLIC LIBRARY

ASTOR, LENOX AND
TILDEN FOUNDATIONS
R L

Published at the expense of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS; and all the profits devoted to the promotion of the missionary cause.

INDEX

TO THE PRINCIPAL MATTERS CONTAINED IN THIS VOLUME.

Abeih station, 4, 131, 365; seminary, 5, 131; station report, 131; church, 131, 365.
Abenaquis, mission to, 13.
Adabazar—see Constantinople.
Adana—see Aintab.
Adiaman—see Aintab.
Adrianople—see Constantinople.
Africa, South, mission in—see Zulus; discoveries in, 146, 151.
Africa, West, mission in—see Gaboon.
Ahmednuggur mission, 6, 25, 90, 123, 172-4, 236-9, 283, 284; annual survey, 6; Mr. and Mrs. Burgess at Satara, 6; churches, 6, 174; schools, 6, 173; tours, 6, 26; deism, 25; congregation, 26; arrival of Mr. and Mrs. Ballantine, 90; restoration of Daood, 124, 174; station report, 172; inquirers, 172; Wudaley, 173; Newasse, 173; Dedgaum, 173; cession by the Nizam to the English, 283; embarkation of Mr. and Mrs. Barker, 284. See Bhingar and Seroor.
Aintab station, 4, 19-21, 44-7, 79-80, 132-6, 156, 177, 186, 200-2, 234-5, 270-2, 318, 365, 383-5, 389; help needed, 4, 186-7; Marash, 19-21, 134-6, 272, 383-4; Zeitoon, 45; Kessab, 45, 132, 177, 200, 234, 271; Adiaman, 45, 135, 272; Adana, 45, 132, 177, 186, 201, 271, 384; the church, 46, 134; inquirers, 46; Killis, 79-80, 271, 383; journal of Mr Schneider, 132; Birejik, 132, 271; Pastor Simon's visit, 132; church extension, 133; arrival of Mr. and Mrs. Nutting, 156, 383; arrival of Dr. and Mrs. Pratt, 186; Tarsus, 201; Mr. Crane's departure, 235; station report, 270; Oorfa, 272, 318, 383; Severek, 318, 385, poverty of the people, 365; quarantine abolished, 383; Mrs. Schneider's return, 389.
Aleppo station, 4.
American Baptist Missionary Union, 213, 246.
American Board, survey of its missions, 1-13; financial prospects of, 91; Missionary Rooms in New York, 157; meetings in behalf of, 220; annual meeting, 318, 321-49; next meeting, 349.
American Lutheran missions, 316.
American missions, origin of, 143.
Amoy mission, 8, 65, 161, 349-53; annual survey, 8; the church, 8, 66, 161-2, 349-50, 352; the rebellion, 65; cases of interest, 66-7, 349-50; help needed, 67; the evangelist U, 161, 351; Chiang-chiu, 162, 350-2; missionary spirit in the church, 350; an out-station attempted, 350; insurrection at Amoy, 352-3.
Annual survey of missions, 1-13.
Arabkir, 357, 381-2, 383,—and see Erzroom.
Arcot—see Madras.
Armstrong, Dr. William J., memoir of, 185.
Armenian proper names, orthography of, 125.
Armenians, mission to, 4, 18-21, 28-9, 44-52, 60, 79-80, 90, 101-9, 122-3, 132-7, 156, 175-8, 186, 201-2, 218, 233-5, 257-72, 317-8, 326, 357-60, 364-5, 381-4, 389; annual survey, 4; progress of the reformation, 4, 101; the press, 4; new stations, 4, 257, 262; churches, 4, 123, 186; churches organized, 4, 123; appeals for help, 101-2, 257, 381; tour of Hohannes, 101; reinforcements, 60, 122, 124, 284, 389; statistics, 186; annual meeting, 257; political troubles, 257; location of missionaries, 257; station reports, 257-72; report on, 326; letter from native pastors, 357. See also Aintab, Constantinople, Erzroom, Marsovan, Smyrna, Trebizond.
Ascension Island—see Micronesia.
Assyria, mission to, 5, 52-3, 108-11, 137-9, 156, 202-7, 235, 250, 272-5, 326, 356, 389; annual survey, 5; station reports, 137-9; arrival of Messrs. Marsh and Walker at Smyrna, 156; report on, 326. See also Diarbekir and Mosul.
Associate Reformed missions, 282.

Baghchejùk—see Constantinople.
Baptist Free Mission Society, 317.
Baptist, General, Missionary Society, 316.
Baptist Missionary Union, 213, 246.
Baptist (Southern) Missions, 245.
Batticotta—see Ceylon.
Bebek—see Constantinople.
Beirût station, 4, 156, 283; church, 5, 131, 194, 283; the press, 5, 195; persecution at Kefr Shima, 156; station report, 193; female boarding school, 193; out-stations, 194; Dr. DeForest's tour, 232.
Beneficiaries in mission schools, 138.
Bennington—see Choctaws.
B'hamdun—see Syria.
Bhingar station, 6, 236; Mr. Munger's tours, 236-9; the Gonds, 237-9.
Bibliographical notices, 182-6, 361.
Birejik—see Aintab.
Boers in South Africa, aggressions of, 120, 151.
Bombay mission, 6, 23-5, 58, 250, 327; annual survey, 6; Satara mission formed, 6; death of Mrs. Fairbank, 6, 23, 24; Scriptures in Mahratta, 6; Dnyanodoya, 6, 24, 25, 58; the church, 6; schools, 6; death of a Hindoo girl, 24; public discussions, 24, 58; infidelity, 24; native missionary society, 25; opening of a railway, 250; report on, 327.
Borneo mission, 8; annual survey, 8.
Broosa—see Constantinople.

Canton mission, 8, 68, 153-4, 162, 243, 252; annual survey, 8; changes, 8; the press, 8, 69; mission letter, 68; want of success, 68; conceit

of literary men, 68; labors of the year, 68; schools, 68; arrival of Mr. and Mrs. Brewster, 153; rebellion, 153, 243, 284; opium trade, 154; emigration from China, 154; death of Mr. Brewster, 162; arrival of Mr. and Mrs. Bridgman at Canton and Shanghai, 252, 284.
Ceserea, 4, 101, 265, 381–2.
Ceylon mission, 8, 59–60, 71–5, 124, 163, 187, 252, 276, 292–301, 317, 327; annual survey, 8; changes, 8, 292; churches, 8, 60, 293, 297, 300, 301; benevolence, 8, 295; temperance, 8, 71–3, 296, 298; schools, 8, 60, 74, 294–5, 297, 298; dispensary, 8, 124, 296; Oodooville boarding school, 59, 163–5, 295, 298–9; Batticotta seminary, 59, 163, 187–8, 295, 317; Panditeripo, 59; simultaneous meeting, 59; preaching in the villages, 60, 74–5, 293–4, 298, 299; journal of Mr. Poor, 71; Valany, 72; chapel building, 73, 294; Batticotta, 74; Gregorie at Cholipoorem, 165–7; Messrs. W. W. Scudder and Lord, 29, 252; Mr. Poor's system of visitation, 276–8; annual report, 292; native helpers, 292, 298, 300; preaching, 293–4; the press, 296; Morning Star, 297, 355; signs of progress, 297, 300; Chavagacherry, 297; Oodooville, 299; a sad history, 300; report on, 327.
Chavagacherry—see Ceylon.
Cherokees, mission to, 11, 26, 220, 309–10, 329, 340–2, 365, 388; annual survey, 10; changes, 10, 26; churches, 10, 309–10; schools, 10, 309–10; the press, 10; benevolence, 10, 310, 388; death of Major Lowrey, 26; Fairfield, 220, 310; station reports, 309; help wanted, 309–10, 388; Dwight, 309; Lee's Creek, 309; temperance, 310, 388; Park Hill, 310; Honey Creek, 310; report on, 329; the Cherokees increasing, 340, and may be preserved, 340–2; reinforcement, 365; prospect, 388.
Chinese Evangelical Society, 217.
Choctaws, mission to, 11, 27, 80, 91, 124, 178, 244, 305–9, 340–2, 388; annual survey, 10; the churches, 11, 80, 124, 305–9, 388; schools, 11, 305–9; Good Water high school, 11, 27, 307; temperance, 11, 91, 307–9; changes, 11; native assistants, 81, 306; Good Land, 124, 308; death of Mr. Wright, 178, 244, 306; station reports, 305–9; Stockbridge, 305; Wheelock, 306; benevolence, 306–9; Norwalk, 306; Pine Ridge, 306; the mission a blessing to the army, 307; Good Water, 307; advance in civilization, 308; Bennington, 308; Mount Pleasant, 308–9; Lenox, 309; report on, 329; the Choctaws increasing, 340, and may be preserved, 340–2; reinforcement, 365; statistical table, 388.
Cholipoorem—see Ceylon.
Church Missionary Society, 249.
Constantinople station, 4, 18–9, 28, 47, 90, 102, 123, 176, 233, 258–65, 317, 364, 381–3, 389; Bebek seminary, 4, 233, 261, 364, 382; girls' boarding school, 4, 259, 262, 364; churches, 4, 102; new churches, 4; persecution at Demirdesh, 18, 28, 47; Greeks, 18, 28, 47, 90, 265; letter from Demirdesh, 123; Pastor Hohannes, 101–2, 263, 264; day of fasting, 102; inquirers, 102; Adrianople, 123, 187, 264; Rodosto, 4, 123, 176, 265; station report, 258; deaths, 258; general results, 258; Pera, 258; death of Senakerim, 259; Hass-keuy, 259; Koom-kapoo, 259; Samatia, 260; Orta-keuy, 261; prospect in the capital, 262; Nicomedia, 186, 263, 365; Adabazar, 186, 263; Broosa, 186, 264; Yuzgat, 186, 265; persecution, 317; Baghchejük, 364; Mr. and Mrs. Goodell's return, 389.

Dakotas, mission to, 12, 97, 180, 212, 311, 329; annual survey, 12; changes, 12; treaties modified, 12; the churches, 12, 311; schools, 12, 212, 311; Lac-qui-parle, 12, 99, 212, 311; Dakota Lexicon, 12; Yellow Medicine, 12, 97–100, 180, 311; Kaposia abandoned, 97; trials of Dr. Williamson and family, 97–100, 180; converted young Indians, 212; station reports, 311; Red Wing, 311; Prairieville, 311; report on, 329.
Demirdesh—see Constantinople.
Departure of missionaries, 29, 60, 124, 220, 284, 365, 390.
Diarbekir station, 5, 50, 108, 137, 156, 202, 235, 272, 356, 365, 382; original movement, 50; return of Mr. and Mrs. Dunmore from Erzroom, 108; Hinee, 108, 273; persecution, 108–9, 202, 235; station reports, 137, 272; progress, 137, 202, 236, 272; difficulties, 137; school, 138, 203, 272; Mr. and Mrs. Walker, 156, 202, 235; an inquirer, 203; Mr. Walker at Diarbekir, 235; Christian population, 272; help needed, 273, 356; protection obtained, 356; Moslem hearers, 356; Kutturbul, 357; physician called for, 365; Mr. Dunmore at Arabkir, 382.
Divrik, 105, 267.
Donations, 29, 60, 92, 125, 157, 189, 220, 253, 284, 318, 366, 390.
Dwight—see Cherokees.

Embarkation of missionaries—see Departure of missionaries.
Episcopal missions, 245.
Erzroom station, 4, 50–2, 106–8, 175–6, 268–70; help needed, 4, 50–2, 268–70; Arabkir, 4, 50, 51, 101, 269; success at Erzroom, 50, 108, 268; survey of the field, 50–2; Erzingan, 50; Egin, 51, 270; Geghi, 51, 107, 269; Van, 52; Khanoos, 106, 269; persecution, 106–8, 175; defection, 108, 269; station report, 268.

Fairfield—see Cherokees.
Fuh-chau mission, 9, 252, 292, 317; annual survey, 9; schools, 9, 292; arrival of Mr. and Mrs. Hartwell, 252, 317; abatement of prejudice, 292; labors interrupted by the rebellion, 317.

Gaboon mission, 2, 13–8, 29, 58, 225–7, 325; annual survey, 2; the church, 2, 227; the Pangwes, 2, 14–8, 226–7; the press, 2, 227; Mr. Preston's journal, 13–8; Nĕngenĕnge, 13, 14, 226; Bakĕlĕs, 14–6, 226; Shikanis, 14, 15; killing elephants, 15; death of Mr. and Mrs. Porter, 29, 58, 226; annual report, 225–7; Konig Island, 225; Baraka, 225; schools, 225–7; Olandebĕnh, 226; Romanism, 227; explorations, 227; report on, 365.
Gawar station, 5, 21, 77, 111–4, 139, 175, 187, 218, 249, 302–4, 365, 389; persecution, 5, 21–2; Lieut. Col. Williams, 5, 21–2, 139, 175, 218; the Pasha of Van, 21–2; discharge of five Nestorians, 21–2; Deacon Tamo in prison, 21–2, 77, 79, 113, 139, 175, 187, 218, 249, 389; Mar Shimon, 23, 112; Kamil Pasha, 77, 79; Mr. and Mrs. Crane, 78; plans for the winter, 78; treatment in the villages, 140–1, 389; Priest Dunkha, 140; protection of Turkish soldiers, 141; school, 175; the winter, 187; visit to Ishtazin, 303–4; physician called for, 365; protection promised, 389; Kûrdish chiefs, 389.
Goodell's Thirty Years in the East, 184.
Good Land—see Choctaws.
Good Water—see Choctaws.
Gossner's Missionary Society, 118.
Grant, Dr, Laurie's Life of, 182.
Greece, mission to, 3, 325; annual survey, 3; prosecution of Mr. King, 3; report on, 325.

Hasbeiya, 5, 58, 197; political troubles, 58, 197; report from, 197; John Wortabet, 197; Rashaiet el Fukhar, 197; Ibel, 197; the church, 198; progress, 198; journal of J. Wortabet, 198–200.

Haus-keuy—see Constantinople.
Health of missionaries in India, 301.
Hilo—see Sandwich Islands.
Honey Creek—see Cherokees.

Ifumi—see Zulus.
Indian Territory, 340–2.
Indians, preservation of, 338–42.
India, health of missionaries in, 301.
India, missions in, 122.
Isidumbini—see Zulus.

Jews, mission to, 3, 122, 365; annual survey, 3; death of Mrs. Morgan, 3; collision between the Jews and Greeks at Salonica, 122; report on, 325.
Judson's Life noticed, 361.

Kauai—see Sandwich Islands.
Kessab—see Aintab.
Kharpoot, 51, 357.
Killis—see Aintab.
Kolapoor mission, 156; mission commenced, 156; the Political Superintendent, 156; Kolapoor described, 156.
Koom-Kapoo—see Constantinople.

Laurie's Life of Grant, 184.
Lee's Creek—see Cherokees.
Lenox—see Choctaws.
London Missionary Society, 120, 151, 215; stations destroyed in South Africa, 120, 151.

Madras mission 6, 27, 58, 69–71, 114, 154, 211, 239–41, 301, 353; annual survey, 6; death of Mrs. Winslow, 6; other changes, 7; the church, 7, 28, 59, 240, 353; schools, 7, 59, 114–6, 154, 353; simultaneous meeting, 27; reminiscences, 28; population of Madras, 58, 211; Hindooism in danger, 58, 211; Dr. Scudder's preaching, 69; fears of the Hindoos, 69–70; a wife restored, 70; hope for India, 71; report of the mission, 154; Thuggism, 211; Suttee, 211; baptism of a brahmin at Arcot, 239; a medical student, 241; health of missionaries in India, 301; hook-swinging, 301; memorials to government, 354.
Madura mission, 7, 28, 53–7, 58, 124, 154–6, 167–72, 219–20, 241–2, 275, 283, 354–6, 390; annual survey, 7; churches, 7, 54, 58, 155–6, 167, 220, 242; village congregations, 7, 53, 155–6, 168, 219, 241–2, 275, 283–4, 354–6; schools, 7, 167, 241; seminary at Pasumalie, 7, 167, 220; dispensary, 7, 169; simultaneous meeting, 28; benevolence, 28, 276; native helpers, 28, 155, 169; Pulney congregation, 53–5, 154–5, 283–4; help needed, 55–7, 58, 169; Tirumungalum, 56, 219, 354; Sivagunga, 124, 169; Mandahasalie, 124, 155, 168–9, 219; obstacles to keeping the Sabbath, 155; annual report, 167; Madura East, 169, 220, 241; oppression of the Shanars, 170; worship of Mrs. Todd, 171; census of Madura collectorate, 220; Corselpurtty, 242; movement among the Pullers, 275; Mr. Winfred, 28, 276; embarkation of Messrs. Tracy and Little, 389.
Mandahasalie—see Madura.
Marash—see Aintab.
Marsovan station, 4, 28, 47–9, 103–5, 123, 266–7; death of Mr. Sutphen, 29, 47–9, 266; persecution, 103–4; progress in other places, 104–5, 123, 186, 266; station report, 266; progress at Marsovan, 266.
Micronesia mission, 9, 81–90, 117, 329, 365, 372, 379–81; annual survey, 9; origin of the mission, 9, 10, 372; voyage of exploration, 81–90; Kingsmill Islands, 81–3; Strong's Island, 83–7; the King, 84–7; station at Strong's Island, 85–6; Ascension Island, 87–90; station at Ascension Island, 88–90; reinforcement needed, 90, 117; the Nanakin at Ascension Island, 117, 379; Christian marriage, 117; report on, 329; physician called for, 365; journal of Dr. Gulick, 379–81; war, 380; explorations, 380; kindness of sea-captains, 380–1; a bethel, 381; visits from ships, 381.
Methodist North Missionary Society, 247.
Methodist South Missionary Society, 122.
Molokai—see Sandwich Islands.
Moravian missions, 147.
Mosul station, 5, 52, 109, 138, 156, 203–7, 250, 273–5, 389; oppression, 5, 138, 205; church, 5, 53; the school, 5, 138, 139, 274; visit of a Syrian, 52; heat, 53, 138, 274, 389; Dr. Lobdell's visit to the Yezidees, 109–11; station report, 138; health, 138; unpropitious events, 138; encouragement, 139, 203; dispensary, 139, 206, 274; arrival of Mr. and Mrs. Marsh, 156, 250, 273; the gospel preached to Moslems, 203, 206; persecution at Tel Keif, 204–5, 274; Mr. Marsh's descent of the Tigris, 273–4; Romanists, 275; political disquiet, 389.
Mount Pleasant—see Choctaws.

Nestorians, mission to, 5, 21, 75–9, 111–4, 139–43, 175, 187, 207, 218, 249, 302–4, 327, 389; annual survey, 5; British protection, 5; schools, 5, 142, 302; Mr. Stocking at Gavalan, 75; Mar Yohannan, 76; cholera, 76, 250, 303; donation of Khodadad Khan and his wife, 76; enlistment of Nestorians, 76, 114, 141; the Romanists, 114; new translation of the Bible, 114, 142, 208; oppression of the Nestorians, 141; Mar Yoosuph, 142; male seminary, 142, 207, 302; female seminary, 142, 302; Jewish convert, 142, 208, 309; revival, 207; Seir, 207; a reformed wedding, 208; Saints' Rest, 209; opposition of the Vizier Nizam, 250; judgments, 302–3; report on, 327. See Gawar also.
Nicomedia—see Constantinople.
Norwalk—see Choctaws.

Ojibwas, mission to, 12, 311, 330; annual survey, 12; removal of Indians, 12; Crow Wing, 12, 311; station reports, 311; La Pointe abandoned, 311; Bad River, 311; temperance, 311–2; paganism waning, 311; a Christian's death, 312; report on, 330.
Oodooville—see Ceylon.
Oorfa—see Aintab.
Operative Jewish Converts' Society, 278.
Oregon Indians, mission to suspended, 10.
Oroomiah—see Nestorians.
Orta-keuy—see Constantinople.

Panditeripo—see Ceylon.
Park Hill—see Cherokees.
Paris Missionary Society, 247.
Physicians needed as missionaries, 365.
Pine Ridge—see Choctaws.
Presbyterian missions, 181, 281.

Read's Memoir of Dr. Armstrong, 185.
Rhenish Missionary Society, 151.
Rodosto—see Constantinople.

Salonica—see Jews.
Samatia—see Constantinople.
Sandwich Islands mission, 10, 27, 57, 129, 188, 252, 284, 289, 328, 334, 369–79; annual survey, 10; schools, 10, 290–1, 373, 377; liberality, 10, 130, 188, 253, 284, 290, 376–7, 378; change of plan, 10; 28–30, 369; the churches, 10, 57, 129–30, 252, 371–2; reflex influence of the Micronesia mission, 10, 188, 372; David Malo ordained, 27; revivals, 57, 130, 188, 252, 292, 376; Hilo, 57, 289–92, 377, 378; Romanism, 57, 291, 370; Waimea, 129;

defection, 129; Waialua, 188; Kekela, 81, 188, 284, 372–5; Kauai, 252; the small-pox, 284, 376, 377, 378, 379; Marquesas mission commenced, 284, 373–5, 378; progress in civilization, 289, 377; public celebrations, 289–91; temperance, 290–1; report on, 328; special report on, 334–8; general letter, 369; what God hath wrought, 369; children of the missionaries, 369–70; past annual meetings, 370; health, 370, (and see small-pox;) Mormonism, 371; the government, 371; native preachers, 373; Sabbath whaling, 374; South Kona, 375–71.
Satara mission, 6, 156, 209–11, 218–9, 251, 284; annual survey, 6; formation of, 6; the church, 6, 156; schools, 6, 156, 218; Krishna Row, 156, 210; inquirers, 156; services in the chapel, 209–10; discussion, 210; Mrs. Graves's school, 219; death of Mrs. Burgess, 219. 251–2; embarkation of Mr. and Mrs. Barker, 284.
Schoolcraft's work on the Indians, 182.
Scotch Established Church missions, 279.
Scotch Free Church missions, 147, 281.
Senecas, mission to, 12, 157, 313–5, 330; annual survey, 12; advance in civilization, 12, 157, 313; Cattaraugus, 12, 157, 313; Alleghany, 12, 314; the churches, 12, 157, 314–5; benevolence, 12, 314; schools, 13, 313–5; Seneca hymn books, 13; changes, 13; station reports, 313–5; the press, 314; report on, 330.
Seroor, 6, 174; station report, 174; inquirers, 174; the church, 174; tours, 174; Ramchundra, 174.
Severek—see Aintab.
Shanghai, Mr. and Mrs. Bridgman at, 284.
Sidon station, 4, 58, 195, 232; interest at Sidon, 58, 232; annual report, 195; persecution, 196; Tyre, 232.
Sivas, 4, 50, 105, 267, 357.
Sivagunga—see Madura.
Smyrna station, 4, 123, 272; church organized, 123; station report, 272; Thyatira, 272; Magnesia, 272.
South Kona—see Sandwich Islands.
Stockbridge—see Choctaws.
Strong's Island—see Micronesia.
Swedish Missionary Society, 118, 315.
Syria mission, 4, 58, 100, 123, 131–2, 156, 193–200, 218, 232, 283, 304, 326, 365; annual survey, 4; churches, 5, 131, 194, 198, 283; schools, 5, 193; political disquiet, 58; arrival of Mr. and Mrs. Benton, 156; arrival of Mr. and Mrs. Bird and Miss Cheney, 218; interest in the mountains, 232; Tyre, 232; Mr. Benton at B'hamdun, 304; report on, 326. See also Abeih, Beirût, Hasbeiya, Sidon, Tripoli.
Table Mountain—see Zulus.
Tarsus—see Aintab.
Tirumungalum—see Madura.
Tocat, 4, 105, 123, 186, 266, 357.
Trebizond station, 4, 105–6, 136–7, 218, 267, 359–60; prospect at Trebizond, 105, 137, 218, 359; prospect in other places, 106; the church, 136, 218, 267, 359; days of fasting, 136, 267; station report, 267; deliverance from persecution, 359.
Tripoli station, 4, 100, 123, 283; Mr. Wilson's visit to Homs, 100; progress, 123; tour of Mr. Foot, 283; Maronites, 283.
Turkish proper names, orthography of, 125.
Tuscaroras, mission to, 13, 157, 314, 330; annual survey, 13; the church, 13, 157, 314; general progress, 13, 314; schools, 157, 314; boarding school, 157, 314; annual report, 314; benevolence, 314; temperance, 314; report on, 330.

Umlazi—see Zulus.
Umsunduzi—see Zulus.
Umtwalumi—see Zulus.
Umvoti—see Zulus.
United Presbyterian missions, 278, 314.

Waialua—see Sandwich Islands.
Waimea—see Sandwich Islands.
Wayland's Life of Judson, 361.
Wesleyan Missionary Society, 119, 249.
Wheelock—see Choctaws.

Zeitoon—see Aintab.
Zulus, mission to, 3, 33–44, 116, 156, 227–32, 325, 385–8, 389–90; annual survey, 3; churches, 3, 36, 37, 40–2, 157, 231, 386–8, 389–90; schools, 3, 231, 386, 387; the press, 3, 386; opposition, 3, 33, 35, 33–40, 116; policy of the government, 33, 36; Umtwalumi, 33, 43; depravity, 34, 36; Table Mountain, 34; rain-maker, 34; annual report, 35–7; Dr. Adams, 35, 42; statistics, 37; station reports, 37–44, 387–8; Umsunduzi, 37, 44, 116, 387; native creed, 39; encouragement, 41; Umvoti, 41, 156, 231; Isidumbini, 42, 227, 387; Umlazi, 42, 230; Ifumi, 43, 387–8; ignorance, 227; superstition, 227–8; perils of missionaries, 229–30; Romanism, 230; Natal, 230–1; report on, 325; mission letter, 385; new chapels, 385; native helpers, 386; annual meeting for 1853, 386–7.

INDEX TO NAMES OF PERSONS.

The following Index contains the Names of the Missionaries and Assistant Missionaries whose communications are inserted in this volume, and those about whom information is given.

Abraham, Andrew, 3.
Abraham, Mrs., 3.
Adams, Moses N., 11, 99.
Adams, Mrs., 11.
Adams, Newton, 3, 35, 42, 230.
Adams, Mrs., 3, 42, 386.
Agnew, Miss Eliza, 7.
Aiken, Miss L. M., 365.
Alexander, W. P., 10, 27.
Alexander, Mrs., 10.
Allen, D. O., 6.
Andrews, C. B., 9.
Andrews, Mrs., 9.
Arms, Miss Maria P., 10, 11, 308.
Backus, Miss Elizabeth, 10, 11.
Bailey, Edward, 10.
Bailey, Mrs., 10.
Baldwin, Caleb C., 9.
Baldwin, Mrs., 9.
Baldwin, Dwight, 9, 27, 379.
Baldwin, Mrs., 9.
Ball, Dyer, 8, 68.
Ball, Mrs., 8.
Ball, J. N., 257, 284, 389.
Ball, Mrs., 284, 389.
Ballantine, H., 6, 90, 172–3, 251–2.
Ballantine, Mrs., 6, 90, 172.
Barker, William P., 284.
Barker, Mrs., 284.
Beals, John A., 10.
Benjamin, Nathan, 3, 176, 257 265, 272, 317.
Benjamin, Mrs., 3.
Bennet, Miss Hannah, 10.
Benton, W. A., 4, 60, 156, 304.
Benton, Mrs., 4, 60, 156, 304–5.
Best, Jacob, 2, 16, 226–7.
Bigelow, Miss Chloe, 10, 11.
Bird, William, 124, 218.
Bird, Mrs., 124, 218.
Bishop, Artemas, 10.
Bishop, Mrs., 10.
Bishop, Miss L. S., 365.
Bissell, Lemuel, 6, 174.
Bissell, Mrs., 6.

Bliss, Edwin E., 4, 26, 47, 103, 123, 266.
Bliss, Mrs., 4. 123, 266.
Bliss, Isaac G., 4, 220, 257.
Bliss, Mrs , 4.
Boing, E. L., 365.
Boing, Mrs., 365.
Boad, Elias, 9.
Boad, Mrs., 9.
Bonney, Samuel W., 8, 68.
Bowen, George, 6.
Breath, Edward, 5, 114, 209, 302.
Breath, Mrs , 5.
Brewster, F. H., 8, 153, 162–3.
Brewster, Mrs., 8, 153, 162–3.
Bridgman, Elijah C., 8, 252.
Bridgman, Mrs., 8, 252.
Bridgman, James G., 163.
Brown, Miss Lydia, 9.
Burgess, Ebenezer, 6, 124, 156, 172, 209–11, 219, 251–2.
Burgess, Mrs., 6, 172, 218, 219, 251–2.
Burnell, Thomas S., 7, 73.
Burnell, Mrs., 7.
Bushnell, Albert, 2, 220, 225, 325.
Butler, Elizur. 11, 310.
Butler, Mrs., 11.
Butler, J. A., 3, 35, 229, 386.
Butler, Mrs., 3, 386.
Byington, Cyrus, 10, 11, 178, 305.
Byington, Mrs., 10.
Calhoun, S. H , 4, 131, 193, 365.
Calhoun, Mrs., 4.
Castle, Samuel N., 9.
Castle, Mrs., 9.
Chamberlain, Jason D., 10, 11.
Chamberlain, Mrs., 10, 11.
Chamberlain, Mrs. M. P., 9.
Chandler, J. E., 7, 28, 124, 169.
Chandler, Mrs., 7.
Cheney, Miss Sarah, 124, 218.
Child, Miss P. G., 10. 29.
Clark, E. W., 9, 81–90, 284, 372, 374.
Clark, Mrs , 9.
Clark, William, 60, 123, 257, 268.
Clark, Mrs., 60, 123.
Coan, G. W., 5, 21, 77, 78, 111–4, 139–42, 175, 187, 302.
Coan, Mrs., 5, 78, 139, 175.
Coan, Titus, 9, 57, 289, 378.
Coan, Mrs., 9.
Cochran, Joseph G., 5.
Cochran, Mrs , 5.
Conde, Daniel T., 9.
Conde, Mrs., 9.
Cooke, Amos S., 9.
Cooke, Mrs., 9.
Copeland, C. C., 10, 80, 307–9.
Copeland, Mrs., 10.
Copeland, H. K., 10.
Copeland, Mrs., 10.
Crane, Edwin H , 5, 78, 111–3, 139, 187, 218, 302–4, 389.
Crane, Mrs , 5, 78, 139.
Crane, Oliver, 4, 19, 79, 235.
Crane, Mrs., 4, 235.
Curtis, Miss Mary M., 10, 11.
Cummings, Seneca, 9.
Cummings, Mrs., 9.
Dana, Mrs. Ann B., 10.
DeForest, H. A., 4. 131, 193, 232.
DeForest, Mrs., 4, 131.
Denny. Miss M. E., 365.
Dodd, E M., 3.
Dodd, Mrs., 3.
Dohne, Jacob L., 3, 34, 35.
Dohne, Mrs., 3, 35, 386.
Dole, Daniel, 9.
Dole, Mrs.. 9.
Doolittle, Justus, 9, 292.
Doolittle, Mrs., 9.
Doty, Elihu, 8, 65, 161, 352.
Doty, Mrs., 8, 66.
Dulles, John W., 6, 7, 28.
Dulles, Mrs., 6, 7, 28.
Dunmore, G. W., 5, 108, 137, 202, 235–6, 272, 356, 365, 382.
Dunmore, Mrs., 5, 108, 137, 203, 235, 272.
Dwight, H. G. O., 3, 101, 102, 176, 257, 260, 261, 381.
Dwight, Mrs , 3.
Dwight, Samuel G., 9, 27.
Eddy, William W., 4.
Eddy, Mrs., 4.
Edwards, Miss Jerusha, 12.
Eells, Cushing, 10.
Eells, 10.
Emerson, John S., 10, 188.
Emerson, Mrs., 10.
Everett, Joel S., 3, 123, 257, 262, 364.
Everett, Mrs., 3.
Fairbank, Samuel B., 6, 23, 24.
Fairbank, Mrs., 6, 23
Farnsworth, W. A., 60, 123, 257, 382.
Farnsworth, Mrs., 60, 123.
Farrar, Miss Cynthia, 6, 172–3.
Fay, Miss Catharine A., 10.
Fisk, Miss Fidelia, 5, 75.
Foot, Horace, 4, 100, 123, 283.
Foot, Mrs . 4.
Ford, J. Edwards, 4, 131.
Ford, Mrs., 4.
Ford, George, 7, 56, 167, 219.
Ford, Mrs., 7, 56, 167.
Ford, Henry A., 2, 58, 225.
Fox, Miss C. A., 12.
Gleason, Anson, 12, 157, 313.
Gleason, Mrs., 12.
Gleason, Miss M. L., 12.
Goodell, William, 4, 194, 257, 284, 389.
Goodell, Mrs., 4, 284, 389.
Goulding, Miss Harriet, 10.
Graves, Mrs. M. L , 6, 219.
Green, Samuel F., 7, 8, 124, 241, 296, 297.
Grout, Aldin, 3, 35, 41–2, 156, 231, 389.
Grout, Mrs., 3, 35, 42.
Grout, Lewis, 2, 35, 37–40, 44, 116, 387.
Grout, Mrs., 2, 35, 37, 42.
Gulick, L. H., 9, 81–90, 117, 379.
Gulick, Mrs., 9, 81.
Gulick, Peter J., 10.
Gulick, Mrs., 10.
Hall, Benjamin F., 12, 13.
Hall, Mrs., 12, 13.
Hall, Miss Lois W , 11.
Hall, Sherman, 12, 311.
Hall, Mrs., 12.
Hall, William, 12, 313.
Hall, Mrs., 12.
Hall, Miss Margaret N., 13.
Hamlin, C., 3, 233. 257, 261, 364.
Hamlin, Mrs., 3, 258.
Hancock, Joseph W., 12, 311.
Hancock. Mrs., 12.
Harris, John K., 10, 11.
Harris, Miss M. A., 5, 6.
Hartwell, Charles, 9, 252, 317.
Hartwell, Mrs , 9, 252, 317.
Hastings, Eurotas P., 7, 8, 220.
Hastings, Mrs., 220.
Haynes, Miss Melvina, 60, 123.
Hazen, Allen, 6, 25, 124, 172–3.
Hazen, Mrs., 6, 172.
Herrick, James. 7, 28, 56, 57, 167–8, 219–20, 354.
Herrick, Mrs., 7.
Hinsdale, Mrs., 3.
Hitchcock, H. R., 10.
Hitchcock, Mrs., 10.
Hitchcock, Jacob, 11.
Hitchcock, Mrs., 11.
Hitchcock, Miss Julia S., 11.
Hobbs, S. L., 11, 29, 178, 309.
Hobbs, Mrs., 11, 29, 309.
Hoisington, H. R., 7.
Hoisington, Mrs., 7.
Hopkins, Mrs. A C. J., 12.
Hotchkin, Ann J., 10, 11.
Hotchkin, E , 10, 91, 179, 307.
Hotchkin, Mrs., 10.
Hotchkin, John J., 10, 11.
Howland, William, 7, 72, 74.
Howland, Mrs., 7, 75.
Huggins, Alexander G., 12.
Huggins, Mrs., 12.
Hume, R W., 6, 24, 58, 250.
Hume, Mrs., 6, 23, 24.
Hunt, P. R., 6, 27.
Hunt, Mrs., 6, 27.
Hurd, Isaac N., 6, 7.
Hurd, Mrs., 6, 7.
Hurter, G. C., 4, 156, 193–5.
Hurter, Mrs., 4.
Ireland, W., 3, 35, 42, 229, 387.
Ireland, Mrs., 3, 35.
Ives, Mark, 9.
Ives, Mrs., 9.
Jewett, Fayette, 124, 218, 257.
Jewett, Mrs., 124, 218.
Johnson, Edward, 9, 252.
Johnson, Mrs., 9.
Johnson, Stephen, 8, 9.
Johnson, Mrs , 8, 9.
Johnston, T. P., 4, 101, 123, 272.
Johnston, Mrs., 4.
Ker, Miss Sarah, 10.
King, Jonas, 3, 325.
King, Mrs., 3.
Kingsbury, Cyrus, 10, 244, 306–7.
Kingsbury, Mrs., 10.
Kinney, Henry, 9.
Kinney, Mrs., 9.
Ladd, Daniel, 3, 91, 234, 257, 260, 265, 271.
Ladd, Mrs., 3.
Lansing, A. G., 11, 29, 308.
Lansing, Mrs., 11, 29, 308.
Lathrop, Edwin, 10, 306.
Lathrop, Mrs., 10.
Lathrop, Mrs. L. T., 10.
Lindley, Daniel, 2, 35.
Lindley, Mrs., 2, 386.
Little, Charles, 7, 167, 390.
Little, Mrs., 390.
Lobdell, Henry. 5, 52, 109, 137–9, 203, 205–7, 274.
Lobdell, Mrs., 5, 53, 109.
Lord, Miss L. A., 365.
Lord, Nathan L , 7, 8, 29, 252.
Lord, Mrs., 7, 8, 29, 252.
Lyman, D. B., 9, 284.
Lyman, Mrs., 9.
Lyons, Lorenzo, 9, 129.
Lyons, Mrs , 9.
Marsh, Samuel D., 3, 35, 387.
Marsh, Mrs., 3.
Marsh, Dwight W., 5, 60, 156, 204, 235, 250, 273.

Marsh, Mrs., 60, 156, 235, 250.
McCormic, Miss Harriet, 10, 11, 308.
McKinney, Silas, 3, 386.
McKinney, Mrs., 3.
McMillan, G. W., 7, 28, 58, 242.
McMillan, Mrs., 7.
Meigs, B. C., 7, 60, 293, 300, 302
Mellen, William, 3, 35, 390.
Mellen, Mrs., 3, 390.
Mills, Cyrus T., 7, 27, 317.
Mills, Mrs., 7, 27.
Minor, E. S., 8.
Minor, Mrs., 8.
Morgan, H. B., 3.
Morgan, Mrs., 3.
Mudgett, Miss Sophia, 13.
Munger, S. B., 6, 236.
Muzzy, C. F., 7, 241.
Muzzy, Mrs., 7.
Noyes, Joseph T., 7, 59, 219, 292
Noyes, Mrs., 7, 292.
Nutting, G. B., 60, 156, 383.
Nutting, Mrs., 60, 156, 383.
Ogden, Miss Maria C., 10, 375.
Osunkirhine, P. P., 13.
Paris, John D., 9, 375.
Paris, Mrs., 9.
Parker, B. W., 9, 373, 375.
Parker, Mrs., 9.
Parsons, Justin W., 3.
Parsons, Mrs., 3, 122.
Peabody, Josiah, 4, 50, 105, 106, 108, 175, 233, 257, 268–9.
Peabody, Mrs., 4, 108.
Peet, Lyman, 9, 317.
Peet, Mrs., 9.
Perkins, Justin, 5, 207.
Perkins, Mrs., 5.
Pierson, George, 10, 11.
Pierson, Mrs., 11.
Pogue, John F., 10.
Pogue, Mrs., 10.
Pond, Gideon H., 12.
Pond, Mrs., 12, 212.
Pond, Samuel W., 12, 311.
Pond, Mrs., 12.
Poor, Daniel, 7, 60, 71, 276, 302
Poor, Mrs., 7.
Porter, Rollin, 2, 29, 58, 226, 325.
Porter, Mrs., 2, 58, 226, 325.
Potter, Joshua, 12, 312.
Potter, Mrs., 12.
Powers, P. O., 4, 105, 136, 218, 267–8, 359.
Powers, Mrs., 4, 267.
Pratt, A. T., 60, 123, 186, 235, 365.
Pratt, Mrs., 60, 123, 186.
Preston, Ira M., 2, 13, 225–7.
Preston, Mrs., 2, 225–6.
Pulsifer, Charles, 12, 311.
Pulsifer, Mrs., 12.
Rankin, Miss Sarah, 12.
Ranney, T. E., 11, 309.
Ranney, Mrs., 11.
Rendall, John, 7, 28, 58, 124, 155, 220, 283.
Rendall, Mrs., 7.
Rhea, S. A., 5, 78, 111, 139, 175, 187, 302–4.
Rice, William H., 9.
Rice, Mrs., 9.
Rice, Miss Mary S., 5, 75.
Riggs, Elias, 4, 91, 257, 272.
Riggs, Mrs., 4.
Riggs, Stephen R., 11, 12, 99, 212, 311.
Riggs, Mrs., 11.
Rockwood, Gilbert, 13, 157, 314.
Rockwood, Mrs., 13.
Rogers, E. H., 9.
Rogers, Mrs., 9.
Rood, David, 3, 35, 42, 230, 390.
Rood, Mrs., 3.
Rowell, G. B., 9.
Rowell, Mrs., 9.
Sanders, M. D., 7, 8, 59, 187, 292
Sanders, Mrs., 7, 8, 292.
Schauffler, W. G., 3.
Schauffler, Mrs., 3.
Schneider, B., 4, 19, 44, 132–6 177, 200, 235–6, 259, 318, 383.
Schneider, Mrs., 4, 284, 389.
Scudder, H. M., 6, 7, 115, 239.
Scudder, Mrs., 6, 7.
Scudder, John, 6, 27–8, 69, 115, 165, 211, 301.
Scudder, Joseph, 220.
Scudder, Mrs., 220.
Scudder, William W., 7, 8, 29, 252.
Scudder, Mrs., 7, 29, 252.
Shelton, Charles S., 7, 168–9.
Shelton, Mrs., 7.
Smith, Azariah, 60, 81, 272.
Smith, Mrs., 4.
Smith, Eli, 4, 193–5, 232.
Smith, Mrs., 4.
Smith, Miss Esther, 11, 365.
Smith, James W., 10.
Smith, Mrs., 10.
Smith, John C., 7, 59, 165.
Smith, Mrs., 7.
Smith, Lowell, 9.
Smith, Mrs., 9.
Smith, Miss Maria M., 9.
Snow, Benjamin, 9, 81–90.
Snow, Mrs., 9, 81.
Spaulding, Levi, 7, 59, 71, 163, 165, 298, 300, 301.
Spaulding, Mrs., 7.
Spooner, Miss Abby, 12, 311.
Spooner, Miss L. J., 11, 12, 311
Spooner, Miss M. R., 11, 12, 311.
Stark, O. P., 10, 124, 307–8, 342.
Stark, Mrs., 10.
Steele, William H., 8.
Stocking, W. R., 5, 75.
Stocking, Mrs., 5, 75.
Stoddard, David T., 5, 141.
Stoddard, Mrs., 5.
Stone, Miss Julia F., 11, 309.
Stone, Miss P. A., 12.
Stone, Seth B., 3, 389.
Stone, Mrs., 3.
Sturges, Albert A., 9, 81–90, 117, 379–80.
Sturges, Mrs., 9, 81.
Sutphen, Joseph W., 4, 29, 47, 266, 268
Sutphen, Mrs., 4, 49.
Swain, Miss Jerusha E., 11, 309.
Talmage, John V. N., 8, 66, 161, 349–53.
Talmage, Mrs., 8.
Taylor, Horace S., 7, 28, 57, 124, 155, 168, 170, 219, 275.
Taylor, Mrs., 7.
Teele, Edwin, 11, 29, 220, 310.
Teele, Mrs., 11, 29.
Thayer, Miss Mary Jane F., 13.
Thomson, W. M., 4, 58, 101, 195, 197, 232–3.
Thomson, Mrs., 4.
Thurston, Asa, 9, 374.
Thurston, Mrs., 9.
Tracy, William, 7, 390.
Tracy, Mrs., 7, 390.
Tyler, Josiah, 3, 35, 42, 227, 386, 387.
Tyler, Mrs., 3, 35, 387.
Van Dyck, C. V. A., 4, 195, 197.
Van Dyck, Mrs., 4.
Van Lennep, Henry J., 3, 18, 28, 47, 123, 186, 257, 265, 382.
Van Lennep, Mrs., 3.
Vrooman, Daniel, 8.
Vrooman, Mrs., 8.
Walker, Augustus, 60, 156, 202, 235, 273, 318.
Walker, Mrs., 60, 156, 202, 235.
Walker, Elkanah, 10.
Walker, Mrs., 10.
Walker, William, 2, 15, 16, 29, 225–6.
Walker, Mrs., 2.
Webb, Edward, 7, 28, 53, 154, 167, 168, 283–4.
Webb, Mrs., 7, 283–4.
Wellman, Mrs S., 313.
Wentz, H. A., 365.
West, Miss M. A., 60, 123.
Wetmore, Charles, 9, 377.
Wetmore, Mrs., 9.
Wheeler, Leonard H., 12, 311-12.
Wheeler, Mrs., 12.
Whitcomb, Miss Mercy, 10, 11.
Whiting, G. B., 4, 5, 131, 283.
Whiting, Mrs., 4, 5.
Whitney, Mrs. M. P., 9.
Whittlesey, Miss A., 5, 193.
Whittlesey, Eliphalet, 9.
Whittlesey, Mrs., 9.
Wilbur, Miss Hannah, 12.
Wilcox, Abner, 9.
Wilcox, Mrs., 9.
Wilder, H. A., 3, 33, 43–4, 228, 386.
Wilder, Mrs., 3, 43.
Wilder, Royal G., 6, 156, 172.
Wilder, Mrs., 6, 156, 172.
Willey, Worcester, 11.
Williams, S. W., 8, 68, 153, 162, 242.
Williams, Mrs., 8.
Williams, W. F., 5, 137–9, 204, 205, 274, 389.
Williams, Mrs., 5, 109.
Williamson, T. S., 11, 12, 97, 180, 212, 311.
Williamson, Mrs., 11.
Williamson, Miss Jane S., 11, 311.
Wilson, David M., 4, 100, 123, 232, 283.
Wilson, Mrs., 4.
Wilson, J. L., 2, 14, 16, 325.
Wilson, Mrs., 2.
Winslow, Miron, 6, 27, 58, 115, 240, 298–9, 301, 353.
Winslow, Mrs., 6, 27.
Wise, Miss Eunice, 12.
Wood, G. W., 4.
Wood, William, 6, 156, 218, 251–2.
Wood, Mrs., 218.
Worcester, S. A., 11, 26, 310.
Worcester, Mrs., 11.
Wright, Alfred, 10, 178, 244, 306.
Wright, Mrs., 10, 306.
Wright, Asher, 12, 313.
Wright, Mrs., 12.
Wright, A. H., 5, 76, 77, 208, 249.
Wright, Mrs., 5.
Youngblood, William, 8.
Youngblood, Mrs., 8.

9/10

THE

MISSIONARY HERALD.

VOL. XLIX. JANUARY, 1853. No. 1.

American Board of Commissioners for Foreign Missions.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

THE Pharisees once inquired of the Savior, at what time his kingdom should come. It was with no friendly feeling, we may be sure, that they propounded such an interrogatory. Still the answer would embody a permanent truth. Jesus, therefore, uttered those memorable words, "The kingdom of God cometh not with observation." Neither should these Pharisees say, "Lo here," or "Lo there;" for "Behold," continues the same perfect Teacher, "the kingdom of God is within you."

In looking out upon the different fields which our missionaries are endeavoring to cultivate in the Master's name, it will be well for us to keep this principle distinctly and constantly in mind. We are not to measure results by their outward grandeur. The gospel which we carry to the nations of the earth, is like leaven. It acts by a hidden power. Its processes are known only to the Omniscient One; but the end is so much the more sure. How unlike the restoration of the dynasty of the great Napoleon! Of this no one can say, "It came not with observation." The thing was not done in a corner. For many months have the shadows of the empire been projected far into other lands. The world saw them, and wondered. And perhaps we shall soon see the end!

But in the further prosecution of our work, we are not left to walk altogether and solely by faith. What can be more animating, for example, than the reformation which God is carrying forward in Western Asia? True, the diplomatist may not see it. True, the illustrious Hungarian failed to perceive it. But this is not strange. It is so unworldly, so noiseless, that none but a practiced eye can follow it. And yet there it is, spreading like the morning's light, now softening the shadows upon some distant hill-top, now stealing down into some quiet valley. Let us lift our eyes and behold

this goodly sight; for the strengthening of our faith, it is vouchsafed unto us.

In India, moreover, what changes are taking place! Often, indeed, does the servant of God exclaim, "Who hath believed our report?" And, after so many years of toil and suffering, the number of converts may well seem small. But there is a process going forward, which even the missionary does not always perceive. The great fabric of Hindoo superstition and error is becoming weaker and weaker. Nay, its very foundations are heaving and trembling, as if in the throes of an earthquake. There is hope for India. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

And had we less encouragement in our work, we know that the Captain of our salvation is perfect. Whoever else may die, he lives. Never shall we follow him, in long and mournful procession, to an honored tomb; for he is "the beginning, the first-born from the dead," "the first-fruits of them that slept." Neither can he be baffled or defeated; for "by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers; all things were created by him and for him; and he is before all things; and by him all things consist." Let us go forward, therefore, with courage and hope. Our triumph is certain. Though it may tarry for a season, it will surely come.

AFRICA.

GABOON.

BARAKA.—William Walker, *Missionary*; Henry A. Ford, M. D., *Physician*; Mrs. Catharine H. Walker.

KONIG ISLAND.—(10 miles above Baraka.)—Vacant.

OLANDEBENE.—(On the Ikâi creek, 25 miles from Baraka.)—Jacob Best, *Missionary*.

NENGENENGE.—(Junction of the Nkâmâ and Bâkwĕ, 70 miles above Baraka.)—Ira M. Preston, *Missionary*; Mrs. Jane S. Preston.

In this country.—John Leighton Wilson, Albert Bushnell, *Missionaries*; Mrs. Jane E. Wilson.

(4 stations; 5 missionaries, 1 physician, 3 female assistant missionaries, 5 native helpers;—total, 14.)

Our brethren on the Gaboon are very anxious to extend their line of operations into the interior, where they expect to find a salubrious climate. Though there are some obstacles to this achievement, the number is constantly diminishing. Had the mission the requisite strength, they might advance steadily and successfully, with the divine blessing, towards the highlands of Africa. It would seem, indeed, that the way is already prepared for the preaching of Christ to the Pangwes, who are coming forth from their ancient homes, as if to meet the missionary and learn the way of salvation. The communication of Mr. Preston, on a subsequent page, shows that a heavy responsibility rests upon the American churches.

The attendance upon the means of grace has been gratifying to the missionary, though the number of conversions has been small. A promising young man, who had acted as an interpreter, was received into the church in the autumn of 1851; and several others were quite thoughtful. In the five schools under the care of the mission, there are about one hundred pupils. The Gospel of John has been translated into the Mpongwe, and printed by the American Bible Society.

It is deemed expedient that the members of this mission should occasionally visit their native land, for the more effectual preservation of their health, in accordance with the practice of European societies. It is for this reason that Messrs. Wilson and Bushnell, with Mrs. Wilson, are now in the United States. The death of Mr. Porter on the 6th of July, and of Mrs. Porter on the 16th of July, was announced in the last Herald.

ZULUS.

INANDA.—(20 miles N. E. of D'Urban and 5 from the sea.)—Daniel Lindley, *Missionary*; Mrs. Lucy A. Lindley.—Two native helpers.

UMSUNDUZI.—(30 m. N. E. of D'Urban and 15 from the sea.)—Lewis Grout, *Missionary*; Mrs. Lydia Grout.

UMVOTI.—(48 m. N. E. of D'Urban and 6 from the sea.)—Aldin Grout, *Missionary*; Mrs. Charlotte Grout.—Two native helpers.

ISIDUMBINI.—(50 m. N. E. of D'Urban and 20 from the sea.)—Josiah Tyler, *Missionary*; Mrs. Susan Tyler.

MAPUMULO.—(75 m. N. E. of D'Urban and 25 from the sea.)—Andrew Abraham, *Missionary*; Mrs. Sarah Abraham.

TABLE MOUNTAIN.—(N. W. of Inanda and 40 m. from the sea.)—Jacob L. Döhne, *Missionary*; Mrs. Döhne.—One native helper.

ITAFAMASI.—N. E. of D'Urban.—Samuel D. Marsh, *Missionary*; Mrs. Mary S. Marsh.

UMLAZI.—(22 m. S. W. of D'Urban and 5 from the sea.)—David Rood, *Missionary*; Mrs. Sarah C. Adams and Mrs. Alvira V. Rood.—Three native helpers.

IFUMI.—(34 m. S. W. of D'Urban and 7 from the sea.)—William Ireland, *Missionary*; Mrs. Jane C. Ireland.—One native helper.

AMAHLONGWA.—(12 m. S. W. of Ifumi and 5 from the sea.)—Silas McKinney, *Missionary*; Mrs. Fanny N. McKinney.

IFAFA.—(18 m. S. W. of Amahlongwa.)—Seth B. Stone, *Missionary*; Mrs. Catharine M. Stone.

UMTWALUMI.—(12 m. S. W. of Ifafa.—Hyman A. Wilder, *Missionary*; Mrs. Abba Wilder.

John A. Butler, *Printer*, and Mrs. Anna S. Butler, are temporarily at D'Urban.

Station not known.—William Mellen, *Missionary*; Mrs. Lauraua W. Mellen.

(12 stations, 7 out-stations; 13 missionaries, 1 male and 15 female assistant missionaries, 9 native helpers; —total, 38.)

This mission reports twelve Sabbath and four week day preaching places, nine churches, with an aggregate membership of one hundred and sixty-six, fifty having been admitted thereto during the past year, twelve schools, in which there are nearly two hundred pupils, and twenty-eight candidates for Christian fellowship. It is obvious, therefore, that a broad and sure foundation has been laid, and that hereafter we may hope to see a noble edifice. The signs of an incipient civilization are seen at the older stations; and they will appear in due time, wherever the gospel is proclaimed. There are some hinderances to success which try the faith of our brethren; but no strange thing has happened unto them. And "tribulation worketh patience; and patience, experience; and experience, hope."

A portion of the Psalms has been printed in the Zulu tongue, the number of pages amounting to 96,000. Dr. Adams died at Umlazi on the 16th of September, 1851, after sixteen years of missionary labor.

EUROPE.

GREECE.

ATHENS.—Jonas King, *Missionary*; Mrs. Anna A. King.

Mr. King still remains at his post, doing good as he has opportunity. The Word has been preached, nearly as much as heretofore; and Scriptures and tracts have been largely distributed. But the past year has been emphatically one of conflict. Upon the simple charge of proclaiming doctrines which Protestants generally receive as true, he has been sentenced to imprisonment and banishment; and has actually been shut up with felons in a loathsome dangeon. The ablest lawyers in Athens are understood to regard the proceedings as wholly illegal; and a strong reaction in favor of our missionary brother has taken place.

The sentence of banishment has not been executed; and it is not probable that Mr. King will be driven from Athens. The government of the United States has taken efficient measures to investigate the case; and there is every reason to believe that the result will be satisfactory.

JEWS.

SALONICA.—Edmund M. Dodd, Justin W. Parsons, Homer B. Morgan, *Missionaries*; Mrs. Lydia H. Dodd, Mrs. Catharine Parsons.—Two Armenian helpers.

CONSTANTINOPLE.—William G. Schauffler, *Missionary*; Mrs. Mary R. Schauffler.

(2 stations; 4 missionaries, 3 female assistant missionaries, 2 native helpers;—total, 9.)

Our brethren at Salonica meet with many hinderances in their efforts to communicate oral instruction. The Rabbies have become thoroughly alarmed; and their measures are so well taken, that few are willing to have any intercourse with the missionaries. This, however, was anticipated; for in all such cases opposition seems to be inevitable. The field is regarded as one of very great promise; and more missionaries are called for. Mr. Schauffler continues his valuable literary labors at Constantinople.

Mr. and Mrs. Morgan reached Salonica on the 16th of February, after a very long passage. They entered upon their labors with satisfaction and hope; but on the 10th of September Mrs. Morgan was transferred to a higher service.

WESTERN ASIA.

ARMENIANS.

CONSTANTINOPLE.—H. G. O. Dwight, Nathan Benjamin, Daniel Ladd, Cyrus Hamlin, Henry J. Van Lennep, Joel S. Everett, *Missionaries*; Mrs. Mary L. Dwight, Mrs. Mary G. Benjamin, Mrs. Charlotte H. Ladd, Mrs. Harriet M. Hamlin, Mrs. Emily B Van Lennep, Mrs. Seraphina H. Everett, Mrs. Sarah C. Hinsdale.—Two native preachers, and five assistants.

SMYRNA.—Elias Riggs, Thomas P. Johnston, *Missionaries*; Mrs. Martha I. Rigge, Mrs. Marianne C. Johnston.—Two native helpers.

MARSOVAN.—Edwin E. Bliss, *Missionary*; Mrs. Isabella H. Bliss, Mrs. Susan H. Sutphen.—One native helper.

TREBIZOND.—Philander O. Powers, *Missionary*; Mrs. Sarah L. Powers.—One native preacher, and one helper.

ERZRUM.—Josiah Peabody, *Missionary*; Mrs. Mary L. Peabody.—Two native preachers and three helpers.

AINTAB.—Benjamin Schneider, Oliver Crane, *Missionaries*; Mrs. Corinth I. Smith, Mrs. Marion D. Crane.—Two native preachers and nine helpers.

OUT-STATIONS.—*Brûsa*, one native preacher and one helper. *Nicomedia*, one native preacher and three helpers. *Ada Bazar*, one native preacher and two helpers. *Rodosto*, one native preacher and one helper. *Cesarea*, one native helper. *Magnesia*, one native helper. *Sivas*, one native helper. *Tocat*, one native helper. *Killis*, one native helper. *Oorfa*, one native helper. *Kessab*, one native helper. *Marash*, one native helper.

In this country.—William Goodell, Isaac G. Bliss, *Missionaries*; Mrs. Abigail P. Goodell, Mrs. Eunice B. Bliss, Mrs. Eliza C. Schneider.

(6 stations; 12 out-stations, 15 missionaries, 18 female assistant missionaries, 11 native preachers, 36 native helpers;—total, 80.)

Mr. and Mrs. Benjamin have been transferred to Constantinople by vote of the mission. Mr. and Mrs. E. E. Bliss were requested to commence a new station at Marsovan; Mr. and Mrs. Sutphen, who arrived at Smyrna on the 16th of January, having been associated with them. They had scarcely entered this new field, however, when Mr. Sutphen was cut down by disease. His death occurred on the 9th of October. Mr. Hamlin was married to Miss Lovell on the 18th of May. Mrs. Schneider visits this country on account of her health. Mr. Wood has become one of the Corresponding Secretaries of the Board.

Though much has been said of the reformation among the Armenians in past years, its progress and its promise have never been so cheering as at this very moment. More than one hundred places have been reported to the Prudential Committee, as furnishing more or less evidence of religious inquiry. At Constantinople there is an increasing interest in the truth; and hereafter it is to be the centre for the press, which is to be removed from Smyrna, as well as for all the other evangelical influences. Such has been the pressure upon the seminary at Bebek, that it has nearly doubled the number of its students, and forty-four are now enjoying its advantages. The female seminary, a necessary accompaniment of the other, is also prosperous, the number of pupils being twenty-four. Books, of which nearly 8,000,000 pages have been printed, are now freely ex-osed for sale in one of the principal business streets, near the grand bazars, with no restriction on the part of the authorities, except that "only Protestant books" are to be sold there.

The necessity for an effective occupation of places in the interior is becoming more and more urgent. Marsovan, fifty miles from the Black Sea, is now a regular station. Sivas, with its infant church, demands the immediate presence of missionaries. So does Tocat, where the spirit of inquiry, not being met by the true light, is leading to an infidelity worse than the old system of superstition and error. What little of the gospel they have, proves only "a savor of death unto death." The Protestant brethren in Cesarea, within the ancient Cappadocia, still continue their earnest entreaties for missionaries; and so do our friends at Arabkir on the Euphrates, at Marash and Killis near Aintab, and at Oorfa. Erzrûm and Aintab require reinforcements without any further delay.

Two churches have been organized during the year under review, one at Haskeuy, and one at Rodosto. The whole number of communicants reported is two hundred and sixty-five, thirty-two of whom have been received into Christian fellowship within a twelvemonth. The mission have twelve free schools, containing in all about four hundred pupils, under their care. Eight of the school masters are church members. But these statistics give a very inadequate idea of the rapid advance which the missionary work is making in Turkey.

SYRIA.

BEIRÛT.—Eli Smith, George B. Whiting, *Missionaries*; Henry A. De Forest, M. D., *Physician*; George C. Hurter, *Printer*; Mrs. Hetty S. Smith, Mrs. Matilda S. Whiting, Mrs. Catharine De Forest, Mrs. Elizabeth Hurter.—Two native preachers.

ABEIH.—Simeon H. Calhoun, *Missionary*; Mrs. Emily P. Calhoun.

HASBEIYA and SIDON.—William M. Thomson, C. V. A. Van Dyck, M. D., *Missionaries*; Mrs. Thomson, Mrs. Van Dyck.—Two native preachers.

TRIPOLI.—David M. Wilson, Horace Foot, *Missionaries*; Mrs. Eveline Wilson, Mrs. Roxanna Foot.

ALEPPO.—J. Edwards Ford, William W. Eddy, *Missionaries*; Mrs. Mary E. Ford, Mrs. Hannah M. Eddy.—One native helper.

OUT-STATIONS.—*Bhamdûn*, *Bhawarah*, *Kefr-Shima*, connected with Beirût; *Rusheiya*, *Ibel*, connected with Hasbeiya; *Jaffa*.—One native helper.

In this country.—William A. Benton, *Missionary*; Mrs. Loanza G. Benton.

(5 stations, and 6 out-stations; 10 missionaries—one a physician, 1 physician, 1 printer, 12 female assistant missionaries, 4 native preachers, 2 native helpers;—total, 30.)

Mr. and Mrs. Eddy arrived at Aleppo, the station to which they were assigned,

in April. Mr. and Mrs. Whiting have been transferred to Beirût. Miss Whittlesey died on the 1st of May, and her place in the seminary has not been supplied. Churches are now organized at Aleppo and Abeih, so that the whole number connected with the mission is four. The statistics are as follows:

Churches.	Recently admitted.	Present number.
Beirût,	5	18
Hasbeiya,	7	25
Aleppo,	3	6
Abeih,		8
	15	57

The male seminary at Abeih is still prosperous and useful. It has twenty scholars, representing the Druzes, Greeks, Greek Catholics, Maronites, &c. In the boarding school for girls there are nineteen pupils; and so popular is this institution, that all the applicants for its privileges cannot be received. The twelve free schools sustained and directed by the mission have 332 pupils. Five of the teachers are professors of religion.

The new version of the Scriptures has advanced nearly through the Pentateuch. The whole number of pages printed is about one million and a quarter.

ASSYRIA.

Mosûl.—W. Frederic Williams, Henry Lobdell, M. D., *Missionaries;* Mrs. Sarah P. Williams, Mrs. Lucy C. Lobdell.—Two native helpers.

Diarbekr.—George W. Dunmore, *Missionary;* Mrs. Susan Dunmore.—Two native helpers.

In this country.—Dwight W. Marsh, *Missionary.*

Out-stations.—Khandok, Bartoley.

(2 stations and 2 out-stations; 4 missionaries—one a physician, 3 female assistant missionaries, 4 native helpers;—total, 11.)

Mr. and Mrs. Dunmore have established themselves permanently at Diarbekr; though it was deemed expedient for them to repair to Erzrûm during the hot months. Dr. and Mrs. Lobdell arrived at Mosûl on the 8th of May. This mission will be materially strengthened, when Mr. Marsh shall have returned to his station, and a new missionary, who is soon to embark, shall have reached Diarbekr.

The converts at Mosûl have suffered much from oppressive taxation; and their appeal to the civil authorities for redress is said not to have been successful. Eight persons were formed into a Christian church, November 3, 1851. Owing to the opposition of "wicked and unreasonable men," the school has had but little success thus far; but a change may be expected at no distant day.

NESTORIANS.

Orûmiah.—William R. Stocking, Austin H. Wright, M. D., Joseph G. Cochran, *Missionaries;* Edward Breath, *Printer;* Mrs. Jerusha E. Stocking, Mrs. Charlotte A. Wright, Mrs. Deborah W. Cochran, Mrs. Sarah A. Breath, Miss Fidelia Fisk, Miss Mary Susan Rice, Miss Martha A. Harris.—Seven native preachers employed by the mission, (besides several others who preach more or less,) and four native helpers.

Seir.—Justin Perkins, David T. Stoddard, *Missionaries;* Mrs. Charlotte B. Perkins, Mrs. Sophia D. Stoddard.—Four native helpers.

Gawar.—George W. Coan, Samuel A. Rhea, Edward H. Crane, *Missionaries;* Mrs. Sarah P. Coan, Mrs. Ann Eliza Crane.—Two native preachers, and one native helper.

Out-stations.—Geog Tapa, one native preacher; Ardishai, one native preacher.

(3 stations and 2 out-stations; 8 missionaries—one a physician, 1 printer, 11 female assistant missionaries, 11 native preachers, 9 native helpers;—total, 40.)

This mission has been taken once more under the formal protection of the British embassy in Persia; which has also obtained an edict of toleration from the Persian government, granting equal protection to all Christian subjects, and allowing them to change their religion at pleasure. The fifty-eight village schools on the plain contain more than a thousand pupils; and no where can more interesting institutions of the kind be found, than are the seminary for males at Seir, and the one for females at Orûmiah, the number of scholars in the former being forty, and in the latter forty-two. In Geog Tapa, where the truth has taken the strongest hold, the Sabbath school has three hundred pupils. The mission has devised a plan for soon tendering the offers of the gospel, if possible, to every Nestorian in the villages of Orûmiah. Nor are the comparatively wild mountaineers neglected; nor the Nestorians in Bootan, between the Koordish mountains and the Tigris.

Mr. and Mrs. Coan, with Mr. Rhea, spent the last winter among the mountains, amid intense cold, shut in for months by snow of impassable depth, encountering these physical trials cheerfully to secure a foothold for the gospel in those regions. They are obliged to endure opposition from the Nestorian Patriarch, and from the yet unbroken feudal Moslem powers of the mountains; for feudalism is every where adverse to liberty, and especially to religious liberty. Lieut. Col. Williams, British Commissioner for settling the boundary between Turkey and Persia, has rendered our friends at this station invaluable assistance. He has received the formal thanks of the Prudential Committee.

Mr. and Mrs. Crane sailed from Boston on the 31st of May, and joined the

mission last autumn. Miss Harris proceeded to Orûmiah at an earlier day.

SOUTHERN ASIA.

BOMBAY.

BOMBAY.—David O. Allen, Robert W. Hume, Samuel B. Fairbank, George Bowen, *Missionaries;* Mrs. Hannah D. Hume.—One native helper.

(1 station; 4 missionaries, 1 female assistant missionary, 1 native helper;—total, 6.)

This mission has been divided; and Satara and Mahabulishwar now constitute a new mission. Mrs. Fairbank was called away from her earthly labors on the 21st of August.

The time of Mr. Allen is devoted mainly to the revision of the Scriptures in Mahratta; while that of Mr. Fairbank is chiefly spent in superintending the press, the influence of which upon the people of India is very great. The last yearly report of the printing done at Bombay showed an aggregate of about eleven million five hundred thousand pages. Mr. Hume edits the Dnyanodaya; but he gives most of his time to the ministry of the Word; as does Mr. Bowen. At the close of 1851 the brethren had three places for the stated preaching of the gospel.

Six persons have been admitted to the church, making the total membership twenty. The female boarding school, containing twenty-four pupils, continues to enjoy the divine favor. Four of the scholars are communicants. There are twelve day schools, male and female, in which there are about four hundred and thirty pupils.

AHMEDNUGGUR.

AHMEDNUGGUR.—Henry Ballantine, Allen Hazen, *Missionaries;* Mrs. Elizabeth D. Ballantine, Mrs. Martha R. Hazen, Miss Cynthia Farrar.—One native preacher, four native helpers.

BHINGAR.—Sendol B. Munger, *Missionary.*—Two native helpers.

SEROOR.—Lemuel Bissell, *Missionary;* Mrs. Mary G. Bissell.—Two native helpers.

OUT-STATIONS.—*Wudaley*, one native helper; *Newase*, one native preacher; *Wadagaum*, one native helper.

Without station.—Royal G. Wilder, *Missionary;* Mrs. Eliza J. Wilder.

(3 stations, 3 out-stations; 5 missionaries, 5 female assistant missionaries, 2 native preachers, 10 native helpers;—total, 22.)

Mr. and Mrs. Burgess have been transferred to the Satara mission; while Mr. and Mrs. Ballantine have returned to their old station; where they will be joined by Mr. and Mrs. Hazen for their assistance. Mr. and Mrs. Wilder are expected to commence operations in a new

The latest returns from the churches are embodied in the following table:

Churches.	Recent Admissions.	Present Number.
Ahmednuggur,	13	108
Bhingar,	2	8
Seroor,	3	20
	18	136

The state of the schools is not precisely known. At the close of 1851, there were fourteen schools, containing nearly four hundred pupils, of whom one hundred were girls, under the care of Miss Farrar.

Much time has been spent in tours, particularly by Mr. Munger. These excursions make it more and more manifest that a change is taking place in the public mind; and though there is still not a little of opposition, the truth is gaining a stronger position every year.

SATARA.

SATARA.—Ebenezer Burgess, William Wood, *Missionaries;* Mrs. Abigail M. Burgess.—Three native helpers.

MAHABULISHWAR, (Malcolm Peth.)—Mrs. Mary L. Graves.

(2 stations; 2 missionaries, 2 female assistant missionaries, 3 native helpers;—total, 7.)

This mission has been formed, as already intimated, from the Bombay mission. Satara is about one hundred and seventy miles from Bombay, in a southeasterly direction; and it is situated in a populous and healthy region. Mr. and Mrs. Burgess have found here an interesting and hopeful field of labor.

The church had nine members at the date of the last report. The precise state of the schools does not appear. As yet it is but seed-time at Satara; at some future day, however, we may confidently expect to describe the joy of the reaper.

MADRAS.

ROYAPOORUM.—One mi

CHINTADREPETTAH

ary.—Two nativ

ARMENIAN

sionary.—On

PORTSM

Mrs. A

A

sio

1

occurred April 20. Mr. and Mrs. Dulles have been directed by physicians to repair to the United States for the benefit of her health. Mr. and Mrs. Hurd sailed from Boston on the 24th of March, and arrived at Madras on the 13th of July. They are to be associated with Mr. and Mrs. H. M. Scudder at Arcot.

The plans of the mission have undergone no material change. The Word has been preached extensively at Madras and at Arcot, Dr. and Mr. H. M. Scudder having made their medical practice subservient to their ordinary missionary labors. The church in the former city has forty members, seven having been admitted to Christian fellowship within the last year; and the church at Arcot has three members.

There are three vernacular boys' schools at Royapoorum, containing 180 pupils, and eight similar schools at Chintadrepettah, some of which are for girls, containing 325 pupils. The English and vernacular school at Chintadrepettah has 175 scholars. The Bible is made a prominent text-book in all these schools; and a large part of the expense is defrayed by English residents at Madras.

MADURA.

MADURA FORT.—Clarendon F. Muzzy, *Missionary*; Mrs. Mary Ann Muzzy.—Eight native helpers.

MADURA EAST.—John Rendall, *Missionary*; Charles S. Shelton, M. D., *Physician*; Mrs. Jane B. Rendall, Mrs. Henrietta M. Shelton.—Four native helpers.

DINDIGUL EAST.—Edward Webb, *Missionary*; Mrs. Nancy A. Webb.—Five native helpers.

DINDIGUL WEST.—George W. M'Millan, *Missionary*; Mrs. Rebecca N. M'Millan.—Twelve native helpers.

TIRUMUNGALUM.—George Ford, *Missionary*; Mrs. Ann Jennett Ford.—Five native helpers.

PERIACOOLUM.—In charge of Mr. Ford.—Eight native helpers.

PASUMALIE.—James Herrick, *Missionary*; Mrs. Elizabeth C. Herrick.

TIRUPOOVANUM.—In charge of Mr. Rendall.—One native helper.

SIVAGUNGA.—John E. Chandler, *Missionary*; Mrs. Charlotte H. Chandler.—Six native helpers.

MANDAHASALIE.—Horace S. Taylor, *Missionary*; Mrs. Martha E. Taylor.—Eighteen native helpers.

In this country.—William Tracy, Charles Little, *Missionaries*; Mrs. Emily F. Tracy.

(10 stations; 10 missionaries, 1 physician, 10 female assistant missionaries, 67 native assistants, 11 teachers;—total, 99.)

Mr. Little has been obliged to return to this country for a short time on account of his health. In other respects the distribution of the mission families remains as it was a year ago. The field is too large, however, for the force which now occupies it. Our brethren call loudly and frequently for help.

There are churches at each of the stations, the total membership in good standing amounting to 276, the additions during the year having been 43. The present number of the village congregations is 61; and the number of those who are considered as belonging to them is 2,775, a majority of whom are found at public worship on the Sabbath. The value of this species of instrumentality is evidently increasing.

The school system has been partially modified; and the free schools for the heathen are giving place to those which are intended more especially for Christians, and which are taught by nominally Christian teachers. The girls' schools are regarded as prosperous. The English school at Madura is still supported by the liberality of English residents in that city. The seminary at Pasumalie has twenty-seven pupils, of whom twenty are church members. Never has this institution seemed to be more promising than it is at the present time.

Dr. Shelton has continued his medical practice, as in previous years, though the number of patients has been less, owing to the death of one of his assistants. By the aid of certain English friends, he has been enabled to erect a new and more convenient edifice for the accommodation of his patients. The cost was about three hundred dollars.

CEYLON.

TILLIPALLY.—Benjamin C. Meigs, *Missionary*.—Five native helpers.

BATTICOTTA.—William W. Howland, Marshall D. Sanders, *Missionaries*; Samuel F. Green, M. D., *Physician*; Mrs. Susan R. Howland, Mrs. Georgiana Sanders.—Seth Payson, native preacher, and thirteen native helpers.

OODOOVILLE.—Levi Spaulding, *Missionary*; Mrs. Mary C. Spaulding, Miss Eliza Agnew.—Nathaniel Niles, native preacher, and four native helpers.

MANEPY.—Daniel Poor, *Missionary*; Thomas S. Burnell, *Printer*; Mrs. Ann K. Poor, Mrs. Martha Burnell.—Three native helpers.

PANDITERIPO.—John C. Smith, *Missionary*; Mrs. Mary Smith.—Two native helpers.

CHAVAGACHERRY.—Joseph T. Noyes, *Missionary*; Mrs. Elizabeth A. Noyes.—Two native helpers.

VARANY.—Under care of Mr. Noyes.—One native helper.

OODOOPITTY.—Under the care of Mr. Meigs.—Two native helpers.

OUT-STATIONS.—*Caradive*, *Valany*, *Poongerdive*, *Kaits*, *Atchooveley*, *Narantany*, *Moolai*.

On their way to the mission.—William W. Scudder, Nathan L. Lord, *Missionaries*; Mrs. Elizabeth O. Scudder, Mrs. Laura W. Lord.

In this country.—Henry R. Hoisington, Eurotas P. Hastings, *Missionaries*; Mrs. Nancy L. Hoisington.

On their way to this country.—Cyrus T. Mills, *Missionary*; Mrs. Susan S. Mills.

(8 stations and 7 out-stations; 12 missionaries, 1 physician, 1 printer, 12 female assistant missionaries, 2 native preachers, 32 native helpers;—total, 60.)

Mr. and Mrs. Sanders arrived at Ceylon on the 12th of March. Messrs. Scudder and Hastings came to the United States with the approbation of the Committee. The latter will soon return to his mission; the former, with Mrs. Scudder, having embarked in December, in company with Mr. and Mrs. Lord. Mr. and Mrs. Minor have been released, at their own request, from their connection with the Board.

The last report of this mission stated that the communicants amounted to 362, less than the number one year ago. This discrepancy is not accounted for; though it appears that there were various additions to the churches during the year. The contributions of the native Christians for benevolent objects have been more than three hundred dollars. It is gratifying to notice the zeal and efficiency of the Native Evangelical Society. An island has recently been taken under its care, which has a heathen population of three thousand.

The subject of temperance is exciting unusual interest in the province of Jaffna at the present time. It would seem that the movement began among the natives, more especially among certain graduates of Batticotta seminary. They have solicited the co-operation of the missionaries, which has been gladly rendered. The meetings are often large; and the topics discussed take a wide range. There is much reason to anticipate good from the movement.

There are fourteen English day schools, with 501 pupils, and seventy-five free Tamil schools, with 3,250 pupils. The seminary at Batticotta has 99 scholars, and the boarding school at Oodooville has 95. The village schools are said to be "worth vastly more than they cost, as simple instruments for preaching the Word." And we are assured that the influence of the two boarding institutions is "deepening and widening."

Dr. Green had 1,881 patients during the year ending April 1, 1851. He also gives medical instruction to five young men, all of whom are professing Christians, and all make good progress in their studies. The press has been less active than in some previous years, the number of pages issued from it having amounted to 3,023,000.

EASTERN ASIA.

BORNEO.

In this country.—William Youngblood, *Missionary;* Mrs. Josephina Youngblood.

Having failed to obtain a reinforcement for Borneo, Mr. Steele has asked a release from his connection with the Board; and his request has been granted. As Mr. and Mrs. Youngblood are unable to return to their eastern home, the operations of the mission are suspended indefinitely.

CANTON.

CANTON.—Dyer Ball, M. D., Daniel Vrooman, Frederick H. Brewster, *Missionaries;* Samuel W. Bonney, *Licensed Preacher;* S. Wells Williams, *Printer;* Mrs. Isabella Ball, Mrs. Elizabeth C. Vrooman, Mrs. Mary G. Brewster, Mrs. Sarah W. Williams.—Two native helpers.

On their way to the mission.—Elijah C. Bridgman, *Missionary;* Mrs. Eliza J. Bridgman.

(1 station; 4 missionaries—one a physician, 2 male and 5 female assistant missionaries, 2 native helpers; —total, 13.)

Mr. and Mrs. Bridgman visited this country for the benefit of his health. They sailed from New York on their return, October 11. Mr. and Mrs. Vrooman arrived at Canton on the 15th of March. Mr. and Mrs. Brewster sailed from Boston on the 31st of July. It is expected that Mr. Bridgman will resume his labors at Shanghai, as soon as his health will permit; and Mrs. Bridgman will again assume the charge of her interesting school.

Dr. Ball, Mr. Williams and Mr. Bonney have continued to proclaim the truths of the gospel, though they have not been cheered by any marked results. It is thought, however, that there is an increasing willingness among the Chinese to listen to the message of life; and two persons give some evidence of having been born of the Spirit. One of these has requested baptism.

The distribution of tracts has received a large share of attention. From the Chinese press, under the care of Dr. Ball, 209,400 tracts issued during the year ending June 30, 1851, besides the tracts and books which were printed for other societies and individuals. At the Anglo-Chinese press, under the direction of Mr. Williams, 600,000 octavo pages were printed.

AMOY.

AMOY.—Elihu Doty, John Van Nest Talmage, *Missionaries;* Mrs. Elenor S. Doty, Mrs. Abby F. Talmage.—One native helper.

(1 station; 2 missionaries, 2 female assistant missionaries, 1 native helper;—total, 5.)

The opportunities of usefulness which this mission enjoys, are constantly multiplying; but the brethren have not strength to meet the demand which is

made upon them. They have called for assistance; but no person has gone to their relief. It is deeply to be regretted, that a field of so much promise should be so inadequately supplied with laborers. And there is danger that the mission will become still weaker, unless a reinforcement can be sent at an early day.

The church continues to be enlarged. Seven were admitted to its privileges about one year ago; and the whole number of communicants, as last reported, was nineteen. Our brethren have derived much satisfaction from the conduct of their native church members; and they hope that the Lord will be pleased to raise up some valuable assistants from these young disciples.

FUH-CHAU.

Fuh-chau.—Stephen Johnson, Lyman B. Peet, Seneca Cummings, Caleb C. Baldwin, Justus Doolittle, *Missionaries;* Mrs. Caroline M. Johnson, Mrs. Rebecca C. Peet, Mrs. Abigail M. Cummings, Mrs. Harriet F. Baldwin, Mrs. Sophia A. Doolittle.

On their way to the Mission.—Charles Hartwell, *Missionary;* Mrs. Lucy E Hartwell.

(1 station; 6 missionaries, 6 female assistant missionaries;—total, 12.)

All the missionaries, it is believed, have services of some kind on the Sabbath, Mr. Doolittle having commenced religious exercises in May last. Mr. Peet has been particularly encouraged by the serious deportment of an aged Chinese, who has reported the names of two others as inquirers. Messrs. Cummings and Baldwin itinerate weekly in the villages near Fuh-chau, when the weather will permit.

The schools, of which there were four a few months ago, have been affected injuriously by the opposition of the local government to some of the plans of Mr. Welton, an English missionary. A general panic prevailed among the teachers employed by the mission; and all left in consequence. Some had not resumed their labors at the date of the most recent intelligence from the brethren.

NORTH PACIFIC OCEAN.

MICRONESIA.

Station not known.—Benjamin G. Snow, Albert A. Sturges, Luther H. Gulick, M. D., *Missionaries;* Mrs. Lydia V. Snow, Mrs. Susan Mary Sturges, Mrs. Louisa L. Gulick.—Two native helpers.

(3 missionaries—one a physician, 3 female assistant missionaries, 2 native helpers;—total, 8.)

Messrs. Snow and Gulick, with their wives, sailed from Boston for the Sandwich Islands on the 18th of November, and arrived at Honolulu, March 29. Mr. and Mrs. Sturges embarked on the 17th of January, and reached Honolulu on the 2d of June. Having remained at the Islands till the 15th of July, they then set sail for Micronesia, having two native assistants from the Hawaiian churches with them. They were accompanied by the Rev. E. W. Clark, Rev. Mr. Kekela, and a brother of Dr. Gulick. This enterprise has excited very great interest at the Islands; and the brethren and sisters who have gone forth, not knowing what shall befall them, are remembered unceasingly at the throne of grace by thousands of Hawaiian Christians.

SANDWICH ISLANDS.

Hawaii.

Kailua.—Asa Thurston, *Missionary;* Mrs. Lucy G. Thurston.

Kealakekua.—John D. Paris, *Missionary;* Mrs. Mary C. Paris, Mrs. Mary A. Ives.

Kau.—Henry Kinney, *Missionary;* Mrs. Maria L. Kinney.

Hilo.—Titus Coan, David B. Lyman, *Missionaries;* Charles H. Wetmore, M. D., *Physician;* Mrs. Fidelia C. Coan, Mrs. Sarah J. Lyman, Mrs Lucy S. Wetmore.

Waimea.—Lorenzo Lyons, *Missionary;* Mrs. Lucretia G. Lyons.

Maui.

Lahaina.—Dwight Baldwin, M. D., *Missionary;* Mrs. Charlotte F. Baldwin.—One native helper.

Wailuku.—Daniel T. Conde, *Missionary;* Mrs. Andelusia L. Conde.—One native helper.

Hana.—Eliphalet Whittlesey, *Missionary;* Mrs. Eliza H. Whittlesey.

Out-station at Kaanapali.—Kauweloha, *Native Pastor.*

Molokai.

Kaluaaha.—Claudius B. Andrews, Samuel G. Dwight, *Missionaries;* Mrs. Anna Andrews, Miss Lydia Brown.—One native preacher.

Oahu.

Honolulu.—Lowell Smith, *Missionary;* Edmund H. Rogers, *Printer;* Mrs. Abba W. Smith, Mrs. Maria P. Chamberlain, Mrs. Mary W. Rogers.

Punahou.—Daniel Dole. *Missionary and Principal of the Punahou School;* William H. Rice, *Teacher;* Mrs. Charlotte C. Dole, Mrs. Mary S. Rice, Mrs. Maria M. Smith.

Kaneohe.—Benjamin W. Parker, *Missionary;* Mrs. Mary E. Parker.

Out-station at Kahuku.—James Kekela, *Native Pastor;* at Wainae,—Waimalu, *Native Pastor.*

Kauai.

Waimea.—George B. Rowell, *Missionary;* Mrs. Mercy P. Whitney, Mrs. Malvina J. Rowell.

Waioli.—Edward Johnson, *Missionary;* Abner Wilcox, *Teacher;* Mrs. Lois S. Johnson, Mrs. Lucy E. Wilcox.

In this country.—Mark Ives, *Missionary.*

Corresponding Members of the Mission.

Kohala, on *Hawaii.*—Rev. Elias Bond, Mrs. Ellen M. Bond.

Honolulu, on *Oahu.*—Rev. Ephraim W. Clark, Samuel N. Castle, Amos S. Cooke; Mrs. Mary K. Clark, Mrs. Mary T. Castle, Mrs. Juliette M. Cooke.

LAHAINALUNA, on *Maui*.—Rev. William P. Alexander, Rev. John F. Pogue, *Teachers in the Seminary*; Mrs. Mary Ann Alexander, Mrs. Maria K. Pogue.

KALUAAHA, on *Molokai*.—Rev. Harvey R. Hitchcock; Mrs. Rebecca H. Hitchcock.

WAILUKU, on *Maui*.—Mr. Edward Bailey; Mrs. Caroline H. Bailey, Miss Maria C. Ogden.

EWA, on *Oahu*.—Rev. Artemas Bishop; Mrs. Delia S. Bishop.—One native preacher.

WAILUA, on *Oahu*.—Rev. John S. Emerson, Rev. Peter J. Gulick; Mrs. Ursula S. Emerson, Mrs. Fanny H. Gulick.

KOLOA, on *Kauai*.—James W. Smith, M. D.; Mrs. Millicent K. Smith.—One native preacher.

(19 stations, 3 out-stations; 25 missionaries—two of them physicians, 2 physicians, 6 male and 37 female assistant missionaries, 3 native pastors, 3 native preachers, 2 native helpers;—total, 78 *)

Thirty years ago the Sandwich Islands were sunk in the lowest depths of barbarism; now they are no longer a part of the heathen world. They are Christian islands. Paganism is there dead as a religion, and cannot live again. A fourth part of the inhabitants belong to the Christian church. The people support their common schools of fifteen thousand pupils, their high school for the children of chiefs, and their national seminary at Lahainaluna, at an annual expense of forty-five thousand dollars; and they contribute almost as much money for the support of the gospel and other religious objects, as the Board expends on the mission. The laws, institutions, government of the Islands are as really Christian, as are those of the United States.

The work of the American Board, as a foreign missionary society, is really accomplished at the Islands. In fact, it is the same now in kind as is to be done in the new settlements of our own country. The service to be performed by the Board is the same with that devolving on the Home Missionary Society; except that, in respect to the Sandwich Islands, the Board has to sustain the responsibilities which are here sustained by the American Education, Western College, and Sabbath School Societies. Accordingly, the Prudential Committee are endeavoring to put all the missionaries at the Sandwich Islands, as far as possible, on a footing similar to that of home missionaries in Oregon or California. In this new work they are without precedents, without experience; and they find, as do the missionaries themselves, many unexpected, though not insuperable difficulties.

It has been found necessary to have a foreign mission sent out from the Sandwich Islands, and in part supported by the native churches, in order to develope their Christian life. Such is the true origin of the mission to Micronesia. The churches need other motives, besides building churches for themselves, and supporting their own pastors, &c., motives more effective for awakening the spirit of prayer, and for counteracting worldliness. They need an object, interesting from its remoteness, from its magnitude, and from circumstances fitted to remind them of the degradation whence they themselves have been raised.

It was apparent at the last annual meeting of the mission, that there had been more than usual religious interest at some of the stations during the previous year. About fourteen hundred persons had been admitted to the churches; and hundreds of suspended members had been restored to Christian fellowship. Some of the missionaries, moreover, reported a manifest improvement in the morals and piety of their people.

NORTH AMERICAN INDIANS.

OREGON INDIANS.

Without a station.—Elkanah Walker, Cushing Eells, *Missionaries*; Mrs. Mary R. Walker, Mrs. Myra F. Eells.

(2 missionaries, 2 female assistant missionaries;—total, 4.)

The Committee regret to say that hitherto it has not seemed expedient for the Board to resume its operations in Oregon. Nor can they hold out much encouragement of any future efforts, under favorable auspices.

CHOCTAWS.

STOCKBRIDGE.—Cyrus Byington, *Missionary*; Jason D. Chamberlain, John A. Beals, *Assistant Missionaries*; Mrs. Sophia N. Byington, Mrs Elsey G. Chamberlain, Mrs. Laura E. Lathrop, Miss Mercy Whitcomb, Miss Priscilla G. Child.

WHEELOCK.—Alfred Wright, *Missionary*; Henry K. Copeland, *Assistant Missionary*; Mrs. Harriet B. Wright, Mrs Abigail Copeland, Mrs. Ann R. Dana, Miss Sarah Ker, Miss Chloe M. Bigelow.—One native assistant.

NORWALK.—John K. Harris, *Teacher*; Edwin Lathrop, *Assistant Missionary*; Mrs. Cornelia T. C. Lathrop.

PINE RIDGE.—Cyrus Kingsbury, *Missionary*; Mrs. Electa M. Kingsbury, Miss Harriet Goulding, Miss Hannah Bennett.

GOOD WATER.—Ebenezer Hotchkin, *Missionary*; John J. Hotchkin, *Assistant*; Mrs. Philena T. Hotchkin, Miss Catharine Fay, Miss Elizabeth Backus, Miss Mary M. Curtis, Miss Ann J. Hotchkin.

GOOD LAND.—Oliver P. Stark, *Missionary*; Mrs. Margaret W. Stark, Miss Maria P. Arms.

MOUNT PLEASANT.—Charles C. Copeland, *Missionary*; Mrs. Cornelia L. Copeland, Miss Harriet McCormic.

OUT-STATION.—*Mount Zion*, Pliny Fisk, Native Preacher.

Absent.—George Pierson, *Missionary*.

* The corresponding members are included.

Stations not known.—Simon L. Hobbs, M. D., Abraham G. Lansing, *Assistant Missionaries*; Mrs. Mary C. Hobbs, Mrs. Sarah Maria Lansing.

(7 stations, 1 out-station; 7 missionaries, 8 male and 25 female assistant missionaries, 1 native preacher, 1 native assistant;—total, 42.)

This mission has enjoyed another year of prosperity. Though our brethren have labored in much weakness, calling in vain for help, they report the admission of more than one hundred persons to their churches, making the present number of communicants about thirteen hundred. This is the twelfth year of "refreshing from the presence of the Lord." It is apparent, moreover, that the churches are growing in grace and in Christian knowledge; and many of the members are liberal in their donations to benevolent objects.

The boarding schools still retain their popularity with the Indians, and are evidently laying "the foundations of many generations." The number of pupils is 193, many of whom are the professed followers of the Lord Jesus Christ. One of these schools has raised one hundred dollars for missions, and others exhibit the same "willing mind." Some of the leading Choctaws have asked that the Good Water school may be converted into a female seminary of a high order; and they have pledged their own ready co-operation. The Committee have sanctioned the plan; and they cannot doubt its success. The day schools, as also the Saturday and Sabbath schools, are prosperous. Intemperance has manifestly decreased; and the advance in industry is most cheering. Mr. Byington has superintended the issuing of seven different works, during his sojourn in the eastern States, the whole number of pages being more than 2,500,000.

The mission has been severely afflicted by the death of Mrs. Pierson, which occurred at Little Rock, September 14, and the protracted illness of Mr. Pierson, which has required his return to Illinois. Both joined the mission in March; as did Misses Bigelow, Arms and McCormic, each of them having since engaged in teaching. Mr. Harris, Miss Backus and Miss Curtis reached the Choctaw nation in October, with the expectation of becoming teachers, the first at Norwalk, and the two last at Good Water. A nephew and a neice of Mr. Hotchkin, who accompanied them, will render assistance at the latter station. Mr. and Mrs. Chamberlain, with Miss Whitcomb, arrived at Stockbridge in November, to assume the management of the boarding department. Dr. Hobbs and Mr. Lansing, with their wives, left for the mission in December.

CHEROKEES.

DWIGHT.—Worcester Willey, *Missionary*; Jacob Hitchcock, *Assistant Missionary*; Mrs. Nancy B. Hitchcock, Miss Julia S. Hitchcock, Miss Jerusha E. Swain.—One native assistant.

LEE'S CREEK.—Timothy E. Ranney, *Missionary*; Mrs Charlotte T. Ranney, Miss Julia F. Stone.—One native assistant.

FAIRFIELD.—Edwin Teele, *Missionary*; Mrs. Sarah E. Teele, Miss Esther Smith.—One native assistant.

PARK HILL.—Samuel A. Worcester, *Missionary*; Edwin Archer, *Printer*; Mrs Erminia N. Worcester, Miss Lois W. Hall.—One native assistant.

OUT-STATION.—*Honey Creek.*—John Huss, Native Preacher.

(4 stations, 1 out-station; 4 missionaries, 1 native preacher, 2 male and 9 female assistant missionaries, 4 native assistants;—total, 20.)

Dr. and Mrs. Butler have been released from their connection with the Board, at their own request; but they will continue to perform an important work at the female seminary. Misses Hall, Stone and Swain joined the mission as teachers in March. Mr. and Mrs. Teele left for Fairfield, where their presence is very much needed, in December. The Committee have been very anxious to secure two or three other missionaries for this interesting tribe of Indians; but they have been unsuccessful. And yet the inadequacy of the brethren to do the work which is thrown upon them, has become exceedingly painful. Unless they can be largely reinforced, the dearest interests of their people must suffer.

A small church is reported at Lee's Creek for the first time; and the number of communicants in all the churches is 231, of whom fifteen have been received into Christian fellowship within the last year. The national female seminary has been signally blessed, a number of its pupils having professed their faith in the Savior. About $1,500 have been subscribed for a new church at Park Hill. Day schools are in operation at all the stations; and the desire for education is increasing. The two national seminaries are doing a very important work. The mission press has been employed only a part of the time.

DAKOTAS.

LAC-QUI-PARLE.—Stephen R. Riggs, Moses N. Adams, *Missionaries*; Mrs. Mary Ann C. Riggs, Mrs. Nancy A. M. Adams, Misses Lucy J. and Mary R. Spooner.

YELLOW MEDICINE.—Thomas S. Williamson, M. D., *Missionary*; Mrs. Margaret P. Williamson, Miss Jane S. Williamson, Miss Mary Briggs.

PRAIRIEVILLE.—Samuel W. Pond, *Missionary*; Mrs. Rebecca Pond.

RED WING.—Joseph W. Hancock, *Licentiate*; Mrs. Sarah Hancock.

Absent.—Mrs. Agnes C. J. Hopkins.

(4 stations; 4 missionaries—one a physician, 1 licentiate, 10 female assistant missionaries;—total, 15.)

To the Dakota mission the past year has been one of important changes. Miss Cordelia F. Pond died at Washington, Connecticut, February 6. Mr. and Mrs. Huggins have been released from their connection with the Board, at their own request; as have also Mr. and Mrs. Pettijohn. Mr. and Mrs. G. H. Pond have asked and received a release, with a view to their laboring with special reference to the white population of Minnesota Territory. Misses Lucy J. Spooner and Mary R. Spooner joined the Lac-qui-parle station last summer. Mr. Hancock and Miss Rankin were joined in marriage, May 2.

Greatly to the surprise of the Committee and of the mission, the Senate of the United States have refused to assent to the reservation of certain lands on the upper waters of the Minnesota for the use of the Indians, incorporated into the treaties of July, 1851, and merely agree to an occupancy during the pleasure of the President; so that instead of an estate in fee, the Dakotas are to have a tenancy at will. Though they have assented to the modification, the Committee cannot but regard it as most unfortunate and undesirable. They will be sure to feel that they have no permanent home on the reserved lands, and hence will not make those exertions, which are so indispensable to their moral and social advancement. But this is not the time to abandon the field. That the policy of the government operates against the red man, is no reason why the Board should forsake him. Let us pray rather that He who "is wonderful in counsel, and excellent in working," will appear speedily, and save this degraded people.

A few persons have been admitted to the churches; and the number of communicants is supposed to remain unchanged. Of the day schools it is not necessary to speak. A small boarding school is to be commenced at Lac-qui-parle; and it is hoped that this station, which is beyond the ceded territory, will assume a more cheerful aspect. Mr. Riggs spent the last winter and spring in the Atlantic States, and carried the Dakota Lexicon through the press, under the auspices of the Smithsonian Institution. Dr. Williamson has commenced a new station at Yellow Medicine, some thirty miles this side of Lac-qui-parle.

OJIBWAS.

LA POINTE.—Sherman Hall, *Missionary*; Charles Pulsifer. *Assistant Missionary*; Mrs Betsey P. Hall, Mrs. Hannah Pulsifer; Henry Blatchford, native catechist.

BAD RIVER.—Leonard Wheeler, *Missionary*; Mrs. Harriet W. Wheeler, Miss Abby Spooner.

(2 stations; 2 missionaries, 1 male and 4 female assistant missionaries, 1 native helper;—total, 8.)

This mission has been much embarrassed by the question of removal. Attempts have been made by the Indian agent to transfer the La Pointe band, as well as others, to the right bank of the Mississippi; but without success. Still the Committee are informed that the United States government does not relinquish the idea of concentrating the Ojibwas in their western territory; and it is intended to withhold the annuities of those who do not remove. Hence it is probable that the missionary force now at La Pointe will remove to the Crow Wing River during the present year. Mr. Wheeler will probably remain on Lake Superior.

SENECAS.

UPPER CATTARAUGUS.—Asher Wright, *Missionary*; Mrs. Laura M. Wright; two female teachers.

LOWER CATTARAUGUS.—Anson Gleason, *Missionary*; Mrs. Bethia W. Gleason, Miss Caroline A Fox, Miss Mary L. Gleason; one female teacher.—One native assistant.

LOWER ALLEGHANY.—William Hall, *Missionary*; Benjamin F. Hall, *Assistant Missionary*; Mrs. Emeline G. Hall, Mrs. Mary E. B. Hall, Miss Hannah Wilbur; two female teachers.—One native assistant.

UPPER ALLEGHANY.—Joshua Potter, *Missionary*; Mrs. Jane Potter, Miss Jerusha Edwards, Miss Eunice Wise, Miss P. A. Stone.—One native assistant.

(4 stations; 4 missionaries, 1 male and 16 female assistant missionaries, 3 native assistants;—total, 24.)

The Senecas are making constant advances in civilization; but there is not the same progress in their spiritual interests. At times there has been a degree of solemnity at Cattaraugus which excited the liveliest hopes, but the promise of the early dawn was not fulfilled. Several persons, however, give some evidence of being born again. On the Alleghany Reservation there have been occasional gleams of light; and a few have joined themselves to the people of God; but the need of an extensive revival is as urgent as ever. The organization of a missionary society is reported at Upper Alleghany; and at the other stations something has been contributed for the spread of the gospel. But the Senecas have not fully learned that "it

is more blessed to give than to receive." The schools, of which there are ten, may be regarded as successful; and the people are becoming more and more alive to the value of education. The boarding school at Lower Alleghany is exerting a happy influence. An enlarged edition of the Seneca hymn book has been published by the American Tract Society.

Miss Sophia Mudgett, at her own request, has been released from her connection with the Board. Miss Margaret N. Hall, after having been united in marriage to Mr. W. D. Burgess, died on the 30th of January. Mr. and Mrs. B. F. Hall, by the request of the Committee, have assumed the stewardship of the boarding school at Lower Alleghany.

TUSCARORAS.

TUSCARORA.—Gilbert Rockwood, *Missionary*; Mrs. Avis H. Rockwood.—Two native helpers.

OUT-STATION.—*Mount Hope.*—Miss Mary J. F. Thayer.

(1 station; 1 out-station, 1 missionary, 2 female assistant missionaries, 2 native helpers;—total, 5.)

It became evident in the fall of 1851 that God was troubling the thoughts of many hearts among the Tuscaroras; and in the months of January and February a revival was developed of extraordinary power. The accessions to the church by profession have amounted to fifty-eight; and the whole number of Indian communicants, as last reported, was one hundred and four. About one-third of the tribe, therefore, belong to the church of Christ; and about one fifth have joined during the past year! Of the ten chiefs, seven are members of the church; and nine proclaim themselves the disciples of Christ. The condition of these Indians, in other respects, is highly gratifying. They are advancing in industry, education, morality, and benevolence; and their manners are becoming more refined and elevated. Their farms and their houses testify that in the sweat of their face they eat their bread. About sixty children have received instruction in two schools, one of which is to be converted into a boarding school, with the aid of the Indians. Temperance meetings are held once a quarter, and sometimes once a month, with happy results.

ABENAQUIS.

ST. FRANCIS.—Peter Paul Osunkirhine, *Native Preacher.*

No important change has occurred in this tribe of Indians. The labors of previous years have been repeated; but none have come forward, so far as is known, to record their names among the followers of Christ.

SUMMARY.

1. *The Missions.*

Missions,	26
Stations,	109
Out-stations,	45

2. *Laborers Employed.*

Ordained Missionaries—(7 Physicians,)	163	
Licentiates,	2	
Physicians not ordained,	6	
Other Male Assistants,	24	
Female Assistants,	222	
Total,		417
Native Preachers,	39	
Native Helpers,	214	
Whole number of Native Assistants,		253
Total laborers connected with the mission,		670

3. *The Press.*

Printing Establishments,	11
Pages printed last year,	52,225,203
" " from the beginning,	923,595,924

4. *The Churches.*

Churches,	94
Church Members,	22,061
Added during the year,	1,595

5. *Educational Department.*

Seminaries,		10
Other Boarding Schools,		17
Free Schools, (441 supported by Hawaiian Government,)		783
Pupils in the Seminaries, (75 do.)	485	
" " Boarding Schools,	484	
" " Free Schools, (12,949 do.)	22,595	
" in all the Seminaries and Schools,		23,564

INTELLIGENCE FROM THE MISSIONS.

Gaboon.

MR. PRESTON'S JOURNAL.

Introductory Remarks.

IT has long been a prominent object with the Gaboon mission, as well as with the Prudential Committee, to carry the gospel as speedily as possible to the high table land, supposed to be in the occupancy of the Pangwes. In the hope of hastening this event, Mr. Preston commenced operations last winter at Nĕngenĕnge; and he has made occasional excursions to other places. From his intercourse with different tribes of Africans, in a peculiarly favorable location, he has learned many facts which are of great value.

The reader will not fail to observe how easy it

is to establish missionary stations among the Pangwes. "Their towns," Mr. Preston wrote in March last, "are on all sides of me; and some are not one hour distant. They are daily at Nĕngenĕnge, inviting me to visit them. This day the way is entirely and widely open, to take up a residence among them with a preached gospel and Christian schools."

If this is so, it may be asked, why not go at once and declare to them the love of God in Christ Jesus? But *who* shall go? The mission is altogether too feeble to do it. Already has it gone beyond its strength, in its earnest desire to accomplish a work, which seems so desirable to them, and would be so gratifying to our churches. Our brethren must wait, therefore, till they shall have a reinforcement from the United States. How long shall they wait?

It is hoped that the following extracts will fall under the eye of some young man, who will feel himself impelled by the constraining love of Christ to offer himself for this noble service. If a redoubt is to be taken, or a citadel is to be stormed, men can always be found. The hazard of the exposure does not deter them. And will none follow the Captain of our salvation to the highlands of Western Africa? Is it not far better to go there than to sack a city?

But the reader will be desirous of forming some idea of the new position which Mr. Preston has taken, on the upper waters of the Gaboon. In speaking of the place he says: "Nĕngenĕnge is an island about three miles in circumference, mostly covered with a bamboo swamp. It has, however, about five acres of dry land, and lies at the junction of the Nkâmâ and Bâkwĕ rivers. On it is a small town, inhabited by Shikanis and Bakĕlĕs. The head man, a Shikani, died some months before I went to live there; and at present there is no one who is called king. The place was selected on account of its central position, good landing, and apparent healthfulness. Besides, it would less excite the jealousy of other towns than perhaps any other site. For learning the Pangwe language it is as good as any other spot on the river, except a Pangwe town."

Pangwes—A Mpongwe—Abutyi.

February 17. I was conversing with a son of Jiduma, a Pangwe, this evening, and he expressed to me his supreme contempt for the Bakĕlĕs and Shikanis. With a significant gesture, he said they must get out of the way; but the Pangwe, Mpongwe and white man can live "like the fingers on the hand." Three years have made great changes here, and five years more will effect still greater. The Pangwes procure most of the ivory. The Bakĕlĕs and Shikanis, loving the ivory, hate the Pangwes most cordially, and would prevent them from making our acquaintance, or speaking to the Mpongwes, if they could. But the Pangwes are getting tired of being cheated by them, and will soon drive them away, and trade directly with the Mpongwes, if not with white men.

18. I had Ongâu to dine with me to-day. He is a Mpongwe "gentleman," from King William's town, a friend of the late king of this place, and is here to see about the succession. Four Pangwes stood before my door, gazing at us while we were eating. Ongâu took occasion to magnify himself in their eyes. Some of this people have been to a Mpongwe boat to sell ivory for the Pangwes. Coming back drunk, they have filled the town with noise and the beating of women. I sighed for the quiet of Ikâi.

20. This morning I thought I was about to encounter some opposition to my living at this place. Abutyi, one of the three great men of the river, came to see me, apparently in a great rage because I had stopped here without first buying the land of him. "He owned the land," he said; "he was king, and he alone could protect me." He demanded, with strong emphasis, what his pay was to be, and spoke of the visit of the French to his town, as also of their giving him a flag, money and rum." I told him that when Mr. Wilson came to the Gaboon, the Mpongwes esteemed it a great favor to have him among them. The whole land was before him, where to choose, without money and without price. I also told him that such was my reception at Ikâi. It would have amused one, not interested, to hear with what contempt he called the Ikâi people "bushmen," although they are fifty miles nearer the sea than his majesty. I reviewed the manner of the coming of the French, and what they had done. I told him that Mr. Wilson had lately saved Toko's town from being burned by them; that I had not come to take the country; that I would respect his authority, and make him a present occasionally. At length he began to soften; and he finally departed well satisfied.

On the following day Mr. Preston went to see Abutyi, and he appeared quite friendly. He readily called his people together to hear the Word.

Excesses—Killing of Elephants.

24. A fight occurred to-day between

two of Ongâu's slaves, which resulted in bloodshed; and as they were in his "parlor," they made a complete wreck of divers dishes, glasses, &c. I assisted in separating the slaves, and kept him from killing them for destroying his property. The fight came near embroiling the whole town. I got a sprained thumb and a dirty shirt in the fray; and I received the thanks of all the women, after it was over. Bad as are these people, I can see that three years have done much to give them a humanized look. At one of the towns which I have visited to-day, I called three years ago with Mr. Walker; and to this day I have not forgotten their savage appearance. To-day they were even polite.

Mr. Preston has much to say of the excesses at Nĕngenĕnge, in anticipation of the crowning of the new king.

26. I have heard to-day that a neighboring town gave a man to the Pangwes to be eaten. His crime was using witchcraft. Such things are of frequent occurrence. One was thus eaten when the late king of this place died. There has been no crowning to-day. It was prevented by the arrival of a Bakĕlĕ man, who has some claim, it seems, on the wives and the property of the late king. I thought the scenes of the 24th instant were to be renewed between Bakĕlĕs and Shikanis. The noise of a dozen angry men, and twice as many angry women in the streets, beggars description. These extracts will suffice to exhibit the character of these "unsophisticated children of nature."

The saying that "when the sun goes down all Africa dances," Mr. Preston regards as wide of the truth. He represents the people among whom he dwells as in constant fear of witchcraft, war and poison.

March 16. We have often heard of the miraculous power of fetish-doctors over wild beasts, especially elephants. Hearing that they had surrounded a troop of these animals near a neighboring town, I determined to see this great wonder for myself. The elephant in his native jungle is slow in his movements, if undisturbed; and there is a kind of vine to which he has a strong antipathy. Through it he will not break, unless greatly frightened. With this vine they carefully surround twenty or thirty acres, where the elephant is feeding. They then collect hundreds of people, and immediately begin to build a fence six or eight feet high with poles and stakes, lashing it to trees wherever they can, and bracing it from without. This is strong enough to keep the elephant within, when guarded day and night on all sides, by hundreds of men, women and children, with fires and dogs and guns. Next they cut the bushes inside, gently driving the elephants from place to place. They also scatter in various places ripe plantains with poison in them, which the elephant eats; and soon he becomes so weak as to offer no resistance to being killed with guns. Of course, they have in addition any amount of fetishes and charms and ceremonies. These also I saw.

A few days after the foregoing date, Mr. Preston says, the elephants absconded, notwithstanding the fence, doctors and fetishes. "The doctors, not in the least disconcerted, said that somebody had envied the people their good fortune in surrounding the elephants, and so had come by night, and told them to break away and go to some other place and be killed, and that the elephants had obeyed them. This was perfectly satisfactory to those who had given large sums to the doctors to enclose the elephants."

Visit to Pangwe Towns.

26. Last night I made the necessary preparations for going to Jiduma's town, and spoke to my Mpongwe friend, Ongâu, to accompany me; but this morning I found the Bakĕlĕs and Shikanis very averse to his going, lest he should make the acquaintance of the Pangwes, and open the way for a trade with them. But not a word was said against my going.

I found that Jiduma's town had been moved farther up the Nkâmâ, and across the river, since it was visited by Mr. Walker three years ago. There are two other towns near it; and the three contain at least a thousand people. 'Mboma, visited by Mr. Walker and myself the the 1st of February last, is six or eight miles distant by water, on a branch of the Nkâmâ; but by land it is within the hearing of a musket's report.

Jiduma's town is about twenty miles from Nĕngenĕnge. At this point the Nkâmâ is about half the size of the Muskingum at Marietta; and the mangrove has almost entirely disappeared. The country is rolling, and the soil is not very rich. Three or four miles distant are hills several hundred feet high; and still farther up the river, not accessible by water, are the mountains, seen in a clear day from the mouth of the Big

Orombo, more than eighty miles distant. This is one of the best places I have seen any where in heathen Africa for a missionary station.

I spent several hours in these three towns, and in some measure satisfied their eyes; so that when I again visit them, I shall have a better chance of being heard. I found no difficulty in addressing the men through the Bakĕlĕ; and a few of those who were immediately around me, understood well. They are cannibals of the worst sort, if we may believe the testimony of the Bakĕlĕs.

As yet they wear but little European cloth; but all, even the children, wear cloth made of the bark of a tree. They smear their bodies with palm oil and powdered red-wood; but the native color of most of them is not much darker than oak-tanned leather. They work very neatly in iron of their own smelting, and in brass obtained from traders. Their houses are built continuously along a single street, which is wide, and kept very clean. In the middle of this street are built two or three houses for discussing all matters of business. Here the white man is received, and here he will always be sure to find a crowd. In one of these towns I saw the skull of an enemy, partly buried, at the west end of one of these palaver houses. His body had been eaten. They gave me plantains, a fowl, and two short daggers as presents; and I left them with strong assurances of future friendship.

April 20. I have just returned from a Pangwe town, which was visited by Messrs. Wilson and Best just before our arrival in Africa. When they reached the town the king fled and hid himself, lest he should die in two days, as he believed, if he saw a white man. When I went, I heard that he was absent at a neighboring village; but I soon learned that he was hid in the town. I sent several messages to him, assuring him that I had come to be his friend, and that other Pangwe kings did not refuse to see me; and I ended by asking what I should do with the present I had brought for him. He still refused to see me. I then left the palaver house, going in the direction of the landing. He went to the palaver house, where I suppose he caught a glimpse of me; and his curiosity to see me, or the fear of losing his present, overcame his fear of dying. He sent for me to come back; and thus, I hope, the charm is broken.

Mr. Preston preached on the 25th of April to an audience composed of persons from five tribes, namely, the Corisco, Mpongwe, Bakĕlĕ, Shikani and Pangwe. "All understood my Bakĕlĕ quite well," he says, "except Jiduma. His son understood all that I said."

Excursion up the Bâkwĕ.

June 15. Yesterday I attempted the ascent of the Bâkwĕ. There was just enough of difficulty in it to make it exciting. No white man had ever been up to the Pangwe country. Some of the Bakĕlĕ towns near the mouth had been visited by Mr. Walker; and Governor Beecroft went up some fifteen miles in a steamer, ten years ago. At the present time there is a war between a town up the Bâkwĕ, and another on the Nkâmâ. Mpongwes and Bakĕlĕs had been stopped three days before; and two days before a friend of mine had, without my knowledge, asked permission for me to go up, and had been denied.

On my way I stopped at Abutyi's town, and heard enough to fill my oarsmen with the fear of being shot, or at least of being seized as prisoners of war. I then determined to go to the king who is waging the war, run the risk of his taking my men, and ask him to go with me up the Bâkwĕ. Hereupon there was almost a mutiny in my boat. I found the king as friendly as usual, and taking it for granted that there could be no objections to my going where I chose, and without at all referring to his having refused to let me go, I told him I had stopped to take him along with me. He said he could not go himself; but he called his son without any hesitation, and told him to go with me. In two and a half hours I was as far up as I wanted to go in one day, and in a large Bakĕlĕ town. I did not, however, get thus far without being hailed, and strictly questioned as to my destination and object. Some wished to accompany me, but none opposed my going. I found the king where I stopped ready to start for the Pangwe towns; but at my request he delayed his journey, and promised to accompany me early the next morning. Here also I found a Pangwe, by whom I sent word that I was coming to see his king.

We started about six o'clock. For about six miles we kept the Bâkwĕ, which thus far had had a south-easterly course. Here it forks, and, being about fifteen yards wide, bends to the south. We turned to the east into a stream

which rapidly narrowed, as we ascended; and the last part of the way the boat could scarcely pass along, for the narrowness of the creek and the thickness of the overhanging branches. In three-quarters of an hour we were at the Pangwe landing.

There are three large and two small towns within calling distance of each other; and they had got up a reception worthy of us, if numbers and noise are to be taken into the account. As we entered the town, a narrow passage was cleared for me through the dark dense throng that filled the street. We passed on to the palaver house; but I had not entered it before it was filled to suffocation. I hastily saluted the king, and forced my way out of doors. Here my Bakĕlĕ friend and Pangwe king tried in vain to still the boisterous throng. At times I would think I had gained my point, and would begin to speak; but at the sound of my voice their noise would burst forth all the louder for having been pent up a half a minute. I took off my hat, and at the sight of my hair, their shouting, leaping and stamping knew no bounds. Most happy was he who could get near enough to give it a pull. After spending nearly three hours in seeing their towns, and being seen myself, I left them, because the tide was leaving me.

This place is perhaps thirty miles from Nĕngenĕnge. The Bâkwĕ runs south some fifteen or twenty miles further. Bakĕlĕs are found there, but no Pangwes. No hills or mountains are visible from these Pangwe towns. The mountains which bear north of east from Nĕngenĕnge are to be reached by the Nkâmâ, and that must be our line of operations; for though these Pangwes are abundant for a station, and their rolling country and sandy soil may be as healthy as any this side of the mountains, the twelve intervening Bakĕlĕ towns cannot be passed without a station among them.

Excursion up the Nkâmâ.

17. I went this afternoon to Jiduma's town, where I arrived at sunset. Nearly a hundred people gathered on a minute's warning, and met me at the landing; and almost as many more stood at the entrance of the town to receive us. After dinner, which I brought with me ready cooked, the people were called. No house would hold them; so they assembled in the street in front of my quarters, while I sat under a sort of piazza, and addressed them. A single torch threw a dim light on those nearest to me, as they occupied every possible position, from standing upright to lying full length on the ground; but far away in the darkness others were scarcely within the sound of my voice. Much of our conversation took the form of question and answer. But as often as their curiosity was partially satisfied in reference to our country, productions, customs, &c., I tried to tell them the story of the cross. At nine o'clock I sent them away, and retired to spend my first night amid cannibals. The town was very quiet; and if this may be taken as a specimen, I should prefer theirs to a Mpongwe or Bakĕlĕ village.

18. At six o'clock this morning, I continued my journey up the Nkâmâ, accompanied by two of Jiduma's sons. Above Jiduma's the river rises and falls with the tide, but there is no upward current. In half an hour we left the mangroves behind; and in an hour we had reached the hills. The river became narrower, and the current stronger. I do not know when I have beheld more beautiful scenery than was now presented. The river wound along at the base of hills, on each side five or six hundred feet high, and very steep. They were clad to their summits with gigantic trees, festooned with vines which were laden with flowers and fruit. Here gamboled and chattered monkeys of various colors and sizes; and here sang birds of gayest plumage. Now we passed along where a land-slide, occasioned by the heavy rains, has left piles on piles of naked rocks, and nearly choked the river with fallen trees. Now the rocks, covered with strange lichens, rose perpendicularly from the water's edge, from twenty to fifty feet. Here a small stream, a mountain torrent in the wet season, came tumbling over the rocks, forming a beautiful cascade. There the mouth of a cavern yawned, which I could not explore for want of a light.

In an hour and a half we had passed through this range of hills, which stretches across the country from north-west to south-east, and emerged into a level region, elevated but a little above the water, and in the wet season overflowed in many places. Through this country, groaning with rank vegetation, and sparsely covered with trees, roam various wild animals. We found the tracks of hogs, cattle, deer; and in one place we saw where a troop of five elephants had crossed the river. In half

an hour from the mountains we passed a branch nearly equal in size to the Nkâmâ, as it comes in from the north. In half an hour more, the river forks again. The north branch, coming from a range of hills seen in that direction, is called Mbanyi, and is about ten yards wide. From this point the Nkâmâ, whose direction thus far has been north-east, bends to the south-east. I ascended it two hours from Mbanyi, when we came to three small Pangwe towns. Here my voyage terminated. The river, about fifteen yards wide, and with a very rapid current, keeps on towards the south-east, and heads in the hills of the same range through which I passed in ascending it. The time occupied in the ascent was five and a half hours from Jiduma's, or about twenty miles, making the whole distance from its junction with the Bâkwĕ forty miles.

The country up the Nkâmâ is not so populous as we had anticipated, from the reports of the Bakĕlĕs; nor does this river afford the facilities for reaching the mountainous interior we hoped to find. The hills through which it passes, are no doubt more healthy than the plains. We found it so cold among them that my attendants shivered; and I was constrained to button my woolen coat up to my chin. But, alas, there are no people there! The mountains are still north-east of the range of hills above described, and are to be reached by a land journey of two or three days from the Nkâmâ, above the three Pangwe towns which I visited.

Constantinople.

LETTER FROM MR. VAN LENNEP, OCTOBER 14, 1852.

Persecution at Demirdesh.

THE following letter shows that the era of persecution has not closed in Turkey, even in districts which are near the capital. In the Ottoman empire it is still lamentably true, that good intentions on the part of the government may be defeated and nullified by its own agents. But He who is "head over all things to his church," will not forget his people; nor will he neglect in the least the interests of his kingdom.

A very violent persecution has just broken out in Broosa, or rather at Demirdesh. That great enemy of the Protestants, Halil Pasha, was appointed Pasha or Governor of that district a short time since, and went there about three weeks ago. His arrival was hailed by the enemies of the gospel, and they prepared themselves for a contest. Halil Pasha refused at once to acknowledge the Protestants as a separate people; and when the Sultan's own firman was shown to him, he said that it was nothing to him, for he considered it applicable only to the capital. He refused to protect any of the Protestants, had his men hoot at them and call them by vile names when they came in sight, and said that if the headman of the Protestants should visit the palace, he would have him put in prison. With these encouragements the enemies of the Protestants began their work at Demirdesh.

As one of our Armenian brethren was going out of the village towards Broosa, a mob attacked him, pelted him with stones, and threw him into the river, where he would have been drowned, had not a Turk interfered. A Greek went up to one of our Greek seminary pupils, who was spending his vacation in his native village, and attempted to stab him with a knife which he held in his hand; but the young man parried the blow and escaped. The murderous assailant then accused the youth of having struck him; and he was lodged in prison, in spite of his protestations and the testimony to the contrary. Mr. Constantinides had been spending several weeks in the village, preaching the gospel, when an order was obtained for his expulsion. Armed men were sent to his house, who turned him into the street with his effects; and he owed his preservation and safe arrival here, under God, to his perseverance in making them responsible for consequences, and saying that he would not stir without a guard. As it was, his enemies endeavored to induce the guard to let them do to him what they pleased, but he refused. Accusations of an entirely groundless nature were laid against several other Protestants in Demirdesh. Guards were sent by night to their houses; and they were aroused from their sleep, severely beaten, bound, and thrown into prison. Those who remained, fled immediately to the mountains, and subsequently crossed the plain through by-paths, and fled to the chapel house, where they now are.

I received last evening a letter containing these details, the superscription of which runs thus: "Please give this letter to Mr. Van Lennep immediately." It closes as follows: "We have no

doubt about the strength of faith of our suffering brethren. They have passed through a severe ordeal; and, therefore, we beg you to do what lies in your power for their relief." I trust and believe that God will overrule all these events for good, by causing the gospel to be more firmly rooted there than it has been heretofore. I hail it on the whole as a sign of good; and yet I would earnestly entreat the prayers of the people of God, that it may be used by him who can control all hearts to bring many sinners to the knowledge and love of the truth.

Aintab.

MR. SCHNEIDER'S VISIT TO MARASH.

THE last number of the Herald contained a deeply interesting letter from Mr. Crane, in which he described the incipient reformation at Marash, and also the severe trials to which our Protestant friends in that place had been subjected prior to June 8. At a later date Pastors Simon and Hohannes were expelled from the city; and on four other occasions the brethren who went thither to make known the gospel, found it impossible to execute their purpose. So fierce was the persecution, indeed, that two avowed Protestants were obliged to flee from the place, and take refuge in Aintab for some ten weeks.

These violent proceedings, however, had been duly reported to the capital; and two strong vizierial letters were at length obtained, commanding the Pasha to protect the Protestants and not to allow a recurrence of similar scenes. These documents having been procured, it seemed desirable that another effort should be made to introduce spiritual religion into Marash. Accordingly Mr. Schneider left Aintab on the 2d of September, in company with one of the native brethren belonging to the latter city, and one of the refugees from Marash above referred to, and arrived at his destination on the following day.

Description of Marash.

As this place will be frequently mentioned hereafter in the pages of the Herald, in all probability, the following descriptive sketch will be read with interest.

Marash lies eighteen hours from Aintab, in a north-westerly direction. It is situated on the southern declivities of a range of mountains running east and west; and a plain of about two hours in width and four or five in length is spread out before it. The mountain tops and sides are almost wholly destitute of trees and verdure, though the city itself is thickly interspersed with trees and gardens. As seen from the opposite side of the plain, it appears embedded in foliage, owing to the abundance of water with which the city is supplied, gushing from the sides of the mountain. The houses are built of sunburnt bricks, and are of a very inferior kind.

In regard to civilization and refinement, the inhabitants of Marash are much behind other cities of equal size in the empire. The comparative number of readers, both among the Mussulmans and Christians, is unusually small. Among the Armenians probably not more than one male in ten can read; and I did not hear of one adult female who knew her letters. This inferiority may be accounted for in part by the fact, that the city is in an out of the way place, no great caravans passing through it, and European travelers hardly ever being seen in it. Its proximity to Zeitoon, which has been distinguished from time immemorial for wildness and ferocity, has doubtless had some influence.

The population of Marash is from twenty to thirty thousand. Of these ten thousand are Armenians, and the rest are Mussulmans, excepting a few families of Jews. The Armenians have six churches and about thirty priests. A Pasha resides alternately here and at Adana, tarrying in that city during the winter months, and spending the summer in Marash. In his absence a Lieutenant Governor takes his place as ruler. The climate, as to temperature, is much like that of Aintab, the thermometer ranging only one or two degrees higher. In the months of July and August there are said to be constant breezes; but in September they cease to a great extent. Hence the weather is sultry at that season.

Mr. Schneider's Reception.

It is time, however, to proceed to the reception which Mr. Schneider and his companions met with. The narrative is as follows:

As the unfriendly Armenians of Aintab apprised the Armenians of Marash of our intended visit, the latter informed the Pasha of our designs, and requested him not to suffer us to enter the city, or at least to send us off without delay. On receiving this information he commanded them to see to it that their people made no disturbance, and offered us no insult. A large number had determined to meet

us near the city, and greet us with such a welcome; but having received these orders, and the Pasha having stationed two police officers near the entrance of the city to prevent any outbursts of popular indignation, they permitted me to go to my lodgings without any molestation. But the native brother who accompanied me, and who went with our baggage to the custom-house, received many insults from a large crowd who gathered around him. Still the custom-house men and a police officer drove them away, knocking to the right and left, and not sparing any. I had hardly reached my lodgings before two police men, at the special request of the Pasha, came to see that no insult was offered to us, and no disturbance made. A crowd began to collect about the door, and a few stones were thrown into the house; but the wrong-doers were soon scattered, and we had a quiet night.

The entire Armenian population was moved; and the unfriendly part were full of boasting as to what they should do, insisting that in two or three days they should succeed in expelling us. They had so often gained their point in such attempts, that they began to regard these feats as their especial privilege; and to have ejected us would have been, in their estimation, equivalent to keeping the truth entirely out of the city. Thinking that it was desirable, in the excited state of the city, that I should see the Pasha, I called on him the day after my arrival. He received me kindly, offering me pipes and coffee; and I had a long interview with him. While I was there, according to previous arrangement the two Marash Protestants, above referred to, presented their vizierial letters. He received them favorably, and promised to afford them the necessary protection, saying that he should make no difference between them and other Christian sects.

With me, however, he took the position that he would not allow me to teach the Protestants, on the ground that I was a foreigner, and that he feared a general tumult among the Armenians. But I insisted that I had as much right to instruct the Protestants in Marash as I had in Aintab, or as other foreigners in Constantinople, Smyrna, &c., had to preach the gospel where they dwelt; that I should exercise this right; and that with his wakeful and active police, and with stringent orders to the Armenians to keep quiet, there was no danger. We discussed this point a long time, he being unwilling to yield it; and when he felt pressed by the considerations presented, he would say, "I tell you the truth; I am afraid. I fear you will create a tumult." On the whole, the impression which I received from my interview with him, and from what I know him to have said to the Armenians, is that from a wrong view of what was my intended mode of procedure, imagining that we should go to work by main force to make men Protestants, he designed to curb me somewhat, lest by saying too much, or going too fast, an uproar might be raised, which might prove dangerous; while, on the other hand, he gave strict orders to the Armenian primates to keep their people in subjection, threatening them severely in case they suffered any disturbance to arise. By the use of these precautions he hoped the difficulty might be passed over safely.

The next day was the Sabbath; and Mr. Schneider conducted two religious services, the Pasha's prohibition notwithstanding. "Not a word was said. Some seven or ten Armenians were present. There are many others who are more or less enlightened and inclined to receive the truth; but they are very timid. Quite a number are groaning under their bondage, and long for religious liberty."

Victory of Protestantism.

On the following day the two Protestants who had presented the vizierial letters, were called before the Turkish Council. The most important part of the proceedings on the occasion was the regular and public recognition of the Marash Protestants as a distinct sect before this body, consisting of the Pasha, Governor, Mufti, Kadi, and a number of the chief Turkish effendis of the place, and one of the Armenian primates. In the presence of this assembly, the Pasha declared that in future no insult or injury should be offered to any one, because he was a Protestant, and that in case any such thing happened, the perpetrator should be severely punished. Turning to the Armenian Primate, he said, "This is the order to you. See to it that none of your nation molest these Protestants. They are rayahs, just like other Christian subjects, and are entitled to protection." At the same time, by the request of these two men, he recognized the native brother, whom I had brought with me to remain when I should leave, as the teacher and guide of this little band, giving them free and full liberty to worship God according to the dictates

of their own consciences. There could have been no more complete or public recognition of them as Protestants, and no better guaranty of their rights as such.

It will be understood, of course, that the enemies of Protestantism were not defeated without a struggle. They knew full well the importance of the pending issues. "It was a manifest interposition of Providence," Mr. Schneider says, "and to God be all praise."

Our enemies continued active in devising means to secure our removal; the Pasha, however, turned a deaf ear to their solicitations. One of their contemplated measures was, that all should shut up their shops, and cast their keys at his feet, saying, "Either these men must leave, or we shall leave in a body;" but it was not carried into execution. They also assembled in one of their churches, and a petition was written and signed by many to the effect, that either myself and native helper, with the Protestants of Marash, must take their departure, or they would all, as a nation, abandon the place. But they had not courage enough to present it; and if they had, there is no probability that it would have had any effect.

The following paragraph will shed some light upon the prospects of the reformation which has commenced at Marash.

A few of the enlightened ones came to our house each evening; and the time was spent in conversation, reading and prayer. They are interested in the truth; but they are mere babes in knowledge, and need a large amount of instruction. Their convictions of truth, though real and sincere, need much strengthening. They are still timid withal. But a sufficient number are declared and open Protestants to form a nucleus for a new community; and, as already intimated, there are very many who have a general conviction of the errors of the Armenian church, and are only waiting for the full exercise of religious freedom to attach themselves to the cause of spiritual Christianity. They are standing aloof, as spectators, to see the result of the present contest; and if liberty of conscience shall be really carried out, they intend to avail themselves of it, and side with the Protestants. The way seems now to be fully prepared, so far as human instrumentality is concerned, for the spread of the truth. What is needed, is persevering effort, in humble dependence on God.

In a subsequent communication, dated October 4, Mr. Schneider says, "When I left Marash to return to Aintab, I felt no little anxiety lest the enemy should find some means of expelling our native brother. I have just received a letter from him; and it appears that they have pretty much abandoned that hope."

Nestorians.

LETTER FROM MR. COAN, SEPTEMBER 16, 1852.

THE December Herald contained a deeply interesting narrative of the trials to which the station at Gawar has been recently subjected, with an account of the generous efforts of Col. Williams in behalf of certain friends of our brethren at Memikan, who had been most unrighteously imprisoned by the Turkish authorities. The present communication continues the narrative to a later date.

Colonel Williams at Van.

You were informed in our last of the noble conduct of Lieut. Col. Williams, R. A., in endeavoring to procure the release of our friends, as also an order for us to recommence building. In continuing the history of this affair, I cannot do better than give you the following extract, from his letter, dated Van, August 11, 1852: "I have been here three days, and have had as many audiences. I found him [Mohammed Pasha] full of prejudices against you and your brethren; but I think I have disabused H. E. of many, if not all, of them. I have had to lay the case so fully before Colonel Rose, (and Lord Stratford in a private form,) that I cannot carry you through all the phases of my efforts, and counter arguments urged by me in reply to those of the Walli of Van. Suffice it to tell you that I am writing after dinner, tired in body, but not so in mind, after having brought him to the following determinations:—1. To prevent any future outrage on these innocent men, H. E. will call them at once to Van, and allow them to exculpate themselves before the great Mejlis, and at once dismiss them to their homes, except Deacon Tamo, whom the Pasha promises to treat with the utmost kindness, and to send home in a few days. (He hoped to do so in ten days.) 2. H. E. promised to send, immediately, orders to the Kaimakam of Bash Kullah to allow the villager who may be willing to do so, to build you a house to prevent the suffer-

ings you underwent last winter; but you are *not to build a school, until 'a regular order for that purpose has been procured from Constantinople.* This stipulation I guarantied, because my mission was that of humanity; and all my arguments were aimed at his fears of your suffering in health in his pashalic, and from his order to discontinue that necessary work. And I am sure you will readily abide by this decision, not losing sight of ulterior efforts on the part of the great men at Constantinople, and calling to mind that 'Rome was not built in a day.' Thus, my dear sir, we have gained the most essential points, viz., 1. The saving of the precious lives of the accused, and ensuring the necessary steps for their regular and legal enlargement from unjust thraldom. 2. The construction of a house, which will preserve your health, and fit you for your future efforts in the good cause upon which you have embarked your fortunes, and to which you have dedicated your lives. I think Mar Slewa is unmasked completely; but as you will always be ready to render good for evil, I need not recommend you all to propitiate these bishops and priests," &c.

The Promise not performed.

Mr. Coan next proceeds to show in what manner the promise of the Pasha was kept.

The humane and philanthropic Col. Williams once out of sight, the poor prisoners were out of mind. They were called from Bash Kullah to Van, however, about a fortnight after Col. Williams left. After remaining there three days, they were summoned before the Council, when they were made to swear, each fifty times, that he knew not who was the murderer of the soldier. Upon being asked before whose door the murder was committed, Deacon Tamo said, "Before mine." The Pasha then said, "I shall exact from you thirty thousand piastres, and retain you a prisoner three years." He had signified to Col. Williams his intention of fining and imprisoning Deacon Tamo; but he had promised to make the fine a mere "nominal thing;" and the imprisonment was not to exceed ten days.

The Pasha asked Deacon Tamo why he was building a house for us, without permission from him. The Deacon reminded him that we had a vizierial letter, authorizing us to reside in Gawar; that as a matter of course we must have a house to live in; and that he was doing no more than thousands of the Sultan's subjects were now doing, namely, building a house to rent to foreigners. The Pasha inquired how much he had built, and told him to level it with the ground.

The prisoners were then all ordered from his presence; and all but Deacon Tamo were dismissed to their homes. One of the deacon's brothers was made the bearer of a despatch to the Pasha in Bash Kullah, where he was detained a week longer. As for the second part of Mohammed Pasha's promise, no order has yet been received removing the injunction forbidding us to build.

Papers, very kindly furnished in our behalf by Mr. Stevens of Tabreez and Mr. Brant of Erzrûm, were subsequently forwarded to Mohammed Pasha; and Col. Williams, suspicious that he might not have kept his promise, despatched Mr. Loftus to Van to ascertain the facts; and in a letter, just received, he expresses the belief "that the approach of Mr. Loftus towards Van caused the release of the five prisoners." He expressed the hope that orders were also transmitted for recommencing building. Mr. Loftus, in a letter dated Van, August 31, wrote that he had just seen Deacon Tamo; that he was kept separate from the other prisoners, his neck and legs being at perfect liberty, so far at least as was consistent with jail regulations. And this gentleman assures us that every influence will be exerted in our behalf at Constantinople by the British Ambassador and Col. Williams. In speaking of our school, however, he says, "Proceed cautiously, and be content with a small beginning. In fact, your personal safety depends on this. It is even worthy your consideration, whether it is worth the risk of giving any instruction this winter. Whatever you do, do it advisedly; for the Pasha is clearly not your friend."

Colonel Williams, in his last letter to our brethren, congratulated them upon the discharge of five-sixths of the prisoners, and then remarked: "But I must not conceal the fact of the principal sufferer in this nefarious scheme of vengeance being still in prison. Here is an occasion for further efforts; and if my first representation to Constantinople shall have failed to produce its desired results, I still trust that my second, which I propose to send to-morrow, will have a more fortunate issue." The friends of missions will perceive that this distinguished gentleman is laying the Board under new obligations, by his continued efforts in behalf of the brethren at Gawar.

Mar Shimon.

It were useless to comment upon the course of the Turkish authorities in relation to us. However tolerant they may be in other parts of the empire, it is very certain that there is very little toleration in Koordistan. Mar Shimon has been known to say that all his previous troubles, put together, had not caused him so much anxiety as our residence in Gawar the past winter. And it is morally certain that he will make every exertion in his power to banish us from the country. He is now recognized by the authorities as the head of the Nestorians; and he begins to feel his power, and is trying to use it. The father of one who was taken prisoner, in his distress, went to Mar Shimon to get his aid in the release of his poor boy, who was sick as well as in prison; but he was turned away with the reply that he had become English, and he must look to the English for help.

This persecution bears very hard upon our poor village; and some who do not love the truth for its own sake, feel that their sufferings are greater than they can endure. Accordingly they have petitioned the Governor for permission to remove to another village. Sickness and death have also been busy; and the superstitious and wicked delight to connect every thing unpropitious with our residence here.

Bombay.

DECEASE OF MRS. FAIRBANK.

THE name of this estimable lady must be added to the list of those, who have been recently discharged from the missionary service. She landed at Bombay on the 21st of September, 1846; but within six months from that time, her health "became a wreck"; and most of her remaining days she spent as an invalid. After she had spent three years in the Deccan, it was decided that she should return to America, as the only means of prolonging her life. She thought of her native land and friends with strong desire; but it was painful to her to leave India, and still more so to withdraw her husband, even for a time, from the missionary field. There seemed no resource, however; and they reached Bombay, intending to avail themselves of the first opportunity for returning home. But in that city she came under the care of a skillful physician, in whom she soon learned to place implicit confidence. Her health began slowly to improve; and she then decided to remain. Though she had but little hope of engaging herself in the missionary work, she could allow her husband to continue in it, and could aid him by making his home happy. Then she gave herself anew to the enterprise. It was to the last a pleasant thought to her that she had made this decision.

It was fondly hoped that Mrs. Fairbank would be spared many years; and ten days before her death there were no serious apprehensions in regard to her. But suddenly the prospect was darkened; and on the 21st of August she closed her pilgrimage. "It had been unpleasant to her to think of death and its terrors; and the day before she died, she breathed a wish that she might die sweetly. And she did die sweetly. She sunk away without a groan or a sigh, or even a long drawn breath; and then she lay, as if smiling in some pleasant dream." The subjoined extract from an article in the Oriental Christian Spectator, which has furnished the foregoing statements, gives some additional information in regard to this excellent woman.

Mrs. Fairbank's humility led her to put a low estimate on the graces of her own character, and she was almost too severe in her self-searching. In her last sickness, as before, she said much of her unworthiness, and bewailed her sinfulness and unprofitableness. She asked her husband, time and again, to pray, not for her body, but for her soul. Still she expressed her confidence of meeting him in a better world, where they should dwell together forever. When a sister in the mission, Mrs. Hume, told her that she had been a very pleasant sister, but that still she could not ask her to be spared, if the Lord wanted her, she said very emphatically, "He cannot want me; but oh! I want him." It was the intensest desire of her heart to obtain assurance of hope, and to have the fullness of the love of God. She has it now. She is safe from her fears. She is holy; and that to her is perfect happiness. Wesley's hymn, beginning,

> Jesus, lover of my soul,
> Let me to thy bosom fly, &c.

was always a favorite with her. It was the last one she taught to her little daughter, when confined to a bed of sickness, from which she did not arise. She trusted not in herself, but in Christ alone. And no one who trusted in him, was ever confounded. Yea, rather, "blessed are the dead, who die in the Lord."

Natives of all castes who had been more or less acquainted with her, came in great numbers to see her remains. The voice of their weeping hardly ceased through the day; and now the tear starts in many eyes when mention is made of her. A brahmin who was well acquainted with her, and came among the rest to look on her sweet face once more, was much struck with its expression, and said with great earnestness to those with him, "The religion must be true, that secures a death like this."

Shall we say then, with the world, "Why was this waste?" True, she might have adorned a choice circle in her own land. But she gave herself away for the good of others. In this she followed Christ. She gave herself and her all to his service. Her talents, her acquisitions, her affections were all his; and though often restrained by his appointment, "she did what she could." She was attached to the missionary cause from no unworthy motive. She was tested and found true.

LETTER FROM MR. HUME, SEPTEMBER 14, 1852.

THIS letter of Mr. Hume contains several items of intelligence; and all of them are interesting and important, though they are somewhat diverse in their character.

Death of a Hindoo Girl.

Eight days after Mrs. Fairbank's decease, we were called to mourn the death of Minee, who has been a pupil in Mrs. Hume's school for eight years past, and a member of the native church for two years past. She was, as we fully believe, a true child of God. She had an amiable disposition, a serious, well-balanced mind, and had received an excellent education, both in English and Mahratta. We had hoped that she would be very useful, as an example and a guide to other native females, and that she might long be an ornament to the church of Christ in India. But the Lord, who doeth all things well, hath ordered otherwise, and hath early removed her from the church on earth to the company of the redeemed in heaven. We were greatly attached to this dear girl; but it is not for us to murmur at the dispensation. Rather would we praise God that his grace was so clearly manifested in and towards her, and that at the last there was hope in her death. Her memory is precious; and we feel that she has not lived in vain.

A Christian lady in Edinburgh, Scotland, in connection with others, has provided for Minee's support during the past six years, and without ceasing offered up prayer to God in her behalf. Those prayers have been graciously answered, and the money thus contributed has not been spent in vain. How pleasant thus to see the Lord's people, in Scotland and America, laboring for the good of the ignorant and despised females of India! And hereafter how will they rejoice together over those, who through their instrumentality have been rescued from the darkness and the delusions of heathenism, and made the trophies of redeeming love!

Interesting Discussions—Infidelity.

The facts stated in the following extract are certainly hopeful and encouraging.

For about two months past we have had a series of public lectures in the mission chapel, followed by a free discussion, in which all present are allowed to state their objections and to make inquiries. Each subject is considered at two different meetings, the first on Tuesday, the second on Friday. The Friday meeting is opened by a recapitulation by one of us of the lecture and discussion of the previous Tuesday. The Mahratta language is exclusively used. The attendance thus far has been very encouraging, the chapel being often filled with a deeply interested and even excited audience. At first we had the Friday meetings in an open preaching place, recently erected; but as that was found too small, they have been removed to the chapel. We trust the divine blessing will attend the use of these means. The city is full of discussion and excitement on religious subjects, a process which Hindooism cannot long endure. The danger now is that heathenism will give place to infidelity.

The lectures and the subsequent discussions are briefly reported in the Dnyanodaya, both in English and Mahratta; and thus the influence of them is greatly extended. Our brethren at Ahmednuggur tell us that they have excited considerable interest among the people there.

In this connection the subjoined statement should be carefully and thoughtfully pondered.

We have had a succession of infidel vernacular periodicals in Bombay; which, however, have been rather short-lived. One recently commenced, called the Wave of Inquiry, is published once a fortnight, and is exceedingly bitter in its spirit. You may judge of its character by the following specimen, translated from the second number: "The Mussulmans worship a God destitute of form and of qualities; but these Christians believe in a God, deceitful, false, perverse, unjust, irate, unmerciful, self-willed, inconsiderate; one who is dependent, and capable of being overcome; one who killed his own son; and who, for the sake of a custard-apple, would send the whole world to hell. How false, perni-

cious and abominable must be such a religion! And how can any one be blessed through its means?" It is painful to see the native press giving utterance to such things. But these blasphemous ravings, in a good degree, defeat themselves. Were the writers more moderate, we should have more fear of their influence. By being so outrageous, they fail to carry with them the confidence and the sympathy of the native community.

Native Missionary Society.

In pleasing contrast with the foregoing, is another extract from Mr. Hume's letter.

The meetings of our Native Missionary Society, during the past year, have been held on the first Monday of each month, for the communication of intelligence, prayer, &c. They have often been well attended, and are among the most interesting of our Mahratta meetings. The amount collected during the year was about seventy dollars. The way in which this should be used, was considered at the last meeting; when it was resolved to give it as a first contribution towards the erection of another preaching place in the native city. A heathen man from the Concan, who has attended the meetings and sometimes contributed a trifle, then arose and proposed that the money should be given towards the erection of a chapel at Rutnaghery, nearly two hundred miles distant, that being an important place, and without a missionary. He was perfectly sincere in this, and subsequently offered to give ten dollars towards carrying out the plan. This was a pleasant incident, and served to add interest to the meeting.

Ahmednuggur.

LETTER FROM MR. HAZEN, SEPTEMBER 29, 1852.

THE Hindoo population of Ahmednuggur and its vicinity is obviously in a very interesting state. Their superstitions and errors have received a severe blow; and though Christianity has not gained so strong a position as we could wish, with the divine blessing we may soon see great changes in this respect. It is manifest, however, that there is need of an increase of laborers in this field; and all Christians should pray earnestly and constantly for the descent of the Spirit, that whenever and wherever Hindooism is renounced, the gospel may take its place.

Prevalence of Deism.

There are many Deists in Ahmednuggur at the present time. The influence of Bombay and Poona in this respect is great. Nearly all the educated youth in these places despise Hindooism; but they cannot break away from the shackles of caste. Young men of this description are employed as teachers of the government schools all through the land; and they teach their pupils to ridicule the idols which the parents worship. Thus the child may incur the anger of its parent, while the parent knows that he is helpless, so far as regards influencing his child to follow his own course. He may command an outward compliance with caste rules; but he knows that it is only outward. Instances are known in which children of the highest families have beaten the idols set up in their fathers' houses. This skepticism extends to all religion; and it infects very many of the pupils of the government schools. Many influential men belong to this deistical class, and yet nominally retain their caste standing, thus acting a lie.

A paper has recently been commenced at Poona, the object of which appears to be to publish as many objections to Christianity as possible. "It is cheap, and furnishes objections to Christianity, which many want; whether foolish or otherwise, they do not stop to inquire. It has a very large circulation in Bombay as well as Poona; and copies of it are scattered in all the principal villages. The Dnyanodaya furnishes a good antidote, so far as it is read."

Some of the deistical young men of Ahmednuggur profess to be seeking the truth. They acknowledge that they are sinners; and they say they trust in the mercy of God for salvation. They would readily attend a course of lectures upon the evidences of Christianity, &c., similar to those which our brethren in Bombay are delivering. There has been a debating society here for some months, mostly attended by young men of this class. The object of the society is the reform of the people. They would inquire what is right, and induce men to follow it; point out what is injurious, and lead men to forsake it. They have discussed some of the abuses of Hindooism, and have recently attracted the notice of some of the Hindoos of the "old bigoted school." Some of the members, indeed, have received warnings as to the consequences, if they shall continue this course. Two or three of our Christians have taken part in the doings of this

society; and this has made them acquainted with some of these young men, and given them a good opportunity to make known their belief at other times in friendly intercourse. In this way much truth has been made known of late.

Mr. Hazen thinks it desirable that persons of this description should receive more attention than he is able to give them. He was hoping that on Mr. Ballantine's return something might be done for them.

Congregation—Interest—Changes.

My Sabbath congregation is large and attentive. In addition to our Christians, and quite a number of inquirers and hearers of the mahar caste, there are usually a number of educated youth present, some formerly connected with our schools, and some others. They give good attention; and I cannot but hope that they may receive good from what they hear. The interest in other places appears to be as great as it has been heretofore. Several times have deputations come to me from villages in this vicinity, asking for instruction, and stating that they have thrown away their idols, &c. It seems to me that a great work is in progress, although its results are as yet but a ripple.

There is also a disposition to regard with more favor, or perhaps I should say with less animosity, those who turn from their ancestral religion, and embrace the truth. This may result, in such places as this, in part from indifference to religion in any form; and it may be occasioned in part by a half conviction that Christianity may be true after all. Perhaps the feeling that force should not be brought in to control a man's religious feelings, may have some influence.

Mr. Hazen mentions a case, illustrating the foregoing statement, in respect to which we may hope to hear more hereafter.

The change in the minds of the people is so evident, that it has been particularly noticed by my assistants at Seroor. Coming in from a preaching tour, near the close of last year, one of them said, "We are not questioned as much as formerly. The people generally know what Christianity is; and there is not so much surprise manifested as formerly." I have found the same thing to be true. I can preach Christ more directly than ever before. Our course is not so much to attack Hindooism as to state the truth The other may come in incidentally. Formerly my hour and my strength would be nearly exhausted in combatting the Hindoo notions which would be started by the audience; and I often lamented that I found so little space in which to speak of Christ, the Savior of the world. Last year I found, to my delight, that I could bring in Christ at once as the subject of discourse. Still the difference which I perceived can hardly be described in words.

Cherokees.

LETTER FROM MR. WORCESTER, OCTOBER 25, 1852.

Death of Major Lowrey.

ONE of the first fruits of the Cherokee mission has just finished his earthly course. From the following letter of Mr. Worcester, it will be seen that he rendered important services to his people, and died in the faith of our Lord and Savior Jesus Christ.

Maj. George Lowrey, one of the most distinguished citizens of the Cherokee nation, and a deacon of our church, died last Wednesday morning. The National Council, being in session at the time, on hearing of his death, passed resolutions making provision for his interment at a burying place near Tahlequah, and for funeral services on the occasion, and then adjourned till Friday morning. By request of the Council I preached his funeral sermon at Tahlequah on Thursday.

The following notices of some of the leading incidents in his life were kindly furnished me by the Principal Chief: "George Lowrey was born at Tahskeege on the Tennessee river, near Tellico Block-house, about the year 1770, and so at the time of his death was about 82 years of age. He was one of the Cherokee delegation, headed by the distinguished John Watts, who visited President Washington at Philadelphia in 1791 or 1792. He was one of the captains of Light Horse companies that were appointed to enforce the laws of the nation in 1808 and 1810. He was a member of the National Committee, organized in 1814. (I think Mr. Ross added in conversation that he continued to hold that office from year to year, until he was elected Assistant Principal Chief.) He was one of the delegation who negotiated the treaty of 1819 at Washington City. He was a member of the conven-

tion that framed the constitution of the nation in 1827; and also that of 1839. He was elected Assistant Principal Chief under the Constitution in 1828; which office he filled many years. At the time of his death he was a member of the Executive Council. He has filled various other stations in the affairs of the nation, at home and abroad; and during a 'long and eventful life he has nobly sustained the character of an honest man, a devoted Christian, and a pure and spotless patriot.'"

That Maj. Lowrey was held in high estimation by his fellow citizens, you will easily infer from these notices of the public offices which he was called to sustain. When I first went as a missionary to the Cherokee nation, twenty-seven years ago, Maj. Lowrey was a member of the church of Christ, having been baptized by Mr. Buttrick at Willstown. He was chosen to the office of an elder in the church at that place, and continued such till it was broken up by the removal of the people. In 1848, having not long before removed from another neighborhood to this, he was chosen to the office of deacon in the church at this place.

So far as I know, or can recollect, his acts as a public man, sustaining various offices of high trust in the nation, were never inconsistent with his profession as a Christian. I think he always stood firm as a friend of law and order, and in opposition to all acts of unlawful violence, even in times which peculiarly tried men's souls. When, in the absence of the Principal Chief, the office of chief magistrate devolved on him, and that in times of difficulty, he discharged its duties in a manner no less honorable to him as a Christian than as a patriot.

He always took a lively interest in the translation of the Scriptures into the Cherokee language, in which work he rendered important aid. He often acted as interpreter in preaching the gospel to his people; and sometimes pleaded the cause of Christ himself in the public assembly. Ever since the formation of temperance societies, he has been an ardent and influential advocate of temperance; and by his writings and public addresses he has done much to help forward that good cause. One of his written addresses on that subject has been, for several years, in circulation as a tract in the Cherokee language, and will doubtless continue to do good, now that its author has left the earth. We cannot say that his Christian character was perfect; but we have much reason to remember him as a good man, who is now enjoying the happy society of "the spirits of just men made perfect."

When he was taken so ill as to create the apprehension that he was near his end, I was absent from home. When I returned, and heard of his state, I visited him. It was the day before his death. After speaking of his bodily pain, which he said was great, I inquired if he was happy in mind. "Yes, oh yes," I think was his reply. I remarked that he was perhaps soon to leave all earthly things, and asked if he was looking for a happier home. "Yes, above." In answer to further inquiries, he disclaimed all trust in any good works or righteousness of his own, and expressed a simple reliance on the atoning blood of a crucified Redeemer. I prayed with him, and left him; and the next morning I heard that he was gone.

Recent Intelligence.

CHOCTAWS.—The General Council of the Choctaw Nation passed a law on the 6th of November, converting the Goodwater boarding school "into a high institution of learning," similar to the "best female institutions in the United States." To meet the additional expenditure, eight hundred dollars are appropriated annually from the fund set apart for the education of forty youth by the treaty of 1830. This law is highly honorable to the Choctaw government; and it will undoubtedly prove very beneficial in its operation.

SANDWICH ISLANDS.—On the 2d of September David Malo was ordained pastor of the church at Keokea, Kula. The services were as follows:—Introductory prayer by Mr. Dwight, of Molokai; sermon by Mr. Green, of Makawao; consecrating prayer and charge to the pastor by Mr. Baldwin, of Lahaina; right hand of fellowship by Mr. Kauwealoha, of Kauipale; charge to the people by Mr. Alexander, of Lahainaluna; benediction by the new pastor.

MADRAS.—Mr. Winslow, under date of September 24, speaks of the services held by the brethren at Madras, simultaneously with those of the Board at Troy, as follows:

Dr. Scudder and his daughter, Mr. and Mrs. Hunt, with myself, were present; and Mr. and Mrs. Mills from Jaffna were with us. After prayer and singing, addresses at the table were made by Dr. Scudder, Mr. Hunt, myself, and three or four of the native brethren. Some of the latter were very stirring. We were all reminded that since the last similar occasion three of our number, Mrs. Winslow, and two leading native members, had been removed by death;

and that Mr. and Mrs. Dulles, much beloved by the native Christians, had just gone on board ship, to leave for America. Both the native brethren who have died, Samuel Downer, assistant catechist, and Joconathun, one of our oldest and most consistent members, addressed us very earnestly at the table last year, exhorting to greater diligence in following on to know the Lord, and greater union of heart and soul in his service. The reminiscences of them, as well as of my lamented wife, whom they all loved, and especially the women with whom she was in the habit of meeting for prayer once a week, were very touching and affecting. But our sadness, in contemplating our loss, was mingled with a holy joy in reminding each other of their gain.

Dr. Scudder read portions of Scripture, describing the sufferings and death of Christ, preceded by a prayer, and followed by a short address. Catechist Asbury read an account, prepared with some care, of the progress of missions in India, giving special cases of conversion. I gave a sketch of missions in India from the commencement, and more particularly of the missions of the Board, and urged upon the pupils in the schools, especially in the high school, to consider their accountability, as light is shining around them, calling upon them not to pervert their understandings and destroy their moral sense by acting contrary to the convictions of their own minds, but to "buy the truth and sell it not." The congregation, consisting of nearly five hundred, were very attentive. Such as chose were allowed to retire before we proceeded to administer the Lord's Supper, which was done by my distributing the bread and Dr. Scudder the wine. It was a melting and refreshing season. We felt ourselves not alone, but seated as it were at a table with the great congregation of Christian fathers and brethren assembled, on this special day of mission solemnities, in our native land, and with multitudes of little flocks at the different mission stations, and also, in some sense, as at the lower end of a table, the upper end of which is in heaven, where many dear to us were already seated.

On the preceding evening the "annual united feast" of the church was held, for the purpose of showing that caste is not tolerated among the communicants. Mr. Winslow describes it as follows:

All were present except three or four, who were providentially detained, and who had previously thus partaken. There were about forty natives at the table, besides children. They all partook of rice and curry, which is the principal test of their having renounced caste, and then a variety of cakes, fruits and sweetmeats. There was a little question about two of the number (though they had partaken on former occasions) actually eating any of the boiled rice; but when it was noticed and spoken of, they ate; and all seemed happy, and to enjoy this annual season of social intercourse.

MADURA.—This mission met at Madura, September 7, and held its annual meeting simultaneously with that of the Board. Mr. M'Millan preached a sermon on Tuesday evening. Next morning the missionaries and native assistants assembled, and listened to addresses from Mr. Chandler, J. Colton, A. Allein, and Mr. Taylor. The reports of the benevolent societies at all the stations were read at this time, showing that each had a monthly income of from two to five dollars. Mr. Herrick preached Wednesday afternoon. Addresses were made Thursday forenoon by J. Cornelius, S. Winfred, Mr. Webb, and Mr. Rendall; and in the afternoon the Lord's Supper was administered. The catechists showed a deep interest in all the exercises; and it was evidently a profitable season to all.

CONSTANTINOPLE.—A letter from Mr. Van Lennep, dated November 11, continues the history of the persecution at Demirdesh as follows:

After most of the events mentioned in my letter of October 14, the Pasha of Broosa sent an officer to Demirdesh to inquire respecting the violence done to the Protestants, and bring the offenders to justice. He went to the place of the gathering of the chief men of the village, and informed them of his errand. They then treated him to a good dinner, made him almost drunk, and offered him money to give a sound beating to each of the Protestants. When night came, men were sent from house to house to apprehend them; and they were brought to the Turkish officer, stripped, thrown on their faces before him. And while the chief men themselves held their hands and feet, he struck them blow after blow on the bare flesh. He generally asked, before striking, "Are you a Protestant?" And when they made no reply, he struck, and went on, exclaiming at each blow, "This is for being a Protestant," or "Promise that you will be a Protestant no longer." They all witnessed a good confession, and declared their faith to the last. By the time several had undergone this ordeal, some of the others heard what was going on, and escaped to the mulberry fields. One man, the father of one of our oldest students, climbed up to the roof of his house, and hid himself under it upon a beam. When it was found that they were gone, the people turned out to search for them, on horseback and on foot, with lanterns, guns and pistols, as if they had been criminals escaped from justice. The brethren who had been beaten, were put in irons; and the next morning the officer took them to the city. When near the Governor's palace, however, fear of the consequences seemed to flash into his mind; for he took off their chains. They then went in to the Council, and accused the officer. He at first denied it; but the bleeding wounds on their bodies were too strong an evidence of his guilt. He cast the blame on the chief men of the village. They were shut up in a room for two days, and then the Council ordered the Greek Bishop (by whose order all these things had probably been done) to excommunicate them! In fine, though the whole Council declared that the Protestants had been greatly maltreated and unjustly abused, yet they gave them no redress. There is no doubt that the Pasha himself is the cause of all this; for he is a bitter enemy of Protestants.

It is cheering, however, to know that the gospel is making progress in spite of all these efforts of the enemy to suppress it. Several of the people of Demirdesh have requested to have their names written down on the list of Protestants. One man who has long been on the list, but has been rather backward in asserting his adherence to the doctrines of the gospel, in distinction from the tenets of the Greek church, is now very bold.

MARSOVAN.—It will be remembered that Messrs. E. E. Bliss and Sutphen recently com-

menced operations at Marsovan. Already, however, the younger of these two brethren has closed his earthly labors, his death having occurred on the 9th of October. Before he left this country he was subject to attacks of diarrhea; and on this account his designation was changed from India to Turkey, where it was hoped he would enjoy good health. But his disease followed him, and soon terminated his valuable life. A letter is expected from Mr. Bliss, giving an account of the last days of this excellent young brother; and should it be received, it will be published in the next Herald.

GABOON.—Since the December Herald was published, a letter has been received from Mr. Walker, dated July 8, in which he says,

Last Monday morning we feared that Mr. Porter would not recover; and I communicated our apprehensions to him. He replied that he had expected to hear the announcement, and was not surprised. I then had a long conversation with him in regard to the state of his mind in view of death, and of his coming to Africa. I cannot repeat his words, or even his sentiments; but he said that the cross of Christ, which he had preached, was his hope, and that in Christ he felt safe. He had no fear of death, and hope was strong; and he gave a reason for the hope that was in him.

He continued to fail till a quarter past nine Tuesday evening, when his spirit took its flight. His mind was clear to the last. The funeral was attended yesterday by a large assembly of natives, and a few foreigners who are residing here.

Home Proceedings.

DEPARTURE OF MISSIONARIES.

WITHIN the last month Rev. Edwin Teele, of Medford, Massachusetts, and Mrs. Sarah E Teele, of Thetford, Vermont, have gone to the Cherokee mission, with the design of residing at Fairfield, the station formerly occupied by Dr. Butler. Mr. Teele is a graduate of Harvard University and of Andover Seminary.

Dr. Simon L. Hobbs, of Northampton, New Hampshire, and Mrs. Mary C. Hobbs, of Lenox, Massachusetts, Mr. Abraham G. Lansing, of Albany county, New York, and Mrs. Sarah Maria Lansing, of Saratoga county, New York, with Miss Priscilla G. Child, of Keene, Ohio, have also gone to the Choctaw mission. Miss Child is expected to teach in the boarding school at Stockbridge. Stations will be assigned to Messrs. Hobbs and Lansing by the mission.

On the 13th of December, Rev. William W. Scudder, of the Ceylon mission, and Mrs. Elizabeth O. Scudder, of Newark, New Jersey, Rev. Nathan L. Lord and Mrs. Laura W. Lord, of Hudson, Ohio, sailed from Boston for Madras in the ship Jenny Lind, Captain Robinson, in the expectation of laboring in connection with the Ceylon mission. Mr. Lord pursued his academical and theological studies at Western Reserve College.

DONATIONS,

RECEIVED IN NOVEMBER.

MAINE.

Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
Waldoboro', S. Morse, 10 00
Penobscot co. Aux. So. E. F. Duren, Tr.
Bangor, 1st par. 52 63
Brewer, J. A. Dyer, 10 00—62 63
Somerset co. Aux So. C. Selden, Tr.
Bloomfield, Cong ch. 12 00
84 63
Bethel, F. G. 2; Searsport, cong. so. 44; 46 00
130 63

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
Fitzwilliam, Ortho. cong. ch. and so gent. 96,69, la. 66; m. c. 29,97; s. s. 3,88; wh. and prev. dona. cons. JOEL HAYDEN and Mrs. BETSEY WHITTEMORE, H. M. 196 54
Grafton co. Aux. So. W. W. Russell, Tr.
Bath, 46 00
Bristol, m. c. 8 47
Hanover, A friend, 20 00
Lyme, Cong. ch. and so. 128 00—202 47
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Merrimack, Normal Institute, 13 00
Merrimack co. Aux. So. G. Hutchins, Tr.
Salisbury, Cong. ch. and so. 50 50
Rockingham co. Conf. of chs. F. Grunt, Tr.
Candia, Cong. ch. and so. 75 00
Epping, Miss Mary A. Barber, dec'd, 82 57—157 57
Sullivan co. Aux. So. E. L. Goddard, Tr.
Acworth, Cong. ch. 27; Rev. E. S. Wright, 10; 37 00
Lempster, Cong. ch. 10 54
Meriden, A friend, dec'd, 26 00
Plainfield, m. c. 30 00
103 54
Ded. disc. 24—103 30
723 44

Legacies—Boscawen, Judith Coffin, by G. Hutchings, 5; Lyme, Miss Abigail M. Converse, by Mrs. Abigail Converse, 20; 25 00
748 44

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Middlebury, Cong. s. s. for ed. in Oroomiah, 15 00
Caledonia co. Conf. of chs. E. Jewett, Tr.
Hardwick. Daniel French, to cons. JUSTUS C. FRENCH an H. M. 100; s. s. 25; 125 00
Chittenden co. Aux. so. M. A. Seymour, Tr.
Burlington, Calv. cong. so. s. s. con. 21 00
Franklin co. Aux. So. C. F. Safford, Tr.
Fairfield, Cong. ch. 2 40
St. Albans, L. R. Brainerd, 30 00—32 40
Orange co. Aux. So. L. Bacon, Tr.
Braintree, Cong. ch. and so. 5 67
Brookfield, 2d do. 20 00
Post Mills, Cong ch. and so. 19 50
Strafford, do. 13 30
Thetford, A friend, for fem. sem. at Beirut, 1 00
Tunbridge, Cong. ch. and so. 20 50
Williamstown, do. 12 75—92 72
Orleans co. Aux. So. H. Hastings, Tr.
Craftsbury, Fem. miss. so. 25 85
Windsor co. Aux. So. J. Steele, Tr.
Chester, A little girl, 05
Woodstock, Cong. ch. and so. m. c. 15 00—15 05
327 02

Alburgh, a s. s. class, 2; Bennington, 1st cong. ch. 92; Eden, av. of a little boy's potato patch, 1; 95 00

422 02

Legacies.—Swanton, Mrs. Betsey Jennison, by W. H. Jennison, Ex'r, 50 00

472 02

MASSACHUSETTS.

Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
Pittsfield, South cong. ch. and so. 84,82; m. c. 90,65; s. s. 53,26; 228 73
W. Stockbridge Centre, s. s. 2 00
Williamstown, Cong. ch. and so.. m. c. 14 73—245 46
Boston, S. A. Danforth, Agent, 114 58
Brookfield Asso. William Hyde, Tr.
Brimfield. wh. cons. ABNER HITCHCOCK and EBENEZER KNIGHT H. M. 181 66
Brookfield, 205 33
Charlton, Gent. 24,74; la. 57,70; m. c 18,17; 100 61
Dana, Gent. 5; m. c. 5,50; 10 50
Dudley, 92 91
Hardwick, Gent. 57,75; la. 102,07; m. c. 11,65; 171 47
Holland, 15 00
New Braintree, I. GLEASON, wh. cons. him an H. M. 100; gent. la. and m c. 226,73; 326 73
North Brookfield, Gent. 170,69; la. 101,12; m. c. 121,50; 393 31
Oakham, Gent. 90,17; la. 61,41; m. c. 26; juv. so. 38,42; 216 00
Southbridge, Gent. 127,90; la. 88,46; la. 6; m c. 44,50; 266 86
Spencer, Gent. 148.52; la. 121,35; m. c. 24,25; a friend, 5; 299 12
Sturbridge, 190 25
Ware, Gent. 390,92; la. 154,65; m. c. 87,13; wh. cons. NATHAN S. SIMMONS, NATHAN CONEY, C. P. MORSE and JOHN W. CUMMINGS H. M. 632 70
Ware West, Gent 83.77; la. 67,22; m. c. 26,45; to cons. JOHN BOWDOIN an H. M.; 177 44
Warren, Gent. 94,87; la. 52,42; m. c. 6,41; 153 70
W. Brookfield, 77 57

3,511 16
Ded. for printing report, 40 00—3,471 16

Essex co. North, Aux. So. J. Caldwell, Tr.
Ipswich, Rev. C. Kimball, 30 00
Newburyport, Fem. benev. so. 30 52—60 52

Hampden co. Aux. So. C. O. Chapin, Tr.
W. Springfield, S. W. B. 5 00

Hampshire co. Aux. So. J. D. Whitney, Tr.
Amherst, 1st par. gent. 151,37; la. 45.63; disc. 50c; 196 50
Belchertown, Benev. asso. 75; J. W. 10; 85 00
Enfield, Benev. so. (of wh. fr. a friend, to cons. CHARLES L. BRACE of New York and HIRAM L. HOWARD of Enfield, H. M. 200; L. Woods, to cons. Mrs. CHARLOTTE GILLET an H. M. 100) 600 00
Northampton, S. Stoddard, 10 00—891 50

Harmony Conf. of chs. W. C. Capron, Tr.
Uxbridge, Evan. ch. wh. cons. LUCIUS C. BOYNTON an H. M. 100 00

Middlesex North and vic. C. Lawrence, Tr.
Ashby, Cong. so. 20 00
Fitchburg, D. M. 10; J. S. 3,50; 13 50
Groton, Union ch. and so. to cons. JOSEPH MOORE and RUFUS MOORE H. M. 179; for *Lucretia Phelps*, Ceylon, 20; 199 00
Harvard, 77 07
Leominster, 54 44
Lunenburg, 28 00
Pepperell, Rev. Mr. P. 1 00
Westford, 24 00—417 01

Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Roxbury, Eliot ch. and so. m. c. 10.09; C. S. Jr. 1; 11 09
W. Roxbury Spring-st. ch. and so. m. c. 7 24
Wrentham, 1st cong. ch. and so. 61 00—79 33

Taunton and vic. Aux. So.
W. Attleboro', Cong. ch. and so. 19 10

Worcester Central Asso. W. R. Hooper, Tr.
Leicester, Gent. (of wh. fr. James Smith, to cons. N. WHITNEY METCALF, of Bridgewater, an H. M. 100; Joseph A. Denny, to cons. Miss MARY E. DENNY an H. M. 100;) 345,82; la. 120,74; m. c. 52,72; s. s. inf. class, 1,47; 520 75
Worcester, 1st so gent. 126,75; la. (of wh. to cons. Mrs. MARGARETTE E. SMITH of Salem, an H M. 100,) 149,38; m. c. 140,88; Centre ch. and so. gent. (of wh. to cons. Mrs. SUSAN B. THOMPSON an H. M. 100.) 362; la. 203,36; m. c. 219.14; Union ch. gent. 118.50; la. 94,22; m. c. 540,50; Salem-st. ch. gent. 77,70; la. 45,25; m. c. 118,20; 2,195 88—2,716 63
Worcester co. North, Aux. So. B. Hawkes, Tr.
Gardner, 1st ch. 33 00
Phillipston, Gent. 85,10; la. 43,46; m. c. 23,11; 151 67
Royalston, Gent. 71,47; la. 48,59; 120 06
S. Royalston, Gent. and la. 28 85
Templeton, Gent. 100,01; la. 52; m. c. 36,92; 188 93
Westminster, Gent. and la. 79 08
Winchendon, Gent. and la. 31,84; m. c. 42,46; 74 30
Winchendon, North, Gent. 33,34; la. 39,60; m. c. 34,76; 107 70

783 59
Ded. for exp's, 3 59—780 00

8,900 29

Unknown, 5; Andover, Chapel ch. and cong. 123; Cambridgeport, 1st evan. cong. ch. 200; Chelsea, Broadway ch. m. c 21,39; Winnisimmet ch. and so. m. c. 33.57; E. Cambridge, Evan. cong. so. m. c. 10.82; Lawrence, Central cong. ch. 66; Reading, Old South ch. m. c. 38,09; 497 87

9,398 16

Legacies.—Newburyport, Mrs. Elizabeth Haskell, by George Emery and Amos Atkinson, Ex'rs, 40; Stockbridge, Mrs. Abigail Willard, by D. R. Williams, Ex'r, 137,50; 177 50

9,575 66

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.
A friend, 50 00
Bridgeport, A friend, 1 00
Redding, Cong. ch. gent. and la. 70 74—121 74

Fairfield co. West, Aux. So. C. Marvin, Tr.
Darien, Cong. ch. and so. 20 31
Greenwich, 2d do. 190 00
Ridgefield, Cong. ch. 83,61; m. c. 78,23; 161 84
Southport, Cong. ch. (of wh. fr. W. Wakeman to cons. Mrs. MARY C. WAKEMAN an H. M. 100; Z. B. Wakeman. 50;) 296 02
Wilton, J. G. R. 5 00—673 17

794 91

Hartford co. Aux. So. A. W. Butler, Tr.
Bristol, La. 14 26
Farmington, 160 00
Hartford, Centre ch. 700,50; m. c. 14,38; North ch. 586,23; 1,301 11
Rocky Hill, Cong. ch. to cons. Mrs. ABBY ANN ROCKWOOD an H. M. 108,67; ded. c. note, 1; 107 67
West Hartford, Coll. 201,43; m. c. 6,43; Mrs. A. P. Talcott, 20; 227 86—1,810 90

Hartford co. South, Aux. So. H. S. Ward, Tr.
Newington, Gent. and la. 203,87;

Eunean so. for *M. L. Deming*, Ceylon, 35,75 239 62
Southington, 370,42; Mrs. Laura A. Lowrey, dec'd, 50; 420 42—660 04
Litchfield co. Aux. So. G. C. Woodruff, Tr.
New Hartford, South, Coll. 12,38; m. c. 12,62; 25 00
Salisbury, Cong. ch. 104 37
Southbury, 83 00
South Cornwall, 148 35
South Farms, Coll. 5 00
Terryville, do. 49 33
Torringford, 2 00
Woodbury South, Coll. 119,14; m. c. 13,36; (of wh. to cons. ELI SUMMERS an H. M. 100;) 132 50
Woodbury North, Coll. wh. cons. NATHANIEL MINOR an H. M. 106 00
655 55
Ded. error in dona. from Harwinton, ack. in Dec. 10 00—645 55
Middlesex Asso. S. Silliman, Tr.
Centre Brook, La. 29 50
Chester, Gent. and la. 53; m. c. 25,55; 78 55
Hadlyme, A. H. 5 00
Killingworth, m. c. 26 00—139 05
New Haven City Aux. So., A. H. Maltby, Ag.
Fair Haven, 1st cong. ch. and so. 60 00
New Haven, Union m. c. 21,27; Yale col. m. c. 5,92; Broadway s. s. 3,35; young la. Madura so. for sup. of two girls at Madura, 24; 54 54—114 54
New Haven co. East, Aux. So. A. H. Maltby, Ag.
Branford, Gent. 35; m. c. 3,57; 38 57
East Haven, Gent. 66,53; la. 41,79; 108 32
Meriden, Centre cong. ch. 20 00
North Haven, Fem. benev. so. 28 00—194 89
New Haven co. West, Aux. So. A. Townsend, Jr. Tr.
Birmingham, Cong. so. 80; m. c. 26,53; G. W. Shelton, 50; a friend, dec'd, 10; 166 53
Hamden, Mt. Carmel, 55 38
Humphreysville, 46 00
Middlebury, Coll. 48,58; m. c. 12,20; 60 78
Naugatuc, Coll. 55; m. c. 24,25; 79 25
Orange, wh. cons. Rev. WILLIAM ANDREWS an H. M. 67 24
Waterbury, 1st and 2d so. 68 18
Woodbridge, 46 50—589 86
Norwich and vic. and New London and vic. F. A. Perkins and C. Butler, Trs.
Bozrah, Coll. 44,43; m. c. 16,35; wh. cons. Rev. WILLIAM P. AVERY an H. M. 60 78
Lisbon, Newent so. 13 55
Montville, Coll. 5 00
Norwich, 1st so. 57.66; m. c. 114,98; la. 104; Miss Haven's s. s. class, 5; s. s. Yantic, 4; 2d and Main-st. m. c. 20,97; 2d so. la. 252,50; gent. 320; 879 11—958 44
Tolland co. Aux. So. J. R Flynt, Tr.
Ellington, Cong. ch. and so. 96 03
North Coventry, Gent. 50 00
Rockville, 1st cong. ch. and so. (of wh. to cons. FRANCIS KEBNEY an H. M. 100;) 184 77
Somers, A fem. friend, 100; C. B. Pease, to cons. Mrs. SARAH A. R. SMITH an H. M. 100; cong. ch. and so. 103; m. c. 38; Mrs. CHAS. KIMBALL, 50; wh. and $50 fr. cong. ch. and so. cons. her an H. M. 391 00—721 80
Windham co. Aux. So. J. B. Gay, Tr.
Abington, Ch. and so. 36 00
Eastford, La. miss asso. 28 00
North Killingly, Ch. and so. 14 00
Plainfield, Gent. 28,25; la. 65,60; m. c. 26; youth's asso. 10,15; 130 00
Voluntown and Sterling, La. 17 00—225 00
6,854 98

Legacies.—Warren, Abner Welch, by Geo. Starr, Ex'r, 450 00
7,304 98

RHODE ISLAND.

Little Compton, Mr. Beane's so. m. c. and s. s. for *Alfred Goldsmith*, Ceylon, 20 00

NEW YORK.

Board of For. Miss in Ref. Dutch ch. C. S. Little, New York, Tr.
Berea, R. D. ch. 20 00
Berne, do. 14 00
Bloomingburgh, do. 57,18; m. c. 13,16; s. s. 6,39; 76 73
Bushwick, R. D. ch. m. c. 9 46
Ellenville, do. 70 53
Flushing, do. m. c. 3 80
Schagticoke, do. m. c. 36 00
Schoharie, do. 24; B. F. P. 5; 29 00
Stuyvesant, do. 82 00
Piermont, 1st do. 60 77
Unionville, R. D. ch. Miss P. Y. 10 00
Unknown, A. Van Allstyne, 10; a clerk, 5; 15 00—427 29
Buffalo and vic. J. Crocker, Agent.
Buffalo, 1st pres. ch. Mrs. B. B. 10 00
Griffin's Mills, Cong. ch. 10 00—20 00
Geneva and vic. C. A. Cook, Agent.
Albion, Pres. ch. 101 00
Cincinnatus, do. 5 00
Clarkson, Cong. ch. wh. and prev. dona. cons. Mrs. MARY E. GOODMAN an H. M. 26 00
Dansville, 1st do. 48 21
Geneva, W. H. S. 2 00
Lockport, 1st pres. ch. 128,25; m. c. 50.16; 178 41
Vienna, Pres. ch. 54 00
Waterloo, do. 42 00
Wilson, Fem. miss. so. 11 00
467 62
Ded. disc. 50—467 12
Greene co. Aux. So. J. Doane, Tr.
Durham, 1st pres. ch. m. c. 25; L. S. 2; 27 00
Hunter, Pres. ch. m. c. 13 00—40 00
Monroe co. and vic. E. Ely, Agent.
Holley, Pres. ch. 15; Mrs. O. B. 10; 25 00
North Bergen, Pres. s. s. 6 00
Pittsford, Pres. ch. 50; Mrs. S. C. 1,50; 51 50
Rochester, Washington-st. ch. m. c. 71,46; s. s. for *Geo. W. Parsons* and *Maria F. Hickok*, Ceylon, 20; 1st pres. ch. s. s. for ed. in Syria, 35; 126 46—208 96
New York City & Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. DAVID MAGIE, 50; wh. and prev. dona. cons. him an H. M.; 14th st. pres. ch 344,74; ALFRED C. POST, wh. cons. him an H. M. 100; Brooklyn, Bridge-st. cong. ch. miss. asso. for Miss Fisk's sch. Oroomiah, 15; J. M. B. 12;) 790 02
Oneida co. Aux. So. J. Dana, Tr.
Paris Hill, Cong. ch. 51,81; s. s. for ed. hea. chil. 20,78; 72 59
Utica, 1st pres. ch. m. c. 9 64—82 23
Syracuse and vic. J. Hall, Agent.
Salina, Pres. ch. 40 00
2,075 62

Amsterdam Village, m. c. 54; Buel, pres. ch 25; Cambria, cong. ch. 57,25; Canaan Centre, pres ch. 30; Collins, Rev. D. S. Morse, 2,25; E. Evans, m. c. 75c.; Haverstraw, 1st pres. ch. m. c. 23; Jefferson, 1st pres. ch. m. c. 24,32; Jewett, pres. ch. m. c. 15; Malden, pres. ch. (of wh. fr. E & D. Bigelow & Co. to cons. NATHAN KELLOGG an H. M. 100; C. Isham, 50; G. Isham, 50;) 223; Montgomery, 1st pres. ch. 71,87; Moriches, unknown, 10; New Road, 2d cong ch. m. c. 13,50; Northville, fem. miss. so for *John Wells*, Ceylon, 17; Olean, Mrs. M. G. W. 6; Schenectady, Mrs. Anna Fisher, wh. and prev. dona. cons. SAMUEL FISHER of Warsaw an H. M. 50; Southampton, Mrs. S. H. B. 1; Spencertown, pres. ch. 12; Vernon Centre, pres. cong. indiv. 43,50; Mrs. E. S. 10; s. s. miss. so.

15; wh. and prev. dona. cons. N. S. WRIGHT an H. M., Rev R. A. Avery, 50; Yonkers, pres. ch. m. c. 40; Warsaw, Mrs. Fisher, 10, 804 44

2,880 06

Legacies.—Truxton, Solomon Hutchinson, by J. Hall, 500 00

3,380 06

NEW JERSEY.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Montville, R. D. ch. 28,51; m. c. 14,71; 43 92
Pompton Plains, R. D. ch. 10,05; m. c. 10,33; 20 38
Schraalenburgh, R. D. ch 20 00—83 60

Augusta, Pres. ch. 21,50; Morristown, 1st pres. ch. 100; m. c. 45,50; 2d do. m. c. 41,78; Newark, 1st pres. ch. (of wh. fr. S. P. SMITH to cons. Miss CORDELIA S DILLINGHAM an H. M. 100,) 497,46; a bro. and sis. 1; 707 24

790 84

PENNSYLVANIA.

Edinboro', Rev. E. W. B. 50c.; Erie, Misses F. L. and L. D. S. 2; Kensington, 1st pres. ch. fem. Bible class, 5; coll. 42,11; miss. asso. 15; Meadville, pres. ch. 20; Montrose, pres ch. m. c. 35; Northern Liberties, Central pres. ch. Mrs. H. R. N. 10; Mrs. H. L. 10; indiv. 45; Petersburg, s. s. of Mahoning, 5; Philadelphia, 1st pres. ch. S. H. Perkins, 100; James Bayard, 100; Thomas Fleming, 100; J. A. Brown, 100; D. Lapsley, 100; J. R. Neff, 50; J. S. Kneedler, 40; H. J. Williams, 30; Alexander Fullerton, 50; W. Raiguel, 30; J. R. Gemmill, 25; T. Biddle, 25, T. A. Biddle, 20; E. S. Wheelen, 20; J. C. Jones, Jr. 20; T. Hill, 20; J. C. Donnell, 20; G. W. Toland 20; T. Roney, 15; J. W. Paul, 15; J. R. C. 10; E. S. H. 10; T. H. 10; S. S. 10; J. D. 10; G. S. B 5; W. D. 5; R. E. M. 5; L. J. 5; la. 318,50; 3d pres. ch. I. C. Farr, 50; R. W. Davenport, 20; C. Robb. 20; Misses Clark, 20; S. T. 10; B. W. 10; indiv. 98; m. c. 36,56; Cedar-st. pres. ch 29; Clinton-st. ch. C. S. Wurts, 50; J. Bruen, 30; G. W. Fobes, 25; indiv. 65; 1,941 67

DELAWARE.

Wilmington, Hanover-st. ch. m. c. 53 34

VIRGINIA.

Woodstock, Pres. ch. m. c. 26 50

OHIO.

By G. L. Weed, Tr.
Berea, pres. ch. 13; Cincinnati, 2d pres. ch. m. c. 17,92; 2d do. m. c. 5; 8th do m. c. 10; Tabernacle do. 6,47; Vine-st cong. ch. m. c. 50c.; Cleves, Mr. H.'s chil. 6,35; Darttown, 1,95; Dayton, 3d-st. pres ch. 125; Elizabethtown, pres. ch. 11.28; Ironton, pres. ch m. c. 8; Twenty mile stand, Mr Lowe's two orphan chil. for Guboon m. 1,78; 206 55

Brunswick, ch and cong m c. 2; Cleveland, Rev. Mr. and Mrs. Day, 2,50; Hudson, Wes. Res. col 4; Whiteford, pres. ch. m. c. 6; 14 50

221 05

Legacies—Mrs. M. Bates, by Rev. H. Coe, (prev. rec'd, 42,) int. 12 00

233 05

INDIANA.

By G. L. Weed, Tr.
Bainbridge, 13,67; Bedford, I. M. B. 2; Bethel, 2; Bloomington, 7,50; Boonville, 17,75; Christie's Prairie, Dr. S. 1; Fort Wayne, Rev. A. W. F. 2,50; Franklin, 17,50; Greencastle, m. c. 3,60; Highland, 1,60; Martinsburgh, m. c. 4,25; 1. L. 1; Mt. Vernon, 4,70; New Albany, 2d pres. ch. s. s. for *John M Bishop*, Ceylon, 20; North Madison, 11,25; Owensport, ch. 8,20; m. c. 8,60; Parkersburgh, 10,95; Solon, ch. 12,35; m. c. 15,30; Sharon, 5; Terre Haute, cong. ch. wh cons. Rev. M. AUGUSTUS JEWETT an H. M. 54; Baldwin pres. ch. m. c. 10; Thorntown, 4; Toronto, 6.20; 244 92
Middlebury, W. G. H. 1 00

245 92

ILLINOIS.

Chicago, to cons. JOHN S. WRIGHT an H. M. from his mother, 100; 2d pres ch 167,61; disc. 1,11; Ellsworth, L. Lord, 12; Geneseo, 1st cong. ch. m c. 10, Greenville, a friend, 5; Waukegan, cong. ch. m. c. 5; Winchester, pres. ch. m. c. 50; 348 50

MICHIGAN.

Adrian, 1st cong. ch. 60: Almont. 1st cong. ch. 9,37; Birmingham, 7; Jonesville, pres. ch. s. s for a child at Madura, 2; Lansing, pres. ch. m. c. 13,16; Milford, United pres. and cong. ch. 20; Richland, 1st pres. ch. 32; 143 53

IOWA.

Davenport, cong. ch. 15; Farmington, cong. ch. m. c. 3; O'Humwa, cong. ch. m. c. 3; 21 00

MISSOURI.

St. Joseph, A. B. 5; St. Louis, by G. K. Budd, 85,70; 90 70

IN FOREIGN LANDS, &c.

Alleghany, Rev. W. Hall, av. of dec'd brother's key, 6 50
Amoy, Syme, Muir & Co. 69 00
Tuscarora, A friend, 1 00
Wheelock, Choc. na. Juv. benev. soc. 10 00

86 50

Donations received in November, 24,398 84
Legacies, 1,214 50

$25,613 34

☞ **TOTAL from August 1st to November 30th, $73,070 59**

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in November, $325 73

DONATIONS IN CLOTHING, &c.

Bristol, N. H. A barrel, for Alleghany m.
Brooklyn, N. Y. A box, fr. Armstrong juv. miss. so for Miss Fisk, Oroomiah.
Campton, N. H. A box, for Mr. Rowell, Sandw. Isls. 60 85
Hanover, N. H. Sundry articles, fr. la. for Mr. Nutting.
Manchester, N. H. A box, fr. la. for Dr. Williamson, 25 00
Norwich, Ct. 40 reams paper, fr. R. & A. H. Hubbard, 100 00
Richmond, Va. A box, from s. s. and indiv. of 3d pres. ch. for Beirut.
Spencer, Ms. A box, fr. la. char. so. for Wheelock, 56 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLIX. FEBRUARY, 1853. No. 2.

American Board of Commissioners for Foreign Missions.

Zulus.

GENERAL REMARKS.

A LARGE number of letters, reports, &c., have been received from the Zulu mission, since the beginning of the present year; and it must be confessed that the general strain of these communications is less cheering than could have been wished. But a careful examination of the facts will bring every one to the conclusion, it is presumed, that the missionary work in the Natal Colony is merely taking a new phase, necessary in the circumstances, and, therefore, not at all discouraging. The "carnal mind" is the same in all parts of the earth. "It is not subject to the law of God; neither, indeed, can be." Hence, whatever willingness a heathen people may exhibit at first to receive the gospel, we are to expect a season of opposition. The era of trial and strife may be postponed for a time; but in all ordinary cases it will come. And every pastor knows that a dislike of the plain truths of the gospel, even though it be connected with certain outward and unmistakable manifestations of enmity, is by no means the worst sign which he discovers among his people.

But there is another matter, occasioning some degree of solicitude, which does not belong to the ordinary experience of a missionary. The policy of the government in regard to the natives is still unsettled; and there is reason to fear that it will not finally be in accordance with the real wants and interests of the Zulu race. Sentiments are avowed by the white settlers, which are far enough from the humanity which the English nation ought to manifest in such circumstances. And the danger is, that the prosperity of the colony will be kept in view, as the leading object of all legislation, and that whatever seems to interfere with this, will be forced to assume a subordinate position.

It will be seen, therefore, that the Zulu mission should share largely in the sympathies of American Christians at the present time. Especially should we invoke the interposition of Him, who has the hearts of all men under his immediate and constant control. He can subdue the pride and obduracy of these rude barbarians; and he can also influence men in the highest seats of power to do his own pleasure. Let us pray then that his kingdom may come, and his will be done, in all the region which our brethren are seeking to possess in the name of the Lord of the whole earth.

The communications of the mission will now be taken up in the order of date. Some of them will be presented in a condensed form; while from others brief extracts will be selected. The readers of the Herald, it is believed, will in this way obtain the most satisfactory view of the present state of the mission.

LETTER FROM MR. WILDER, MAY 13, 1852.

MR. WILDER, it will be remembered, is stationed at Umtwalumi, the point nearest to Cape Town which is occupied by the mission. He represents his Sabbath congregations as varying from fifty to one hundred and fifty. The effect which the Word has produced hitherto, may be inferred in part from the frank and positive declaration of the natives, "We believe what you say, while we

are hearing it; but after we get home, we do not believe a word of it."

Depravity of the Natives.

The following extract exhibits the selfishness and guilt of the Zulus in a striking light: "The primary difficulty with the Zulus is not that they are degraded and ignorant; it is, rather, that they are intensely wicked. They are no more ready to believe the gospel when it is preached to them, and to repent of their sins, than are "gospel-hardened" sinners in America. They do not deserve our compassion and sympathy, as ignorant and unfortunate men; but we should pity them, and pray for them, as wicked rejectors of the light which they have. They are as wicked as they can be, with that light. 'Thou hast spoken and done evil things, as thou couldest,' is as applicable to this people, as it was to the Jews. Let me give you one instance of their ingratitude. Some weeks ago, a man brought his daughter to me, eight or ten years old, to be healed of a scrofulous disease, which had covered her neck and lower jaw with most disgusting sores and excoriations. He wished her to remain with me till cured. After I had agreed to let her remain, and to give her food, a room to sleep in, clothes and a blanket, while she should be with me, he said that perhaps she would be able to work a little; and if she did, he wanted I should pay her money for her services! The girl remained with us; and the remedies, through the blessing of God, have been successful."

As an additional proof of the selfish spirit of the natives, Mr. Wilder states that an English gentleman, at his request, went thirty miles in a hot sun to dress the wounds of a man who had been terribly lacerated by a lion. At the end of his journey, he could obtain nothing in the shape of food, save half a pint of sour milk. "Frequently if a white man, even a missionary, who has fed the same persons when hungry a dozen times at his station, goes among this people, and is benighted and hungry, they will not give him food or shelter, unless he pays for it ten times as much as they could get for the same article, if carried fifty miles to market."

LETTER FROM MR. DOEHNE, AUGUST 14, 1852.

THE writer of the letter which has furnished the following extract, was formerly sustained by the Berlin Missionary Society at one of its stations in South Africa; but in consequence of the embarrassments of that institution in 1848, he offered to join the mission of the Board among the Zulus. He subsequently received an appointment from the Prudential Committee; and he is at present laboring near Table Mountain, on "a high ridge, which is one of its ramifications."

A Rain-maker.

Though this brother has not been permitted to report any marked success in his field, he thinks the Lord is preparing the natives for the reception of his truth, by exposing the folly of some of their customs. He gives an illustration of this statement in the following narrative.

A certain petty chief, who lives some eight miles west of the station, sent to the Bassooto country for a rain-maker, who arrived after spring had commenced. The season was very favorable, there having been an abundance of rain this year; and, of course, the rains were said by the chief and his people to have been caused by his rain-maker. In the beginning of the summer the chief, whose name is Umqundana, ordered his people to bring cattle, &c. to slaughter for the rain-maker, and to attend his ceremonies and dances. In the first instance his own people, and those of other chiefs whom he had invited to partake of the pretended blessings of the rain-maker, entertained some fears on account of the English authorities. This matter was no sooner known to him than he invented a story, in order to persuade them to engage in the affair without hesitation.

He said: "The English authorities have called me to an account for employing a rain-maker; whereupon, standing before them, I addressed them in this manner, 'Sirs, I occupy a part of the country which is naturally very dry, as every man knows, and out of the usual course of the rains. It has been my lot for several years to be in great want. In order to prevent the recurrence of such an event, and to secure for my people and myself sufficient food, I sent for the rain-maker, who, as soon as he arrived at my place and commenced his practices, caused the rains to fall in streams, and to render my gardens very flourishing and promising.' And when the English authorities heard this, they were convinced, and sent me away in peace." This story was sufficient to remove the fears of any that entertained apprehensions; and they willingly did all that was required. Umqundana and his people did not regard the holy Sabbath; but whenever the rain-maker called for an observance of his diabolical practices, they went in large companies; and though we several times demonstrated the sin of their ways, we could not

prevail upon them to change their course.

When it happened, at a certain time, that there was a drought for ten days, they hastened to the celebrated rain-maker of their own accord, asking him why he allowed their gardens to be scorched by the heat, and forget to bring down the rain? To this he replied, with great self-complacency, "I make both rain and heat; and if I did not keep your gardens down a little, the corn, &c., would grow as high as heaven; and then you would find it too difficult to take it down, when about to gather it."

But the Scripture, "Be not deceived, God is not mocked," has been declared to be truth by a recent fact. For there happened, after all, a mysterious thing. Though the rains had fallen abundantly in all quarters of this country, they were not so abundant generally as to do any injury to the corn. But in that quarter where Umqundana is living with most of his people, and where the rain-maker continued his chief operations, the corn is seriously injured in the ear; and a vast quantity has been rotting away, whilst at the stalk. When this became known to the people, who had been preparing to collect the payment for their rain-maker, they became unwilling to complete it, some complaining: "The rain-maker has caused our corn to rot;" others saying: "The rain has fallen of itself," or "God has caused the rain to fall; why should we pay the rain-maker? He has no control over the rains!" And after all, the rain-maker has been ordered away; and he will probably never make his appearance here again.

ANNUAL REPORT.

THE Zulu mission held its annual meeting at Umvoti, simultaneously with the much larger convocation assembled in Trov in September last. There were present Messrs. A. Grout, Döhne, L. Grout, Ireland and Tyler, with their families, and Messrs. Lindley, Rood, Marsh, Butler and Mellen, without their families. Some portions of the annual report, adopted by the mission while they were together, will now be submitted to the friends of missions.

Notice of Dr. Adams.

An appropriate reference is made to the death of Dr. Adams, in respect to whom the brethren say:

In labor he was constant, "always abounding in the work of the Lord." The machinery of his life was never permitted to rust by inactivity. By night and by day, in sun and rain and wind, his motto seemed to be, "Labor." Nor did he lay his armor down, till he laid himself down to die. Indeed, he fell on the field with his armor on.

And his inner life was in unison with his outer. His heart was disciplined to sympathetic spiritual action. He trained his conscience to be sensitive, and strove to have it void of offence. He would be deemed singular, rather than follow the multitude to do evil, or give the slightest countenance to wrong. His strict observance of the Sabbath showed that he chose to answer the charge of austerity to men, sooner than to answer to God for not keeping his day holy.

The prudence and charity with which he ever spoke of his fellow-men, discovered his wisdom in preferring to be regarded as unsocial, rather than utter a single word unfitly in regard to his neighbor. He was a true friend of poor, degraded man. And his equanimity and discretion won the veneration of thousands, who looked up to him as a father. But time would fail to portray his life and character, or to rehearse the words which, though dead, he yet speaketh. And thrice happy will it be for us, if we learn in silence the blessed lessons which the life and death of the righteous teach.

Selfishness of the People.

Our brethren regret that they cannot speak of greater success in their work. Still more do they regret, that they have not more to cheer them in the immediate prospects of the mission.

The people seem to have become more settled in their conviction that the gospel is not the religion for them, and more determined in their decision not to receive it. And here they quietly rest. The year has been characterized, not so much by opposition, as by stupid indifference; though at one or two of the stations there has been opposition most inveterate and hostile in its character. And thus the Zulus will probably sleep on, till the Spirit shall awaken some to flee from the city of destruction. When such a day shall have dawned upon us, we will shout aloud for joy; for when the Lord works, his cause will surely triumph. We are aware that if our infant churches contain truly converted souls, they have been regenerated by the Spirit of God. But we also say, with our brethren of Western Africa, that if a pure and godly church shall ever exist

here, it will be brought into existence by a greater outpouring of the Holy Spirit than we have yet enjoyed. When God shall thus come, professors, apostates and opposers will alike tremble before him, and smite themselves, and cry like penitent publicans. Then will the Lord convert, and reconvert, and lay anew the foundations of his church.

A niggardly selfishness is most thoroughly wrought into the very fibres of native character; and unless the gates of the church are guarded with double vigilance, Satan's servants will enter. Even with all our vigilance, we fear that some enter by climbing up some other way. This may seem inconsistent with their general disposition to reject the gospel. But for self-interest this people will forsake friends and people and customs. For gain they will become slaves to God or man or Satan, apparently indifferent as to the nature of their service, whether it be to pray or to ridicule, to be honest or to deceive. Yet they are most at home in lying and deceit; and however ignorant of other arts, in this they are practiced, from youth to old age. Could it be shown to be for their worldly advantage to receive the gospel, they would soon rush to the church of Christ, abounding in counterfeit penitence and faith and prayer. When they inquire what it will profit them to believe, if we could answer them, "You will be profited in respect to food and blankets and cattle," they would at once exclaim, "This is the gospel for us."

Whether any, or how many, of our church members are such from mercenary motives, we do not know. But we fear and tremble, when we see the vileness and the selfishness of some who know and ought to do better. They love the mercy of the gospel, when tendered to them; but the strictness of the law is uncongenial to their tastes and habits. And hence it is that some who appear exemplary and conscientious, when under the eye and enjoying the kindness of a missionary, assume a different character, when placed in different circumstances.

The Church—Labors.

In regard to the piety of their church members, the missionaries are not able to speak with as much confidence as they could desire. Of some, indeed, they appear to stand in doubt. Concerning others, however, they can report more favorably. Hence they speak as follows:

Some of our church members have given more than indifferent evidence that they are the elect of God. They have shown a degree of conscientiousness and self-denial, which would do honor to the profession of more enlightened Christians. And at a few of the stations, there have been additions to the churches by profession. And there are others who have expressed a wish to acknowledge Christ before men, whose probation it is deemed prudent to protract.

The whole number of additions to the churches connected with the mission, during the year, appears from the statistical table to have been eighteen.

Our ordinary labors have been preaching on the Sabbath at the stations, (and in some cases at our out-stations, either on the Sabbath or during the week,) Sabbath schools, meetings for prayer and religious instruction during the week, and daily instruction in reading, writing, &c. The Sabbath exercise is the only one, as a general thing, attended by persons not living at the station. And if they visit us at other times, it is usually to ask some favor, or to sell some article which they think we may need. Although they not unfrequently come for medical aid, we do not through this channel gain that influence which missionaries secure in some other lands; for the Zulus have their medicines and their doctors, and in general confide in them more than in any thing foreign and untried.

Policy of the Government.

The mission are still anxious in regard to the plans of the colonial government for the ultimate location of the natives. The following extract will show that these fears are not wholly groundless.

In the month of May last a committee from our mission, then convened at D'Urban, waited upon the Lieutenant Governor, for the express purpose of learning his intentions in regard to the native population. He plainly gave us to understand, in reply, that instead of collecting the natives in bodies, as has hitherto been the policy, it was his purpose to disperse them among the colonists, and the colonists among them. The natural result of this will be, to deteriorate our fields of labor, by diminishing the native population, and by introducing a foreign element, which, as all missionary experience proves, conflicts with christianizing interests. Nor

did he assure us that even our stations would not be infringed upon by foreign settlers; but our buildings and their bare sites, he encouraged us to expect, would at all events remain to us undisturbed. But lest this statement convey an impression which is too discouraging, we would say that many of our fields embrace tracts of country so broken, as not to be eligible as farms for the immigrants; and hence no motive would exist for dispossessing the native occupants, unless it should be to transfer them to the more immediate vicinity of the white population, in order to facilitate their obtaining servants; which at present is so difficult as to be considered one of the crying evils of the colony. So deep is the feeling on this subject, indeed, that many and strenuous are those who advocate a resort to some system of actual imprisonment. This seems a strange doctrine to be held by the sons of Britain!

But were such a displacement of the natives attempted, obstacles and difficulties might be encountered in the very outset, that would render the scheme quite inexpedient and impolitic, if not absolutely impracticable. And, judging from the past, years may elapse before the execution of such a measure is well entered upon; and so, for the present, we may remain unmolested.

Yet it is more than probable, that some of our stations will experience the disadvantages of the too great proximity of white settlers. The evils of such a proximity are aggravated by the prejudices which exist against missionaries and their operations. And perhaps we should say that, as American missionaries, we are regarded with still greater jealousy. We fear it will require years to live down these prejudices. Public opinion is more or less fashioned by the influence of unprincipled speculators, alike ignorant of missionaries, their labors, or the native people. Such men, greedy of the soil of the original proprietors, are naturally jealous and envious of those who, they suppose, would befriend the natives in maintaining their rights. If we speak at all, of course we must say what we think to be justice and truth. If we remain silent, as we have hitherto done, we are misrepresented, and our motives are impugned. So that whichever course we take, we cannot expect to act in perfect harmony with all the interests of all the men who, within the last few years, have come to the colony.

Statistics of the Mission.

Our brethren among the Zulus have appended to their report the following table, which brings together in a condensed form a number of important facts:

Stations.	Members in good standing.	Admitted during the year.	Excommunicated during the year.	Suspended during the year.	Hopeful cases.	Average Sabbath attendance.	Average family school.	Average in day school.
Mapumulo,						50		
Umvoti,	43	6		4	4	180		16
Isidumbini,					1	30	15	
Umsunduzi,	11	1	3	2		49	15	
Itafamasi,	4				9	48	7	
Inanda,	25				11	70	9	23
Table Mt.,	8			4		60		*
Umlazi,	55	11	1		6	175	14	23
Ifumi,	18			1		54	15	
Amahlongwa,	2				1	77	10	
Ifafa,								
Umtwalumi,						70		
D'Urban,							8	

* Mrs. Adams has had a day school for females averaging sixteen.

STATION REPORTS.

Besides the foregoing report, several of the reports which were submitted to the mission by the brethren respectively, during the annual meeting at Umvoti, have been sent to the Missionary House. A few facts may be gleaned from these documents, which will enable us to understand the condition and feelings of the Zulus more perfectly, as also to form a more accurate opinion in reference to the prospect of their embracing the doctrines of the gospel.

Umsunduzi.

Two services are generally held at this station on the Sabbath, besides a morning meeting conducted by the natives, and an evening Sabbath school in charge of Mr. L. Grout. There are two services during the week; and the natives hold a prayer-meeting on Wednesday evening. Mrs. Grout has a female prayer-meeting also, the average attendance having been fourteen.

Visits to the Kraals.

During the former part of the year, two or three days of each week were spent in visiting the people. Sometimes several kraals could be visited in one day, and worship held in each. Sometimes the best part of a day would be given to a single individual, perhaps a young man met in the way, perhaps an old man, the head of a kraal, making a basket or a spear or a shield in the cattle fold. In all these interviews I have tried to find out the real state of the heart,

and to unfold and enforce the gospel. Careful inquiry has been made into the belief and customs of the people; and their reasons for them have been sought. Effort has been made to convince them of their errors and follies and guilt, and to show them their need of a Savior.

Sometimes hours have been consumed in discussing with two or three men the subject of polygamy, and trying to set before them the many evils and the great sin of the system. Sometimes the worship which they render to snakes, or to the shades of the dead, or the spirits of their departed friends, has been the topic of inquiry and remark. The woman with the pick in the garden, the little girls left with the infants during the day in the kraal, the bearer of water from the brook, or of wood from the grove or bush, and the boys among the cattle in the fields, have all been noticed, and have had inquiries addressed to them which were fitted to awaken thought, and instruction given to regulate the heart and life.

For several months these visits were received with ostensible pleasure. At first a careless assent was given to all that was said; but when the absurdity and insincerity of their replies were pointed out, their answers began to be more guarded and rational, or to be entirely withheld. With an increasing knowledge of their modes of thought, their objects of worship, and their sinful customs, instruction became more pointed, and the selections from Scripture were more applicable. Our visits soon became the subject of remark among the people. The character and tendency of our labors began to be discussed. The nature of the gospel, as opposed to the whole system of error and iniquity which their fathers and mothers had taught them, and which their own hearts so dearly loved, began to be more clearly perceived.

And now our visits and teachings are viewed with more suspicion, and treated with more indifference and reserve. Many avoid rather than seek our presence. The women whom we find in the garden, are exceedingly busy. The young men whom we meet in the way, have a long journey to make, and the sun is already setting. The head man of the kraal has his cows to milk. And the boys and the girls are called away by their parents, just as we have passed the civilities of meeting, or begun to make a practical application of an important truth. If we appoint a meeting, none assemble. If we give previous notice of the time when we will call at a particular kraal, half the people, and perhaps all, are absent on our arrival. All this was to be expected.

Missionaries not wanted.

Mr. Grout continued this species of labor, nevertheless, though he received unequivocal intimations that his kind offices would be gladly dispensed with.

We are sometimes told distinctly that our labors are not required, and that the tendency of them is to break up the customs of the people, their kraals and their clans. We once met a company of men, young and old, one of whom addressed us, as speaker for all, in the following language: "Teacher, white man! We black people do not like the news which you bring us. We are black, and we like to live in darkness and sin. You trouble us; you oppose our customs; you induce our children to abandon our practices; you break up our kraals, and eat up our cattle; you will be the ruin of our tribe. And now we tell you today, if you do not cease, we will leave you and all this region, and go where the gospel is not known or heard." "But," said I, "how is this? I oppose your customs of course, because the word of God is opposed to them, and because they are all wrong, and will be your certain and endless ruin, if you do not forsake them. Your children I teach, as I do you, to become wise and good and happy. But how do I eat up your cattle, and break up your kraals and your tribes? All that I obtain from you I pay for. Do I not? And I sometimes try to do you a good turn besides." "Yes. But you teach repentance and faith; and a penitent, believing man is to us as good as dead. He no longer takes any pleasure in our pursuits, and no longer labors to build up his father's kraal; but he leaves it, and joins the church; and then he tries to lead others away to the station after him. And as to our cattle, our girls and our women are our cattle; but you teach that they are not cattle, and ought not to be sold for cattle, but to be taught and clothed, and made the servants of God, and not the slaves of men. That is the way you eat up our cattle. Many have left us, and been engulfed at the station; and more wish to leave us. And now if you continue these labors and instructions, we shall just leave you, and go to another country. Already one has gone.

He went last year, just because his children would go to the station, and he could not prevent it. So he took them, and went off; and others are going." "Yes," said I, "one went away last year for fear of the gospel, and for fear that his children would repent and become Christians. But where is he now? What did his leaving us profit him? Was he not soon bitten by a snake in his new abode? And did he not die almost immediately? Nothing could help him. And did not his girl, who had been here several times, and had been taken away by her father, did she not then go to another station? Is she not now there, learning the truth which was cruelly withheld from her here? The gospel harms no one. It forbids all sinful practices; but it blesses and saves those who embrace and obey it. The people may flee from its teachings; but they can never flee from its Author. He is every where, and will soon call us all to an account."

Excuses—Native Creed.

So ingenious and so ancient are some of the excuses which these men offer, that one is constantly reminded of the answers which the impenitent make in civilized lands. One of these African metaphysicians replied to Mr. Grout, in the spirit of a practiced caviler: "Yes, the gospel which you preach is true; and we need just such a Savior as you declare unto us. But we are all under bondage to sin, and cannot repent. Satan has bound us fast." Another said: "If God wishes us to be saved, he will save us. He will cause us to repent in his own time, and by his own power. We can do nothing." Still another assured him, with a fearful frankness: "We will never repent. We shall never embrace the gospel, nor forsake our own customs, though you teach us, and warn us, and invite us, and weep over us forever." But another remarked, perhaps with some just impressions as to his real condition: "I am conscience-smitten, panic-struck. I fear and tremble, when I hear the gospel. I thought we could live in pleasure and ease, as our fathers did, and that when we died, that would be the end of us. But to-day we hear that we are to live again; and all our conduct is to come into judgment, and be rewarded according to its deserts. You missionaries startle us, and disturb our minds, and make us afraid of the future." But we recognize a genuine procrastinator in this reply: "Yes, it is right to repent and believe. I know I ought to do so; and I am determined that I will. But my friends oppose it. I have heard the gospel from you and others; and my heart warns me to listen to its precepts. I intend to obey soon. In two or three months I shall come and join you, and be a believer, and serve God. But I am not quite ready yet." Alas! The convenient time never came. This poor African, like so many others who have deceived themselves in the same way, died in a short time, with no hope of a blessed hereafter.

Others, who have tried to convince the missionary that they are already very good, and have heretofore given a careless assent to all that was said, hoping to silence others and quiet their own hearts, now come out more boldly, and withal more honestly, and say: "Yes, there are *amahlozi*, we know there are, among the black people, though not among the whites. The religion of the black people is one, and that of the white people is another. Yours is good for you, and ours is good for us. But we know there are amahlozi, or snakes, or shades, or something; because the *inyanga* (medical sorcerer) says so. He knows it from others, and knows it by his own arts of learning it. He smites the ground with a rod, and cries "Hear;" or he goes down to the brook, and listens to its murmurs. He does many wonderful things; and by his performances he knows the amahlozi, and knows their wishes and their intentions. He tells us black people; and we all know and believe. Of a truth, there are amahlozi. I believe in them; we all believe in them. They are our god, our savior; and we fear and worship them. They are something down here in the ground, a spirit, a snake, a dream, a shadow, the ghosts of our fathers; something which can kill our cattle, and make us sick, or make us well; something which loves meat, and loves to be praised; something which we must be careful not to offend; and something which we must appease by slaughtering an animal to them, now and then, when we are in trouble."

Forms of Opposition.

But these people were too much in earnest to be satisfied with mere words. They felt that the time had come for action. They determined, therefore, to shut out all appeals and warnings, whether spoken on the Sabbath or other days, whether addressed to them by the missionary or others, to the full extent of their ability; to revive the sinful customs of their fathers; and to lead astray, so far as might be practicable, professors of religion. And in each of these plans they have been quite too successful. Hence the change indicated in the following extract: "The

mockings and scourgings which had been employed in former times, were all now laid aside. Visits of friendship were made; and these must be returned. 'The people, whether penitent or impenitent, were all of one blood and one color; and there ought to be no coldness or alienation among them, though some might believe and be good.' Much of their reasoning was plausible; and some of it was correct enough; but the object and tendency of it were not seen, or at least were not regarded by the natives of the station; though they were warned against it, and often charged to beware."

Mr. Grout proceeds to state a number of facts, showing the deliberate purpose of the heathen population to seduce the friends of the missionaries, if possible, from their professed allegiance to Christ. A specimen of the reasoning which was brought to bear upon the latter, is here given: "Look around you. What do you now see with your own eyes? There are many white people among us. Do they observe that same religion, which our teachers tell us is the only true one? Do they never get drunk, and utter that which is false, and use profane language, and cheat? Do they not cheat, and deceive, and commit deeds of immorality, break the Sabbath, and neglect worship, and do all that our teachers tell us is forbidden in the word of God? Are we not as good, without their religion, as they are with it? And, besides, these new comers tell us that these things are not wrong; that good men of old often had more wives than one, and did other things which we are forbidden to do."

The following appeal would seem to be almost decisive, according to the notions of the untutored sons of Africa: "See what your new religion costs you. You must buy clothes to wear, which are only an impediment to all action, and buy soap to wash them, and thread and needles to patch and mend them. You must be always building upright houses, which are cold and uncomfortable, and must buy dishes to eat in, must work in the garden, just like a woman. And then perhaps you must be hungry, and waste much time in going to meeting and learning to read. But we live in idleness, which is both agreeable and manly. Our wives dig the gardens. Our houses are warm. With our money we buy cattle, which give us food and rejoice our eyes, instead of buying clothes, which soon wear out, and are only in the way while they last. And, instead of going to read and to worship, we go to hunt and to dance; and we lie basking in the sun, and take snuff, and smoke our pipes, and drink beer, and do many other things."

Mr. Grout gives a brief history of the cases of defection which have occurred at his station; and it is, indeed, a painful though instructive story. In respect to one of these, Ungabaza, there is some reason to hope that the Lord has begun to lead him back to his place among the followers of Christ. And the same is true of Umahleha. But the father (Umsutu) and mother of the last named young man, as also his brother, Uzafugana, are still wanderers from the true fold; and their end is very doubtful.

A Remnant left.

At the station there is still a small remnant left. A few, so far as we know, have not yet bowed the knee to Baal. Their character and feelings may be given in their own recent words: "We believers who yet remain in the church, we know not what we are, whether Christians or heathen, believers or infidels or hypocrites. We have heard others of apparently more knowledge, strength and goodness, declare their solemn purpose to forsake every sin, and take the Lord Jehovah to be their God, and be guided by his word even unto death; and we have seen them renounce their faith and break their covenant, for the pleasures of sin and from a vain superstition." "In us black people, truly, there is no thought nor wisdom nor consideration, no honesty of heart nor love to God, nor stability of character. We are like the cattle, which care only for the pleasures of sense, and know only the grass and water which they eat and drink." "Yet some of us still believe the gospel which we have been taught, and think we love it. We think we love God, and desire to serve him. We have no wish to go back to the world; though many are the temptations to it, and many are the obstacles to a life of obedience. But our purpose is still to serve and honor God, and to continue in this to the end of life. Such are our thoughts and feelings and wishes to-day. What shall be on the morrow, we know not. We have many fears that we may fall, as others have done, and perish in our iniquities. But we still have hope, and take pleasure in the service of God." And this is the best description that can be given of their case.

Ground of Opposition.

It is evident that the heathen Zulus are in great fear of the gospel. Those in the neighborhood of Mr. Grout agreed to remove to the sources of the Umvoti; but the magistrate of the location forbade their carrying the plan into operation. Still they have not relinquished their purpose.

Mr. Grout regards the developments of depravity which he has been called to witness, as natu-

ral and almost necessary, in the present state of the missionary work among the Zulus. In discussing this point he says: "The polygamy of this people, with all its soul-polluting and soul-destroying fruits; their idolatry without idols, or their worship of the shades of the departed, and their attachment to a thousand lying vanities, which have neither place, form, nor being; the superstitious observance of numberless customs and traditions of a foolish and debasing character; and their belief in witchcraft, are the four great pillars on which their whole system of error and iniquity rests. Or they are the roots of that tree of sin to which the axe of the gospel must be applied, that the souls which are perishing here, may escape and lay hold on Christ as their only hope." Inasmuch as the missionaries have endeavored to tear down the mighty fabric of evil, which has been erected in the land where they dwell, they must needs expect a vigorous and violent opposition.

Encouragement.

While we have been grieved, and have wept over deep and utter depravity, the vices, the errors, the deceit and selfishness of this people, we have also found much to encourage and cheer our hearts. Every effort made to oppose the gospel has helped to proclaim it abroad, and unfold its heaven-born origin; and we rejoice in all the good that has come out of this evil. Some who had gained considerable knowledge of the truth, and had once professed it, and afterwards renounced it, in their great earnestness and diligence to declare to the tribes around what they have rejected, have really proclaimed the gospel to many more clearly and fully than they ever have heard it from us. I am often reminded of the words of Paul: "Some, indeed, preach Christ even of envy and strife; and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love, knowing that I am set for the defence of the gospel. What then? Notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice; yea, and will rejoice." The enemies of the truth have discussed its nature and tendency, that they might learn how to resist and overthrow it; and the great practical conclusion is, that they can do neither the one nor the other; and that the only way for them effectually and permanently to avoid its influence, is to flee from the sound of it.

And the power of the gospel has been wonderfully displayed the past year, in sustaining both those who have labored to proclaim it sincerely, and those who have relied on it for strength to endure the trials which they were called to suffer on account of it. Its power to convince of sin, moreover, and make the wicked tremble in view of their guilt, has been displayed. The trouble of mind, the anguish of heart, the writhings of soul, which one at least has shown, who has professed to reject the truth the past year, will never be effaced from the memory of those who saw it. Enough has been seen to show that in the degraded African's heart, though but recently and partially enlightened, "the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." And our convictions were never stronger than at present, that God will, in his own time and way, bless his almighty and gracious word to many of the most erring and degraded in this dark land.

Umvoti.

Mr. A. Grout refers, in the commencement of his report, to the hinderances which have retarded the progress of the missionary work at his station, such as his own physical debility, the general apathy of the natives, and the low state of religious feeling among his church members. The indifference of the heathen, he thinks, has increased, especially since their abundant harvest.

The Church.

The condition of the church has been particularly discouraging. Still he is able to bear the following testimony in its behalf: "I am thankful that I have evidence of true conversion in all our members. I was deeply interested in the exercises which preceded our communion on the first Sabbath in July. On the Friday evening previous, as usual, we met to question the members, and hear statements respecting their religious experience and recent feelings. I supposed that there would not be time to hear from all; so I requested any one to speak, who might have a desire to communicate his impressions. But, as it happened, one of the men at the end of the seat commenced; the next followed; and so they continued, till we had been together more than two hours; and all seemed as much interested as myself. I then arrested the meeting, saying that we would adjourn to the next evening. When we assembled the second time, we commenced where we left off the previous evening, and listened to all, male and female, hearing their statements, and then asking them questions, as occasion seemed to require. The suspended

members were examined particularly and fully. Our second evening's meeting was as long as the first; and I have seldom enjoyed anything of the kind more than these interviews. All seemed to know and feel their leanness; and, at the same time, each seemed to be enlightened and warmed by a little fire of divine love in the heart. Our communion the following day was a delightful occasion. In addition to our own church, several members from other stations were present."

Four persons have exposed themselves to the discipline of the church; but all have professed contrition for their offences, and all wish to be restored to the privileges of the Lord's people. Mr. Grout also says in relation to them: "They were suspended till they should feel conscious of being forgiven of God, and should have given such evidence of penitence as to satisfy the church. As yet their conduct has been such as induces us to hope to receive them, in due time, to Christian fellowship." The statistics of the mission will have shown, that six persons were admitted to the church at Umvoti last year by profession.

Routine of Labor—Conclusion.

The preaching of the Word, the report says, and the ordinances of the gospel, have been sustained as heretofore. The congregation averages about two hundred. The first service of the Lord's day is a Sabbath school, conducted wholly by the people, the exercises being prayer, singing, reading, exhorting and catechising. At eleven or twelve o'clock, according to the season of the year, a preaching service is held. At three o'clock there is another Sabbath school, superintended by Mr. or Mrs. Grout; after which there is a prayer meeting, sometimes conducted by the people. The Sabbath school has increased somewhat in numbers, and in interest also, Mr. Grout thinks.

The monthly concert has been regularly observed on the first Monday of each month. The attendance has varied from twenty to sixty-five. Collections have been taken up, amounting during the year to nearly ten dollars. A Wednesday evening meeting for prayer, and for reading and expounding the Scriptures, has been attended by about the same number of hearers as the concert.

On every other Saturday evening, the people hold a prayer meeting by themselves; and once a month, on Tuesday evening, they have another prayer meeting. They commenced both these meetings of their own accord. The last mentioned is of the nature of a concert. The weekly meeting for females has been regularly sustained. Though the number in attendance amounted to twenty-five and thirty, during a part of the year, yet on account of the prevalence of influenza, &c., there were often only twelve or fifteen.

Mr. Grout concludes his report as follows: "The church sees its darkness, feels its leanness, and, I hope, prays for divine help. The suspended members all profess a wish to reform and regain a good standing; and we hope they are sincere. As respects the partial withdrawal of the people from the means of grace, so far as I know, it is simply that they love darkness rather than light, because their deeds are evil. They universally treat me with respect, when I call on them, or they on me. So long as men will hear the truth, and show even an outward respect for it and its preachers, we may hope that the power of God will make it effectual."

Isidumbini.

The report of Mr. Tyler is as follows: "The average of our Sabbath congregations has been thirty. We have continued our family school and weekly prayer meeting without interruption. In addition to this, during the first half of the year, we had classes of small boys and girls, who came as long as their parents were willing. I have established an out-station about two hours' ride from my house, which I hope to keep supplied with stated preaching during the year. This field I regard with great interest, inasmuch as there are twenty kraals in close proximity, and the chief has long shown himself friendly. We have enjoyed one precious visitation of the Holy Spirit the past year, during which our own hearts were revived, and one young man, as we trust, was snatched as a brand from the burning. Two other natives, living in our family, manifested for a season much interest in religious truth, separated themselves from their heathen friends, and abandoned their former habits; but now they are found among the beer-drinkers and Sabbath-breakers. The one of whom we now have hope, seemed all along to be led by the Holy Spirit; and he exhibits the graces of the Spirit in his daily life. The moral courage with which he has met the persecutions of his friends, and the arts of his great spiritual enemy, leads us to hope that he will endure unto the end, and prove a great blessing to his benighted countrymen."

Umlazi.

After the death of Dr. Adams, in 1851, Mr. Rood was transferred from Ifafa to Umlazi. Mrs. Adams still remains at the station, occupied in teaching a girls' school; and, if the Lord will, she hopes to continue in this employment. Mr. Rood has another school, which is mainly taught by a native, though he gives instruction once a day. He represents the congregation on the Sabbath as "pretty good," and the Sabbath school as attended with much interest. The statistical table on a previous page shows that a few additions have been made to the church; and it is a gratifying fact that the natives are "actively en-

gaged in erecting a permanent house of worship." Mr. Rood also preaches to a number of immigrants, ten miles from Umlazi, once a fortnight.

Ifumi.

Mr. Ireland commences his report by the following announcement: "I am unable, as during the two previous years, to speak of conversions and additions to our church. And those who were reported as candidates for baptism at the close of last year, still remain on trial. In addition to these, however, there are two or three young men in my employment, in whose hearts I hope a good work has begun. Yet, in view of much missionary experience in this land, we can only rejoice with trembling. Two young men, who gave some promise of better things, have gone entirely back to heathenism. And one of our church members was suspended a few months ago for immorality. His subsequent conduct, however, has led us to hope that he has repented of his sin, and is resolved to adhere to the gospel."

Mr. Ireland thinks that the external appearance of the station, and the outward circumstances of the people, have decidedly improved within a year. Of the seven Christian families now at Ifumi, he says, five are provided with "comfortable and cheerful-looking cottages, more comfortable and much better built than many of the houses of the English immigrants." The other two, together with four widowed mothers, are occupying, temporarily, houses neatly made in the native style. There are now connected with the station forty-two individuals, of whom twenty-four are males, and eighteen are females; this number includes nine who are members of Mr. Ireland's family. A large majority of these individuals are generally present at the various religious exercises held on the Sabbath, and during the week.

Blind Umatanda, in connection with another member of the church, has continued to go once a fortnight to an out-station; and he has frequently had a larger congregation than has assembled at the station. This is an interesting fact.

"The Sabbath school," Mr. Ireland says, "is one of our most interesting exercises, the Bible class having advanced as far as the 20th chapter of Matthew. The monthly concert, the female prayer meeting, and the other religious meetings, have been sustained during the year, with their usual interest."

Umtwalumi.

Mr. Wilder did not complete his buildings till after the commencement of 1852; and hence he will not be expected to report any very striking results.

Reception of the Truth.

After saying that he has had "a reading and Sabbath school" at ten o'clock, Sunday morning, then preaching in the native tongue, a catechetical exercise in the afternoon, with a short lecture, he proceeds as follows:

"Christ and him crucified" has been the great topic of my preaching; and though I know not that one poor heathen has believed to the saving of his soul, I am sometimes surprised, in conversation with individuals, to find that they have understood and remembered so much truth. A respect for the Sabbath has, I think, increased. In some instances, indeed, feasts and dances and weddings have been postponed till after the Sabbath. And this was done in one instance when I was absent from home, and there was to be no preaching. Some who have been at the station as laborers daily, have manifested more or less interest in the truth; and some have left, lest they should have deeper convictions.

The marked attention to the preaching has occasionally kindled hopes, which I have not yet realized. Four men from a neighboring kraal constantly attended meeting; and they have acquired a great deal of knowledge. They say, moreover, that they believe the Word; but there is no change in their lives, such as Christianity produces. One of them was for a long time sick; and God blessed the medicine which I gave him to his recovery; and he has appeared really grateful.

I was much affected a few weeks ago, when Mrs. Wilder was very sick, and I was daily fearing that she would die, by the frequent visits they made to inquire about her, and to comfort and sympathize with me. Heathen though they are, they would talk to me of God's mercy, of his sovereignty and power, of my duty to trust him, because he would do all things well, like ministers of the gospel.

One day, when my own heart was almost bursting with fear and sorrow, and with rebellion against what God seemed about to do, these four men came, and talked so piously, and repeated so much of what I had told them in my sermons, as also what I had said to the one who was sick, that I could not have been more surprised, had an angel from heaven appeared to me to reprove and strengthen and comfort me. And yet they were naked, filthy heathen! I wept, and felt like covering my face, and bowing in the dust before God, who thus

spoke through them to me in my loneliness and anguish.

The number attending public worship, Mr. Wilder says, has varied greatly. There have never been less than thirty, and never more than two hundred. "But few of the old men and women ever appear in the chapel. To reach these we must go to them." And it is added, in this connection: "As my strength would admit, I have preached at out-stations and at different kraals. If a little notice has been given, from fifty to one hundred have listened to the Word every time I have spoken. And a much larger number of the adult population always attend at an out-station than at the chapel. The people have seemed gratified, generally, to have me go to their kraals on this errand."

Population.

The number of inhabitants who may be considered as fairly within Mr. Wilder's field, appears from the following statement: "At the commencement of this year, there were about two hundred kraals, within twelve miles of me and out of the reach of any other station, containing on an average about sixteen souls each. Since then there have been frequent removals, and the number of kraals at the present time is twenty-five less. Many have gone beyond British rule to escape the tax, which is oppressive to those living far from town. The population of my field is now somewhat less than three thousand. Heretofore thirty souls have been stated as the average to each kraal. I had a thorough census taken of all the kraals in my field; and the result was as stated above."

LETTER FROM MR. L. GROUT, OCTOBER 4, 1852.

THE subjoined extract should be read in connection with the report for Umsunduzi.

I think I see some sense of folly, if not of guilt, among several of those who recently turned their backs on the gospel, and left the station at this place. One of them, Umahleha, has been taken sick at his father's kraal among the people. His father and brother went to see their *inyanga*, who told them, as usual, that the spirits of their ancestors were offended, and they must appease them with the blood and flesh of a cow. The cow was slaughtered, but the young man was made no better. The docter ordered another cow; but the young man said, "No." He had no confidence in heathen deities or in offerings to them; and he ned from the gospel, not from any faith in these things, but simply to obtain a wife, which he could get in no other way. And so he spoke in defence of Christianity, as the only true religion; and he declared that the King of heaven was the only true God, and that Christ was our only Savior. His mother tells him that if such are his views, he had better go back to the station; for they do not want him or his instructions among them. So the house is divided against itself.

The wife of Uzafugana, his brother, still continues at their kraal; but she comes regularly to meeting and school on the Sabbath, to the meeting for women on Thursday, and at other times; and we hope that she is as "a city upon a hill" among the heathen around her. She was sick for a short time; and her husband and father inquired of the heathen doctor what should be done. He replied that a goat must be offered to the amahlozi; but to this she peremptorily objected. She said she had no confidence in such folly, no belief in their divinities; neither had she any faith in their physicians. She so stoutly objected to having heathen ceremonies performed over her, that they gave it up, and left her to herself; and she soon recovered. She persists in reading the Bible in the kraal, occasionally aloud. Sometimes the people laugh at her, and sometimes they listen. If she remains steadfast in the faith, and continues to lead a consistent Christian life among the heathen, as we hope and pray, we shall regard it as almost a miracle, all things considered; though by the grace of God we hope she has been doing all this for some months past. And it will be an illustration of the character and of the power of the truth, and a phase of Christianity, which this people have not yet beheld at any of our stations; and it will serve more than any thing else to correct some very extensive and injurious errors among the natives.

Aintab.

LTTTER FROM MR. SCHNEIDER, AUGUST 27, 1852.

IT is the aim of Mr. Schneider, in the present communication, to describe the progress of Protestantism, during the months of July and August, in the large district which comes under the supervision of the brethren at Aintab. Though the letter has been much longer in reaching the United States than is usual, its contents will be found to possess a permanent value. The more impor-

tant events which have occurred in places other than Aintab, are first described.

Zeitoon—Kessab.

Several Armenians from Zeitoon recently attended our Sabbath services. This place lies about eighteen hours from Marash, in a northerly direction; and its inhabitants, at least ten thousand in number, and almost all Armenians, have been for ages celebrated for their uncivilized, warlike, and even savage temper. Situated in a mountainous district, they have for a long time maintained a sort of independence; and taking the life of a man was a mere trifle. And yet, while murder was comparatively no sin, the idea of breaking one of their fasts would fill them with horror. But ferocious as these people have been, there are really some signs of good among them. Their Vartabed, a man from the region of Constantinople, is said to preach sermons, which seem evangelical to the people; and on this account they call him a Protestant. The Catholicos of Sis has even been laboring to have him removed.

One of our congregation, with his son, is now in Zeitoon; both are working at their trade. The father is by no means a Christian; but the son is a serious-minded lad of sixteen or eighteen years; and by reading the Scriptures he is exerting a happy influence. Quite a number of persons, according to the testimony we have received, come to him to hear the word of God, often, in fact, instead of going to attend the church services. Who can tell but that in this way the gospel is to find an entrance there, and thus out of the mouth of babes God will perfect praise? It might not be safe for missionaries to go thither; but no one has any suspicion of this lad.

How manifold and wonderful are the ways in which God scatters abroad his light and truth in the Turkish empire!

In Kessab a violent persecution has recently broken out; and a number of Protestants have been unmercifully beaten. Two or three were put into the stocks, on the false charge of having reviled the Armenian Vartabed. Such was the state of things that the Protestants could not appear in the streets without fear. What aggravated the evil very greatly, and was, indeed, the chief cause of it, was the connivance of the Turkish Governor at these outrages. The false charges of the Armenians were at once credited, and sentence was pronounced on the Protestants; while, on the other hand, when redress was demanded for wrongs inflicted on the Protestants by an Armenian, the latter denied it, and that was the end of the matter. Satisfaction has been obtained in part; and the Governor, who has recently been in Aleppo, has received strict charges to give our friends full protection. Still it will not be surprising, if they shall be called upon to suffer again for conscience' sake. They are entitled, therefore, to the prayers of God's people.

The intelligence from Killis is also encouraging. Since the formation of a church in that place, a new impulse has been given to the work of the Lord. Within a short time, Mr. Schneider says, there have been ten pupils added to the school; and the congregation has increased. A man of influence and standing has joined the Protestant community; and this event, with others, has promoted inquiry and discussion.

Adiaman—Adana.

One of our church members has recently returned from Adiaman, whither he had gone on business; and he brings back a very favorable report. There are some twenty or thirty, in an Armenian population of two thousand, who have become more or less enlightened. Almost every evening, if not quite, they come together to read and examine the Scriptures, and are thus engaged till near midnight. The leading men among them are a priest and a teacher, both of whom seem to have made considerable progress in their inquiries. One of the Jacobites also, of whom there are some fifty families in the place, seems to be much enlightened. They are very earnest, especially the priest, for some one to instruct them more fully in the truth. Their entreaties are, indeed, affecting. The priest, after pressing his suit in the most urgent terms, spoke in substance as follows: "We have made known to you our condition; we ask you to come to our help. If you do not send some one, our souls will be required at your hands." Without supposing that these men feel, in the fullest extent, the import of these words, it is still affecting to hear them plead so warmly for some one to explain to them the word of life. We have sent one of our brethren to spend a short time with them. Considerable persecution has arisen in the place. The teacher and priest have both been deprived of their monthly stipends; and the latter

has been threatened with the loss of his priestly office. One or two others have been beaten. All this is confirmatory proof of the progress of the work.

Applications like that which is mentioned above, Mr. Schneider says, are becoming so frequent as to occasion great solicitude.

Having learned from several sources that some inquiring Armenians in Adana near Tarsoos, were anxious to have some one make known to them the truth, we have recently despatched one of our brethren thither. His first reports have just reached us, and are very cheering. As soon as it was known that he had arrived, his room in the khan was thronged with visitors. The crowd became so dense, indeed, that the vitiated air made it quite uncomfortable. After some discussion with this party, they retired; but in a very short time another company came, with whom he had profitable conversation. While they were preparing to leave, a special messenger arrived from one of the first party, asking our brother to visit his shop. He went accordingly, and had a very interesting interview. He found the man a Catholic, ready to declare himself a friend of the truth, with his whole house of eight souls. Before this interview was finished, three different individuals came, with special invitations for him to repair to as many different shops. To all these places he went, and found opportunities to make known the truth. In fact, he had hardly time to take any thing to eat till night; such was the press around him. In the evening he was again similarly employed, being conducted to a private house for the purpose. These developments of the first day certainly indicate a very promising state of inquiry.

On the Sabbath six individuals met with him for reading the Scriptures and prayer; and they spent the greater part of the day in these exercises. There are six decided Protestants in the place; and, according to their report, there are not far from two hundred others, who are more or less inclined to receive the truth. There are five thousand Armenians, about three hundred Greeks, and two hundred and fifty Armenian Catholics in Adana. Our native brother feels encouraged; and it is not surprising. He asks for books and tracts; and he says that we must have one or two of our native brethren located there permanently. These enlightened men are greatly rejoiced to find our brother among them; but they wish for something more. They ask for a regular preacher, either native or American. But where is the man to go? And yet this field, so suddenly thrown open to us, must in some way be supplied.

Progress at Aintab.

Mr. Schneider next reports the state of things at Aintab.

The exercises of our last Sabbath were very interesting. Eight individuals, five males and three females, were admitted to the privileges of the church. During the reading of the Confession of Faith, and especially when the new members solemnly covenanted to be the Lord's forever, there was deep emotion; and while the elements were distributed, there were many tears shed. We cannot doubt that the Master of the feast was present, and communed with his people. The house was crowded in every nook and corner, and others gathered around the windows. Indeed, so great was the press, that we were exceedingly uncomfortable. Many were new hearers; and there is great reason to hope that they were favorably impressed with our mode of celebrating the Supper, so different from the irreverence and lightness manifest in Armenian churches.

Mr. Schneider thinks that there is continued evidence of the presence of the Spirit; and he states the following facts in support of his opinion.

I have had two calls from a man, who seems to be under deep conviction of sin. His sense of his entire destitution of all goodness is very clear and full. He labors to find words expressive of this destitution. I have not met with a case among this people, where there seemed to be so clear and strong a feeling of the need of divine cleansing and purification; and I cannot but hope that it is soon to be followed by a change of the heart.

Another case is that of a young man, who has visited me in great distress of mind. About a month ago we had a day of fasting and prayer; and ever since that time he has had no peace. His anxiety has become so great, that his family notice it, and say to him, "What has happened to you? Have you become deranged?" For some time past I have seen him listen with deep and tender interest to the Word; and in this interview, while I talked and

prayed with him, he was in tears much of the time. He says he has fully determined to live for Christ; and there seems to be much reason to believe that in the end he will prove himself to be a sincere disciple. Such tokens of the special presence of the Spirit are truly cheering.

Constantinople.

LETTER FROM MR. VAN LENNEP, DECEMBER 2, 1852.

THE January Herald contained some information in regard to a recent outbreak of persecution in Demirdesh, which cannot have been forgotten by the friends of missions. Another letter has just been received, which affords new evidence that the Lord is ever mindful of his own blessed cause.

Change in Demirdesh.

At the date of this letter, Mr. Van Lennep had returned from his "very interesting and satisfactory visit" to Broosa; and he states the issue of the sharp and sore trial which came upon the Protestants in Demirdesh in the following words:

I was struck with the fact that the persecution was wholly confined to the Greeks. The Armenians did not stir. The former, however, did not regard nationality; for they persecuted the Armenian brethren, where they had an opportunity. Their enmity was directed to the followers of Jesus, whoever they might be. This is a significant fact; for the only way to account for it is, that the Armenians knew that persecution by violence would do their cause no good. And if they have learned this, they have learned something very important respecting the freedom of conscience, and the means which act upon man's faith.

Another interesting fact is, that the effort to root out evangelical religion from Demirdesh, made under the most favorable circumstances possible, has proved a complete failure. There was a powerful Pasha, brother-in-law of the Sultan, who has been found difficult of control by the first authorities in the state, an old enemy of the gospel, fully determined to put down this obnoxious "sect." The Greek Bishop in Broosa was equally decided. The two men in the village who had shown the most deadly hatred of Protestants and Protestantism, had been elected headmen, and were equally determined to use all their power against it. All these labored to the best of their ability, and yet they gained nothing. Friendly persons, moreover, used all their powers of persuasion to induce our native brethren to return for a time to the Greek church, thinking that they could not, a mere handful, resist such a storm. But not one of them showed the slightest inclination to do so. They persisted in saying that, come what would, they would not deny the truth. Pastor Stepan said that they were all gathered in his study one morning, in the hottest stage of the persecution. A friendly Greek was present; and after using every argument to induce them to conjure the storm, seeing his efforts unavailing, he exclaimed: "Nothing can now save you but a miracle of God." They knelt in prayer, and shed many tears, and then they rose to obey the summons of the Governor. They shook the pastor's hand fervently, being certain that before sunset they would be in exile or in prison. But God did work a miracle. He softened the Governor's heart, who told them to go home in peace, and promised that no one should molest them. And he was true to his word. All persecution has ceased. The Greek who labored to induce them to return for a time to the Greek church, says that God has wrought a miracle to save his people; and he attends the preaching of the Word.

I preached on the Sabbath in the village to the brethren, and passed through the place without hearing a whisper of unfriendliness. I met a marriage procession, and the crowd opened very politely to let me pass. In the evening I had another audience in the city, wholly composed of Greeks; while the pastor had a service in Armenian in another room. Indeed, several persons have expressed a desire to join the Protestants, the sustaining power of whose religion was made so evident during the persecution. Others that were doubtful, have become decided; and I am much pleased to see that a number of women, mothers especially, have embraced new or more decided views.

Marsovan.

LETTER FROM MR. BLISS, NOVEMBER 5, 1852.

Death of Mr. Sutphen.

THE last number of the Herald contained a brief announcement of Mr. Sutphen's decease.

A letter has since been received from Mr. Bliss, his associate in the missionary work, describing his last sickness and his happy release from the pains and sorrows of his mortal state. This communication will introduce us to his sick room, and show us in what way his earthly tabernacle was taken down, as also in what manner he met his last enemy.

I know not by just what name physicians would designate the disease commissioned to bear away Mr. Sutphen; but I cannot but think that it was one which had been long upon him, slowly gathering strength for the last fatal stroke. Three years ago, while yet in the United States, and engaged in labors as a colporter on the Erie canal, he had a severe attack of cholera; and since that time he has never enjoyed his former health. Particularly has he been subject to attacks of diarrhea. True, he was usually able to check them without much difficulty, by attention to diet and other simple remedies; but of late they had assumed such a character as to lead him to fear the existence of deeply seated inflammation, and perhaps ulceration.

On the 25th of September last he had an attack, which, though at first much like what he had often had before, soon began to exhibit symptoms of a very violent and alarming character. Having no physician in Marsovan, and none in whom we could put confidence in any place nearer than Trebizond, two hundred and fifty miles distant, we were shut up to the use of such means as our few medical books suggested. Of these we availed ourselves to the best of our ability, ever looking to God for his blessing upon the imperfect instrumentality. Whether the result would have been otherwise than it was, had we been able to secure the services of a skillful physician, no one of course can tell. A brother at another station, who had had some previous knowledge of Mr. Sutphen's case, made a statement of it to perhaps one of the best physicians in Turkey, and sent us the directions given for its treatment. They came too late for use; but it was some relief to our feelings to find that they corresponded almost exactly with what we had done.

And, indeed, at the first the means used for the relief of our suffering brother seemed to check the progress of the disease; and we pleased ourselves with hopes of his speedy recovery; but soon, alas! these hopes were dashed to the ground. There were afterwards occasional remissions in the disease; and some of its most distressing symptoms were at times apparently relieved by the medicines used; but its power was never broken. Like a strong man armed, it seemed to stride on, uncontrolled and uncontrollable. During the last three days Mr. Sutphen's sufferings were most intense. Day and night he tossed in almost constant agony; but at length, on Saturday evening, October 9, as it began to draw towards the Sabbath, the end came. The pain-racked body sank to the repose of death; and the ransomed spirit passed to its eternal rest!

Our brother was not able to converse much during his sickness; but what he did say indicated the "perfect peace" of one whose mind was "stayed on God." When inquired of as to his feelings in view of the threatening character of his disease, he replied that "it was his prevailing desire to live." "He had long been looking forward to the missionary work, and he should now love to continue in it." "But," he added in tones most affecting for the plaintive resignation they expressed, "God knows what is best, and what will be for his own glory; and if it is his will to take me so early from his work, I do not repine." In all his sufferings he uttered not an impatient or a murmuring word. When in the greatness of his agony reason was unsettled, it was exceedingly touching to see with what gentleness and meekness he would even then respond to anything which was said to him; and when his thoughts were most wandering, they still dwelt upon sacred themes, and clothed themselves, oftentimes most appropriately, in Scripture language.

But the surer testimony that our departed brother belonged to Christ, and now rests in him, is to be gathered, not from broken sentences uttered amid the agonized tossings of raging disease, but from the life he lived among us. That life we shall none of us soon forget; so beautiful a transcript was it of the Christian character, so harmonious a blending of gentleness, meekness and humility with ardent zeal and untiring activity in his Master's service. Though he died within nine months of his arrival in the country, and within three of his reaching this station; and though much of the time had been passed in circumstances unfavorable to study, yet such had been his industry and consequent success in the acquisition of the language, that he had already begun to work. He was taking charge of the small Bible class, conducting its devotional exercises him-

self, and giving all the requisite instruction. And before he could do this, he was ever seeking to make himself useful, not disdaining even the humblest labors, if he might thereby help on the good work. How often was he asking us, "Is there not something which I can do to assist you?" He seemed to be ever pressed in spirit, burning with desire to work while the day lasted. How little did any of us think that that day, so promising in its commencement, was to end while yet the freshness of earliest morn was upon it! But so hath it pleased the Master; and to his holy will we desire to bow with meek submission; for we know that all he does, is done in infinite wisdom and goodness, though we may not be able to discover the reasons of his acts.

Mr. Sutphen was born in Sweden, Monroe county, New York, on the 14th of February, 1825. He became hopefully pious in 1843, during a revival of religion which was then enjoyed by the Presbyterian church in his native town; and he made a public profession of his faith in the Lord Jesus Christ the same year. He graduated at Hamilton College in 1847, and at Union Theological Seminary, in the city of New York, four years later, the third Presbytery of New York having previously licensed him to preach the gospel. He was ordained at Sweden November 7, 1851, and married to a daughter of Rev. H. H. Kellogg, Clinton, November 24. On the 29th of the same month he sailed for Smyrna, in the bark Sultana, and arrived at that port on the 16th of January.

Lessons Taught by this Event.

Having given the preceding sketch of Mr. Sutphen's last hours, his sorrowing associate in the missionary work adds the following just and timely remarks:

Without doubt this afflictive event was designed to teach us and the church at home some needed lesson. Of the twelve new missionaries for whom we have so long waited and prayed, Mr. Sutphen was the first. He came, but, alas! he has gone before the second has appeared. What is the lesson taught? Is it that we did wrong to ask for new missionaries, that Mr. Sutphen ought not to have come, and that no more should be sent? Shall we, or the church at home, or any candidate for the missionary service, put such an interpretation upon our brother's early death? Doubtless we should learn to "cease from man whose breath is in his nostrils," and to remember that not by the might of missionaries, either new or old, but by the Spirit of the Lord, is his cause to advance. But while the Lord would have us rightly esteem human instrumentality, he certainly would not have us discard it.

And by so early taking away "the first of the twelve," may it not be his design to startle us all from our leisurely method of doing his work? Ought not, therefore, we who are in the field to read in this providence an admonition to call louder and more earnestly for helpers in our work? And ought not the church at home to read in it an admonition to send forth its sons, not one by one, as may suit earthly plans or earthly affections, but in numbers more in correspondence with the demands of the work, and more in correspondence with its obligations to Him who hath purchased all its sons and daughters with his own precious blood?

And let no one think that because our brother's course was ended so soon, his choice of the missionary life is a matter of regret. Who shall say how much his usefulness, while yet in his native land, may have been increased by his choice of that life? Who shall say how much good that choice may have done to the church in his native town, awakening an interest in the missionary work never before felt, and which the news of his early death shall only deepen? Who shall tell what impressions for good that choice may have made upon the companions of his youth, upon his fellow students in the college and in the seminary and upon those who listened to his preaching before he left his native shores? And though in this country he never preached a sermon to a native audience, yet who shall tell what impressions may have been made upon those who here witnessed the clear shining of his Christian life? As we were about to kneel in prayer beside his dying bed, he was asked what particular petition he wished presented for him. "Pray," he replied, "that God may be glorified, and his kingdom extended." All personal desires seemed absorbed in longings for the advancement of God's kingdom and glory. And this was the spirit, not only of his dying moments, but of his whole Christian course. It was this which led to his selection of the missionary life. And though that life was numbered by nine short months, we praise God for our brother's choice thereof, and believe that it was not in vain.

Erzrum.

DEMAND FOR MISSIONARIES.

The December Herald contained an abstract of a communication which had been prepared by the brethren at Constantinople, showing the urgent need of a large accession to the missionary corps among the Armenians. They confined their survey, however, to Roomelia, Asia Minor, and the district of Aintab. A letter has since been received from Mr. Peabody, in which he describes at considerable length the extent, the destitution, and the promise of the large territory, which naturally falls under the supervision of that branch of the mission which is stationed at Erzrûm.

Success at Erzrûm.

Beginning with the city in which he resides, he supposes its population to be about thirty-six thousand souls, eight thousand of whom are Orthodox Armenians, and two thousand Catholic Armenians. This is a much lower estimate than some travelers have made; and there has undoubtedly been a large reduction in past years, by reason of pestilence and emigration; though the tide has turned at last, and the number of inhabitants is now increasing. The success of the brethren who have labored in this place, has not been very remarkable hitherto; but a great change seems to be going forward, silently but surely. Mr. Peabody says: "The church, which was organized in 1848, consists of ten members. Four other persons, we hope, are pious. During the present year we have had on an average about three times as many hearers as we ever had before. To our Protestant community twenty tax-payers were added last summer. By preaching the pure gospel, we have commended ourselves to the consciences of hundreds in the city, whom nothing but the fear of man deters from avowing their convictions. Our evangelical Vartabed has several youth under his instruction; and two small schools have been established this year. Another missionary is greatly and speedily needed. Shall he not be sent out the present year?"

The gospel is preached three times on the Sabbath at this station; and six meetings for prayer and conference are held during each month. But there is another view to be taken of Erzrûm. "Our city is resorted to by many Armenians," Mr. Peabody says, "from other places. A few persons of this description ventured to have intercourse with us, when the inhabitants of the city stood aloof through fear; and several have been greatly instrumental in diffusing the light elsewhere. The attention of the people of Diarbekr was first aroused by a visit of a member of our church, himself a native of that place. The leading man at Arabkir had his mind first called to evangelical truth while residing here. The most prominent brother at Sivas became a praying and active Christian while here; and though he concealed his light for a time, after he went to that city, it ultimately shone forth. And Kharpût, Geghi, and Khanûs are indebted to this station, under God, for whatever of truth they have received."

The Plains of Erzrûm, Terjan and Erzingan.

But it is time to accompany Mr. Peabody to the various districts which lie around Erzrûm. He will first take us, in a north-westerly course, across a plain, from thirty to forty miles long and twelve to twenty broad, which has about one hundred villages, with an Armenian population of some eight thousand souls. "Many of these villages have been repeatedly visited, though with but little success. Recently, however, freer access to the people has been obtained; prejudice is weakening; and greater willingness to listen to the pure gospel is manifested. This station should be so well manned that a system of visitation could be constantly in operation, which, from the immediate proximity of many of these villages to the city, would not require much expense. Indeed, they may be reckoned a part of the town, or at least its suburbs. Many of their inhabitants, who are mechanics, repair to the city every morning, and return in the evening, after completing their day's work."

Having crossed the plain, let us follow the western branch of the Euphrates about twenty miles, and pass over an elevated tract of country to Terjan. "This fine and well watered district contains between forty and fifty villages, and has an Armenian population of eight thousand. It has been visited but once. On that occasion an opportunity was enjoyed of proclaiming the truth to a large number of souls, which was listened to with respectful attention. But little opposition was manifested, though the people are very ignorant and superstitious."

Leaving Karghan, the last village in Terjan, and sixty miles from Erzrûm, and crossing a range of mountains inhabited by Koords, we come to the rich and beautiful plain of Erzingan, which is twenty miles long and seven or eight broad. "The city of Erzingan, thirty miles from Karghan, and ninety from Erzrûm, contains a population of twenty thousand, one half Armenians. The inhabitants of its sixty-six villages are estimated at twenty thousand, one half of whom are also Armenians, making the entire Armenian population twenty thousand. The climate is fine, never severe in winter, and not excessively hot in summer. This district has once

been visited by a missionary from Erzrûm, and several times by a colporter. Many appearances are hopeful. A number of youth are disposed to inquire after the truth, and eager for books."

Egin—Arabkir.

We go next to Kemakh, distant twenty-six miles, having the Euphrates on our left most of the way. Here we find only two hundred Armenians; and though they have received occasional visits from colporters, they exhibit no special interest in the truths of religion. After a journey of sixty-seven miles, in a southwesterly direction, we come to Egin, with its equable and pleasant climate, and its one thousand Armenians. In the district, moreover, there are at least twenty thousand of the same faith. But there is no spiritual movement, though the doctrines of the cross have to some extent been made known.

Arabkir lies thirty miles beyond Egin, its distance from Erzrûm being two hundred and thirteen miles. The climate is severe at this place, on account of its elevation. But there is an Armenian population of some fifteen thousand in the district, including some six thousand in the city itself. "Arabkir has been visited by a missionary from Erzrûm; as also by our colporter several times. Many books have been distributed; much good seed has been sown, which has sprung up; and the fields are already white unto the harvest. But there being no one to gather it, for aught that we can see, it must perish. Though, according to our last information, about forty met on the Sabbath for prayer and reading the Word, for a long time the friends of the gospel, who last year were calling so loudly and frequently for help, have not written to us. Surely they have good reason to despair of having their wishes gratified."

The following extract, applying to the villages around Arabkir as well as to the city itself, has a peculiar value: "The state of education is better in this district than any where else in this region. Nearly all can read; many are acquainted with grammar, &c., &c.; and, what is far more interesting, a large number are convinced that there is no other name given under heaven among men whereby they can be saved, than that of Jesus Christ. It is also hoped and believed that a few have already become savingly acquainted with him."

Kharpût—Geghi.

Let us now direct our steps to Kharpût. We cross the Euphrates on our way, about six miles below the junction of the eastern and western branches. We pass by Keban Maden, the inhabitants of which are chiefly Greeks; and traverse "a magnificent and well cultivated plain," the Armenian population of which is at least fifty thousand souls. "Kharpût overlooks an extensive, beautiful and productive plain, thirty-six miles long and of various breadths, with three hundred and sixty-six villages, inhabited mostly by Armenians; the number of whom, together with those of the city, are estimated at one hundred thousand. The climate is temperate, being neither excessively warm in summer, nor extremely cold in winter. In regard to this district Mr. Brant, to whom I am indebted for many of my facts, remarks: 'Taken as a whole, I have not seen a place, with the exception of Erzingan, approach to the state of apparent prosperity enjoyed by the inhabitants of the plain of Kharpût.' We have sent many of our books to this district; and it has often been visited by evangelical Armenians. One of our brethren, a native of Kharpût, who was hopefully converted here, returned to his native city, and was very active in diffusing the light which he had received; but he was unfortunately drowned at a place where he went to bathe." One of the Erzrûm brethren has visited the place; as has Mr. Dunmore, more recently. (See Herald for 1852, p. 334.) A number of persons meet on the Sabbath for mutual instruction and prayer; and the field is regarded as very promising.

Arghanie Mines is about ten miles from Kharpût; and Arghanie is twice as far. Both have an Armenian population of five hundred; but there is nothing here to detain us from the prosecution of our journey, which must now be toward the north. The first important place at which we arrive, is Palú, thirty-six miles from Kharpût, and one hundred and thirty from Erzrûm, having four hundred Armenian houses, while the neighboring villages contain probably more than two thousand Armenians. Though it has been favored with frequent visits from missionaries, but few persons have shown any disposition to listen to their message.

Continuing our way, we enter at length the district of Geghi, (the chief town of which is fifty miles from Palú,) with its thirty-three Armenian villages, having a population of fifteen thousand. The Koords are also numerous; but the Turks are few. "The good work which appeared to advance in Geghi so rapidly, has been checked. Our native helper, and those in his village who sympathized with him, have found their enemies too cunning and powerful for them. But they have only laid down their arms, it is to be hoped, to recruit and rally again with weapons better burnished and more skillfully wielded. Though Satan seems to triumph there at present, it is believed that his triumph will be short. It is evident, however, that better qualified leaders are necessary, in order to gain the mastery over enemies so numerous, so subtle, and so exceedingly bitter. This place, it is well known, has been often visited; and many are Protestant in

THE

MISSIONARY HERALD,

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions,

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1853.

VOL. XLIX.

BOSTON:
PRESS OF T. R. MARVIN, 42 CONGRESS STREET.
1853.

THE NEW YORK
PUBLIC LIBRARY

ASTOR, LENOX AND
TILDEN FOUNDATIONS
R L

Published at the expense of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS; and all the profits devoted to the promotion of the missionary cause.

INDEX

TO THE PRINCIPAL MATTERS CONTAINED IN THIS VOLUME.

Abeih station, 4, 131, 365; seminary, 5, 131; station report, 131; church, 131, 365.
Abenaquis, mission to, 13.
Adabazar—see Constantinople.
Adana—see Aintab.
Adiaman—see Aintab.
Adrianople—see Constantinople.
Africa, South, mission in—see Zulus; discoveries in, 146, 151.
Africa, West, mission in—see Gaboon.
Ahmednuggur mission, 6, 25, 90, 123, 172–4, 236–9, 283, 284; annual survey, 6; Mr. and Mrs. Burgess at Satara, 6; churches, 6, 174; schools, 6, 173; tours, 6, 26; deism, 25; congregation, 26; arrival of Mr and Mrs. Ballantine, 90; restoration of Daood, 124, 174; station report, 172; inquirers, 172; Wudaley, 173; Newasse, 173; Dedgaum, 173; cession by the Nizam to the English, 283; embarkation of Mr. and Mrs. Barker, 284. See Bhingar and Seroor.
Aintab station, 4, 19–21, 44–7, 79–80, 132–6, 156, 177, 186, 200–2, 234–5, 270–2, 318, 365, 383–5, 389; help needed, 4, 186–7; Marash, 19–21, 134–6, 272, 383–4; Zeitoon, 45; Kessab, 45, 132, 177, 200, 234, 271; Adiaman, 45, 135, 272; Adana, 45, 132, 177, 186, 201, 271, 384; the church, 46, 134; inquirers, 46; Killis, 79–80, 271, 383; journal of Mr Schneider, 132; Birejik, 132, 271; Pastor Simon's visit, 152; church extension, 133; arrival of Mr. and Mrs. Nutting, 156, 383; arrival of Dr. and Mrs. Pratt, 186; Tarsus, 201; Mr. Crane's departure, 235; station report, 270; Oorfa, 272, 318, 383; Severek, 318, 385, poverty of the people, 365; quarantine abolished, 383; Mrs. Schneider's return, 389.
Aleppo station, 4.
American Baptist Missionary Union, 213, 246.
American Board, survey of its missions, 1–13; financial prospects of, 91; Missionary Rooms in New York, 157; meetings in behalf of, 220; annual meeting, 318, 321–49; next meeting, 349.
American Lutheran missions, 316.
American missions, origin of, 143.
Amoy mission, 8, 65, 161, 349–53; annual survey, 8; the church, 8, 66, 161–2, 349–50, 352; the rebellion, 65; cases of interest, 66–7, 349–50; help needed, 67; the evangelist U, 161, 351; Chiang-chiu, 162, 350–2; missionary spirit in the church, 350; an out-station attempted, 350; insurrection at Amoy, 352–3.
Annual survey of missions, 1–13.
Arabkir, 357, 381–2, 383,—and see Erzroom.
Arcot—see Madras.
Armstrong, Dr. William J., memoir of, 185.
Armenian proper names, orthography of, 125.
Armenians, mission to, 4, 18–21, 28–9, 44–52, 60, 79–80, 90, 101–9, 122–3, 132–7 156, 175–8, 186, 201–2, 218, 233–5, 257–72, 317–8, 326, 357–60, 364–5, 381–4, 389; annual survey, 4; progress of the reformation, 4, 101; the press, 4; new stations, 4, 257, 282; churches, 4, 123, 186; churches organized, 4, 123; appeals for help, 101–2, 257, 381; tour of Hohannes, 101; reinforcements, 60, 122, 124, 284, 389; statistics, 186; annual meeting, 257; political troubles, 257; location of missionaries, 257; station reports, 257–72; report on, 326; letter from native pastors, 357. See also Aintab, Constantinople, Erzroom, Marsovan, Smyrna, Trebizond.
Ascension Island—see Micronesia.
Assyria, mission to, 5, 52–3, 108–11, 137–9, 156, 202–7, 235, 250, 272–5, 326, 356, 389; annual survey, 5; station reports, 137–9; arrival of Messrs. Marsh and Walker at Smyrna, 156; report on, 326. See also Diarbekir and Mosul.
Associate Reformed missions, 282.

Baghchejûk—see Constantinople.
Baptist Free Mission Society, 317.
Baptist, General, Missionary Society, 316.
Baptist Missionary Union, 213, 246.
Baptist (Southern) Missions, 245.
Batticotta—see Ceylon.
Bebek—see Constantinople.
Beirût station, 4, 156, 283; church, 5, 131, 194, 283; the press, 5, 195; persecution at Kefr Shima, 156; station report, 193; female boarding school, 193; out-stations, 194; Dr. DeForest's tour, 232.
Beneficiaries in mission schools, 138.
Bennington—see Choctaws.
B'hamdun—see Syria.
Bhingar station, 6, 236; Mr. Munger's tours, 236–9; the Gonds, 237–9.
Bibliographical notices, 182–6, 361.
Birejik—see Aintab.
Boers in South Africa, aggressions of, 120, 151.
Bombay mission, 6, 23–5, 58, 250, 327; annual survey, 6; Satara mission formed, 6; death of Mrs. Fairbank, 6, 23, 24; Scriptures in Mahratta, 6; Dnyanodoya, 6, 24, 25, 58; the church, 6; schools, 6; death of a Hindoo girl, 24; public discussions, 24, 58; infidelity, 24; native missionary society, 25; opening of a railway, 250; report on, 327.
Borneo mission, 8; annual survey, 8.
Broosa—see Constantinople.

Canton mission, 8, 68, 153–4, 162, 243, 252; annual survey, 8; changes, 8; the press, 8, 69; mission letter, 68; want of success, 68; conceit

of literary men, 68; labors of the year, 68; schools, 68; arrival of Mr. and Mrs. Brewster, 153; rebellion, 153, 243, 284; opium trade, 154; emigration from China, 154; death of Mr. Brewster, 162; arrival of Mr. and Mrs. Bridgman at Canton and Shanghai, 252, 284.
Ceserea, 4, 101, 265, 381-2.
Ceylon mission, 8, 59-60, 71-5, 124, 163, 187, 252, 276, 292-301, 317, 327; annual survey, 8; changes, 8, 292; churches, 8, 60, 293, 297, 300, 301; benevolence, 8, 295; temperance, 8, 71-3, 296, 298; schools, 8, 60, 74, 294-5, 297, 298; dispensary, 8, 124, 296; Oodooville boarding school, 59, 163-5, 295, 298-9; Batticotta seminary, 59, 163, 187-8, 295, 317; Panditeripo, 59; simultaneous meeting, 59; preaching in the villages, 60, 74-5, 293-4, 298, 299; journal of Mr. Poor, 71; Valany, 72; chapel building, 73, 294; Batticotta, 74; Gregorie at Cholipoorem, 165-7; Messrs. W. W. Scudder and Lord, 29, 252; Mr. Poor's system of visitation, 276-8; annual report, 292; native helpers, 292, 298, 300; preaching, 293-4; the press, 296; Morning Star, 297, 355; signs of progress, 297, 300; Chavagacherry, 297; Oodooville, 299; a sad history, 300; report on, 327.
Chavagacherry—see Ceylon.
Cherokees, mission to, 11, 26, 220, 309-10, 329, 340-2, 365, 388; annual survey, 10; changes, 10, 26; churches, 10, 309-10; schools, 10, 309-10; the press, 10; benevolence, 10, 310, 388; death of Major Lowrey, 26; Fairfield, 220, 310; station reports, 309; help wanted, 309-10, 388; Dwight, 309; Lee's Creek, 309; temperance, 310, 388; Park Hill, 310; Honey Creek, 310; report on, 329; the Cherokees increasing, 340, and may be preserved, 340-2; reinforcement, 365; prospect, 388.
Chinese Evangelical Society, 217.
Choctaws, mission to, 11, 27, 80, 91, 124, 178, 244, 305-9, 340-2, 388; annual survey, 10; the churches, 11, 80, 124, 305-9, 388; schools, 11, 305-9; Good Water high school, 11, 27, 307; temperance, 11, 91, 307-9; changes, 11; native assistants, 81, 306; Good Land, 124, 308; death of Mr. Wright, 178, 244, 306; station reports, 305-9; Stockbridge, 305; Wheelock, 306; benevolence, 306-9; Norwalk, 306; Pine Ridge, 306; the mission a blessing to the army, 307; Good Water, 307; advance in civilization, 308; Bennington, 308; Mount Pleasant, 308-9; Lenox, 309; report on, 329; the Choctaws increasing, 340, and may be preserved, 340-2; reinforcement, 365; statistical table, 388.
Cholipoorem—see Ceylon.
Church Missionary Society, 249.
Constantinople station, 4, 18-9, 28, 47, 90, 102, 123, 176, 233, 258-65, 317, 364, 381-3, 389; Bebek seminary, 4, 233, 261, 364, 382; girls' boarding school, 4, 259, 262, 364; churches, 4, 102; new churches, 4; persecution at Demirdesh, 18, 28, 47; Greeks, 18, 28, 47, 90, 265; letter from Demirdesh, 123; Pastor Hohannes, 101-2, 263, 264; day of fasting, 102; inquirers, 102; Adrianople, 123, 187, 264; Rodosto, 4, 123, 176, 265; station report, 258; deaths, 258; general results, 258; Pera, 258; death of Senakerim, 259; Hass-keuy, 259; Koom-kapoo, 259; Samatia, 260; Orta-keuy, 261; prospect in the capital, 262; Nicomedia, 186, 263, 365; Adabazar, 186, 263; Broosa, 186, 264; Yuzgat, 186, 265; persecution, 317; Baghchejük, 364; Mr. and Mrs. Goodell's return, 389.

Dakotas, mission to, 12, 97, 180, 212, 311, 329; annual survey, 12; changes, 12; treaties modified, 12; the churches, 12, 311; schools, 12, 212, 311; Lac-qui-parle, 12, 99, 212, 311; Dakota Lexicon, 12; Yellow Medicine, 12, 97-100, 180, 311; Kaposia abandoned, 97; trials of Dr. Williamson and family, 97-100, 180; converted young Indians, 212; station reports, 311; Red Wing, 311; Prairieville, 311; report on, 329.
Demirdesh—see Constantinople.
Departure of missionaries, 29, 60, 124, 220, 284, 365, 390.
Diarbekir station, 5, 50, 108, 137, 156, 202, 235, 272, 356, 365, 382; original movement, 50; return of Mr. and Mrs. Dunmore from Erzroom, 108; Hinee, 108, 273; persecution, 108-9, 202, 235; station reports, 137, 272; progress, 137, 202, 236, 272; difficulties, 137; school, 138, 203, 272; Mr. and Mrs. Walker, 156, 202, 235; an inquirer, 203; Mr. Walker at Diarbekir, 235; Christian population, 272; help needed, 273, 356; protection obtained, 356; Moslem hearers, 356; Kutturbul, 357; physician called for, 365; Mr. Dunmore at Arabkir, 382.
Divrik, 105, 267.
Donations, 29, 60, 92, 125, 157, 189, 220, 253, 284, 318, 366, 390.
Dwight—see Cherokees.

Embarkation of missionaries—see Departure of missionaries.
Episcopal missions, 245.
Erzroom station, 4, 50-2, 106-8, 175-6, 268-70; help needed, 4, 50-2, 268-70; Arabkir, 4, 50, 51, 101, 269; success at Erzroom, 50, 108, 268; survey of the field, 50-2; Erzingan, 50; Egin, 51, 270; Geghi, 51, 107, 269; Van, 52; Khanoos, 106, 269; persecution, 106-8, 175; defection, 108, 269; station report, 268.

Fairfield—see Cherokees.
Fuh-chau mission, 9, 252, 292, 317; annual survey, 9; schools, 9, 292; arrival of Mr. and Mrs. Hartwell, 252, 317; abatement of prejudice, 292; labors interrupted by the rebellion, 317.

Gaboon mission, 2, 13-8, 29, 58, 225-7, 325; annual survey, 2; the church, 2, 227; the Pangwes, 2, 14-8, 226-7; the press, 2, 227; Mr. Preston's journal, 13-8; Nĕngenĕngĕ, 13, 14, 226; Bakĕlĕs, 14-6, 226; Shikanis, 14, 15; killing elephants, 15; death of Mr. and Mrs. Porter, 29, 58, 226; annual report, 225-7; Konig Island, 225; Baraka, 225; schools, 225-7; Olandebĕnh, 226; Romanism, 227; explorations, 227; report on, 365.
Gawar station, 5, 21, 77, 111-4, 139, 175, 187, 218, 249, 302-4, 365, 389; persecution, 5, 21-2; Lieut. Col. Williams, 5, 21-2, 139, 175, 218; the Pasha of Van, 21-2; discharge of five Nestorians, 21-2; Deacon Tamo in prison, 21-2, 77, 79, 113, 139, 175, 187, 218, 249, 389; Mar Shimon, 23, 112; Kamil Pasha, 77, 79; Mr. and Mrs. Crane, 78; plans for the winter, 78; treatment in the villages, 140-1, 389; Priest Dunkha, 140; protection of Turkish soldiers, 141; school, 175; the winter, 187; visit to Ishtazin, 303-4; physician called for, 365; protection promised, 389; Kûrdish chiefs, 389.
Goodell's Thirty Years in the East, 184.
Good Land—see Choctaws.
Good Water—see Choctaws.
Gossner's Missionary Society, 118.
Grant, Dr, Laurie's Life of, 182.
Greece, mission to, 3, 325; annual survey, 3; prosecution of Mr. King, 3; report on, 325.

Hasbeiya, 5, 58, 197; political troubles, 58, 197; report from, 197; John Wortabet, 197; Rashaiet el Fukhar, 197; Ibel, 197; the church, 198; progress, 198; journal of J. Wortabet, 198-200.

Hass-keuy—see Constantinople.
Health of missionaries in India, 301.
Hilo—see Sandwich Islands.
Honey Creek—see Cherokees.

Ifumi—see Zulus.
Indian Territory, 340–2.
Indians, preservation of, 338–42.
India, health of missionaries in, 301.
India, missions in, 122.
Isidumbini—see Zulus.

Jews, mission to, 3, 122, 365; annual survey, 3; death of Mrs. Morgan, 3; collision between the Jews and Greeks at Salonica, 122; report on, 325.
Judson's Life noticed, 361.

Kauai—see Sandwich Islands.
Kessab—see Aintab.
Kharpoot, 51, 357.
Killis—see Aintab.
Kolapoor mission, 156; mission commenced, 156; the Political Superintendent, 156; Kolapoor described, 156.
Koom-Kapoo—see Constantinople.

Laurie's Life of Grant, 184.
Lee's Creek—see Cherokees.
Lenox—see Choctaws.
London Missionary Society, 120, 151, 215; stations destroyed in South Africa, 120, 151.

Madras mission 6, 27, 58, 69–71, 114, 154, 211, 239–41, 301, 353; annual survey, 6; death of Mrs. Winslow, 6; other changes, 7; the church, 7, 28, 59, 240, 353; schools, 7, 59, 114–6, 154, 353; simultaneous meeting, 27; reminiscences, 28; population of Madras, 58, 211; Hindooism in danger, 58, 211; Dr. Scudder's preaching, 69; fears of the Hindoos, 69–70; a wife restored, 70; hope for India, 71; report of the mission, 154; Thuggism, 211; Suttee, 211; baptism of a brahmin at Arcot, 239; a medical student, 241; health of missionaries in India, 301; hook-swinging, 301; memorials to government, 354.
Madura mission, 7, 28, 53–7, 58, 124, 154–6, 167–72, 219–20, 241–2, 275, 283, 354–6, 390; annual survey, 7; churches, 7, 54, 58, 155–6, 167, 220, 242; village congregations, 7, 53, 155–6, 168, 219, 241–2, 275, 283–4, 354–6; schools, 7, 167, 241; seminary at Pasumalie, 7, 167, 220; dispensary, 7, 169; simultaneous meeting, 28; benevolence, 28, 276; native helpers, 28, 155, 169; Pulney congregation, 53–5, 154–5, 283–4; help needed, 55–7, 58, 169; Tirumungalum, 56, 219, 354; Sivagunga, 124, 169; Mandahasalie, 124, 155, 168–9, 219; obstacles to keeping the Sabbath, 155; annual report, 167; Madura East, 169, 220, 241; oppression of the Shanars, 170; worship of Mrs. Todd, 171; census of Madura collectorate, 220; Corselpurtty, 242; movement among the Pullers, 275; Mr. Winfred, 28, 276; embarkation of Messrs. Tracy and Little, 389.
Mandahasalie—see Madura.
Marash—see Aintab.
Marsovan station, 4, 28, 47–9, 103–5, 123, 266–7; death of Mr. Sutphen, 29, 47–9, 266; persecution, 103–4; progress in other places, 104–5, 123, 186, 266; station report, 266; progress at Marsovan, 266.
Micronesia mission, 9, 81–90, 117, 329, 365, 372, 379–81; annual survey, 9; origin of the mission, 9, 10, 372; voyage of exploration, 81–90; Kingsmill Islands, 81–3; Strong's Island, 83–7; the King, 84–7; station at Strong's Island, 85–6; Ascension Island, 87–90; station at Ascension Island, 88–90; reinforcement needed, 90, 117; the Nanakin at Ascension Island, 117, 379; Christian marriage, 117; report on, 329; physician called for, 365; journal of Dr. Gulick, 379–81; war, 380; explorations, 380; kindness of sea-captains, 380–1; a bethel, 381; visits from ships, 381.
Methodist North Missionary Society, 247.
Methodist South Missionary Society, 122.
Molokai—see Sandwich Islands.
Moravian missions, 147.
Mosul station, 5, 52, 109, 138, 156, 203–7, 250, 273–5, 389; oppression, 5, 138, 205; church, 5, 53; the school, 5, 138, 139, 274; visit of a Syrian, 52; heat, 53, 138, 274, 389; Dr. Lobdell's visit to the Yezidees, 109–11; station report, 138; health, 138; unpropitious events, 138; encouragement, 139, 203; dispensary, 139, 206, 274; arrival of Mr. and Mrs. Marsh, 156, 250, 273; the gospel preached to Moslems, 203, 206; persecution at Tel Keif, 204–5, 274; Mr. Marsh's descent of the Tigris, 273–4; Romanists, 275; political disquiet, 389.
Mount Pleasant—see Choctaws.

Nestorians, mission to, 5, 21, 75–9, 111–4, 139–43, 175, 187, 207, 218, 249, 302–4, 327, 389; annual survey, 5; British protection, 5; schools, 5, 142, 302; Mr. Stocking at Gavalan, 75; Mar Yohannan, 76; cholera, 76, 250, 303; donation of Khodadad Khan and his wife, 76; enlistment of Nestorians, 76, 114, 141; the Romanists, 114; new translation of the Bible, 114, 142, 208; oppression of the Nestorians, 141; Mar Yoosuph, 142; male seminary, 142, 207, 302; female seminary, 142, 302; Jewish convert, 142, 208, 309; revival, 207; Seir, 207; a reformed wedding, 208; Saints' Rest, 209; opposition of the Vizier Nizam, 250; judgments, 302–3; report on, 327. See Gawar also.
Nicomedia—see Constantinople.
Norwalk—see Choctaws.

Ojibwas, mission to, 12, 311, 330; annual survey, 12; removal of Indians, 12; Crow Wing, 12, 311; station reports, 311; La Pointe abandoned, 311; Bad River, 311; temperance, 311–2; paganism waning, 311; a Christian's death, 312; report on, 330.
Oodooville—see Ceylon.
Oorfa—see Aintab.
Operative Jewish Converts' Society, 278.
Oregon Indians, mission to suspended, 10.
Oroomiah—see Nestorians.
Orta-keuy—see Constantinople.

Panditeripo—see Ceylon.
Park Hill—see Cherokees.
Paris Missionary Society, 247.
Physicians needed as missionaries, 365.
Pine Ridge—see Choctaws.
Presbyterian missions, 181, 281.

Read's Memoir of Dr. Armstrong, 185.
Rhenish Missionary Society, 151.
Rodosto—see Constantinople.

Salonica—see Jews.
Samatia—see Constantinople.
Sandwich Islands mission, 10, 27, 57, 129, 188, 252, 284, 289, 328, 334, 369–79; annual survey, 10; schools, 10, 290–1, 373, 377; liberality, 10, 130, 188, 253, 284, 290, 376–7, 378; change of plan, 10, 28–30, 369; the churches, 10, 57, 129–30, 252, 371–2; reflex influence of the Micronesia mission, 10, 188, 372; David Malo ordained, 27; revivals, 57, 130, 188, 252, 292, 376; Hilo, 57, 289–92, 377, 378; Romanism, 57, 291, 370; Waimea, 129;

defection, 129; Waialua, 188; Kekela, 81, 188, 284, 372–5; Kauai, 252; the small-pox, 284, 376, 377, 378, 379; Marquesas mission commenced, 284, 373–5, 378; progress in civilization, 289, 377; public celebrations, 289–91; temperance, 290–1; report on, 328; special report on, 334–8; general letter, 369; what God hath wrought, 369; children of the missionaries, 369–70; past annual meetings, 370; health, 370, (and see small-pox;) Mormonism, 371; the government, 371; native preachers, 373; Sabbath whaling, 374; South Kona, 375–71.
Satara mission, 6, 156, 209–11, 218–9, 251, 284; annual survey, 6; formation of, 6; the church, 6, 156; schools, 6, 156, 218; Krishna Row, 156, 210; inquirers, 156; services in the chapel, 209–10; discussion, 210; Mrs. Graves's school, 219; death of Mrs. Burgess, 219, 251–2; embarkation of Mr. and Mrs. Barker, 284.
Schoolcraft's work on the Indians, 182.
Scotch Established Church missions, 279.
Scotch Free Church missions, 147, 281.
Senecas, mission to, 12, 157, 313–5, 330; annual survey, 12; advance in civilization, 12, 157, 313; Cattaraugus, 12, 157, 313; Alleghany, 12, 314; the churches, 12, 157, 314–5; benevolence, 12, 314; schools, 13, 313–5; Seneca hymn books, 13; changes, 13; station reports, 313–5; the press, 314; report on, 330.
Seroor, 6, 174; station report, 174; inquirers, 174; the church, 174; tours, 174; Ramchundra, 174.
Severek—see Aintab.
Shanghai, Mr. and Mrs. Bridgman at, 284.
Sidon station, 4, 58, 195, 232; interest at Sidon, 58, 232; annual report, 195; persecution, 196; Tyre, 232.
Sivas, 4, 50, 105, 267, 357.
Sivagunga—see Madura.
Smyrna station, 4, 123, 272; church organized, 123; station report, 272; Thyatira, 272; Magnesia, 272.
South Kona—see Sandwich Islands.
Stockbridge—see Choctaws.
Strong's Island—see Micronesia.
Swedish Missionary Society, 118, 315.
Syria mission, 4, 58, 100, 123, 131–2, 156, 193–200, 218, 232, 283, 304, 326, 365; annual survey, 4; churches, 5, 131, 194, 198, 283; schools, 5, 193; political disquiet, 58; arrival of Mr. and Mrs. Benton, 156; arrival of Mr. and Mrs. Bird and Miss Cheney, 218; interest in the mountains, 232; Tyre, 232; Mr. Benton at B'hamdun, 304; report on, 326. See also Abeih, Beirût, Hasbeiya, Sidon, Tripoli.
Table Mountain—see Zulus.
Tarsus—see Aintab.
Tirumungalum—see Madura.
Tocat, 4, 105, 123, 186, 266, 357.
Trebizond station, 4, 105–6, 136–7, 218, 267, 359–60; prospect at Trebizond, 105, 137, 218, 359; prospect in other places, 106; the church, 136, 218, 267, 359; days of fasting, 136, 267; station report, 267; deliverance from persecution, 359.
Tripoli station, 4, 100, 123, 283; Mr. Wilson's visit to Homs, 100; progress, 123; tour of Mr. Foot, 283; Maronites, 283.
Turkish proper names, orthography of, 125.
Tuscaroras, mission to, 13, 157, 314, 330; annual survey, 13; the church, 13, 157, 314; general progress, 13, 314; schools, 157, 314; boarding school, 157, 314; annual report, 314; benevolence, 314; temperance, 314; report on, 330.

Umlazi—see Zulus.
Umsunduzi—see Zulus.
Umtwalumi—see Zulus.
Umvoti—see Zulus.
United Presbyterian missions, 278, 314.

Waialua—see Sandwich Islands.
Waimea—see Sandwich Islands.
Wayland's Life of Judson, 361.
Wesleyan Missionary Society, 119, 249.
Wheelock—see Choctaws.

Zeitoon—see Aintab.
Zulus, mission to, 3, 33–44, 116, 156, 227–32, 325, 385–8, 389–90; annual survey, 3; churches, 3, 36, 37, 40–2, 157, 231, 386–8, 389–90; schools, 3, 231, 386, 387; the press, 3, 386; opposition, 3, 33, 35, 38–40, 116; policy of the government, 33, 36; Umtwalumi, 33, 43; depravity, 34, 36; Table Mountain, 34; rain-maker, 34; annual report, 35–7; Dr. Adams, 35, 42; statistics, 37; station reports, 37–44, 387–8; Umsunduzi, 37, 44, 116, 387; native creed, 39; encouragement, 41; Umvoti, 41, 156, 231; Isidumbini, 42, 227, 387; Umlazi, 42, 230; Ifumi, 43, 387–8; ignorance, 227; superstition, 227–8; perils of missionaries, 229–30; Romanism, 230; Natal, 230–1; report on, 325; mission letter, 385; new chapels, 385; native helpers, 386; annual meeting for 1853, 386–7.

INDEX TO NAMES OF PERSONS.

The following Index contains the Names of the Missionaries and Assistant Missionaries whose communications are inserted in this volume, and those about whom information is given.

Abraham, Andrew, 3.
Abraham, Mrs., 3.
Adams, Moses N., 11, 99.
Adams, Mrs., 11.
Adams, Newton, 3, 35, 42, 230.
Adams, Mrs., 3, 42, 386.
Agnew, Miss Eliza, 7.
Aiken, Miss L. M., 365.
Alexander, W. P., 10, 27.
Alexander, Mrs., 10.
Allen, D. O., 6.
Andrews, C. B., 9.
Andrews, Mrs., 9.
Arms, Miss Maria P., 10, 11, 308.
Backus, Miss Elizabeth, 10, 11.
Bailey, Edward, 10.
Bailey, Mrs., 10.
Baldwin, Caleb C., 9.
Baldwin, Mrs., 9.
Baldwin, Dwight, 9, 27, 379.
Baldwin, Mrs., 9.
Ball, Dyer, 8, 68.
Ball, Mrs., 8.
Ball, J. N., 257, 284, 389.
Ball, Mrs., 284, 389.
Ballantine, H., 6, 90, 172–3, 251–2.
Ballantine, Mrs., 6, 90, 172.
Barker, William P., 284.
Barker, Mrs., 284.
Beals, John A., 10.
Benjamin, Nathan, 3, 176, 257 265, 272, 317.
Benjamin, Mrs., 3.
Bennet, Miss Hannah, 10.
Benton, W. A., 4, 60, 156, 304.
Benton, Mrs., 4, 60, 156, 304–5.
Best, Jacob, 2, 16, 226–7.
Bigelow, Miss Chloe, 10, 11.
Bird, William, 124, 218.
Bird, Mrs., 124, 218.
Bishop, Artemas, 10.
Bishop, Mrs., 10.
Bishop, Miss L. S., 365.
Bissell, Lemuel, 6, 174.
Bissell, Mrs., 6.

Bliss, Edwin E., 4, 28, 47, 103, 123, 266.
Bliss, Mrs., 4, 123, 266.
Bliss, Isaac G., 4, 220, 257.
Bliss, Mrs , 4.
Boing, E. L., 365.
Boing, Mrs., 365.
Bond, Elias, 9.
Bond, Mrs., 9.
Bonney, Samuel W., 8, 68.
Bowen, George, 6.
Breath, Edward, 5, 114, 209, 302.
Breath, Mrs , 5.
Brewster, F. H., 8, 153, 162–3.
Brewster, Mrs., 8, 153, 162–3.
Bridgman, Elijah C., 8, 252.
Bridgman, Mrs., 8, 252.
Bridgman, James G., 163.
Brown, Miss Lydia, 9.
Burgess, Ebenezer, 6, 124, 156, 172, 209–11, 219, 251–2.
Burgess, Mrs., 6, 172, 218, 219, 251–2.
Burnell, Thomas S., 7, 73.
Burnell, Mrs., 7.
Bushnell, Albert, 2, 220, 225, 325.
Butler, Elizur, 11, 310.
Butler, Mrs., 11.
Butler, J. A., 3, 35, 229, 386.
Butler, Mrs., 3, 386.
Byington, Cyrus, 10, 11, 178, 305.
Byington, Mrs., 10.
Calhoun, S. H , 4, 131, 193, 365.
Calhoun, Mrs., 4.
Castle, Samuel N., 9.
Castle, Mrs., 9.
Chamberlain, Jason D., 10, 11.
Chamberlain, Mrs., 10, 11.
Chamberlain, Mrs. M. P., 9.
Chandler, J. E., 7, 28, 124, 169.
Chandler, Mrs., 7.
Cheney, Miss Sarah, 124, 218.
Child, Miss P. G., 10, 29.
Clark, E. W., 9, 81–90, 284, 372, 374.
Clark, Mrs , 9.
Clark, William, 60, 123, 257, 268.
Clark, Mrs., 60, 123.
Coan, G. W., 5, 21, 77, 78, 111–4, 139–42, 175, 187, 302.
Coan, Mrs., 5, 78, 139, 175.
Coan, Titus, 9, 57, 289, 378.
Coan, Mrs., 9.
Cochran, Joseph G., 5.
Cochran, Mrs., 5.
Conde, Daniel T., 9.
Conde, Mrs., 9.
Cooke, Amos S., 9.
Cooke, Mrs., 9.
Copeland, C. C., 10, 80, 307–9.
Copeland, Mrs., 10.
Copeland, H. K., 10.
Copeland, Mrs., 10.
Crane, Edwin H , 5, 78, 111–3, 139, 187, 218, 302–4, 389.
Crane, Mrs., 5, 78, 139.
Crane, Oliver, 4, 19, 79, 235.
Crane, Mrs., 4, 235.
Curtis, Miss Mary M., 10, 11.
Cummings, Seneca, 9.
Cummings, Mrs., 9.
Dana, Mrs. Ann B., 10.
DeForest, H. A., 4. 131, 193, 232.
DeForest, Mrs., 4, 131.
Denny, Miss M. E., 365.
Dodd, E M., 3.
Dodd, Mrs., 3.
Döhne, Jacob L., 3, 34, 35.
Döhne, Mrs., 3, 35, 386.
Dole, Daniel, 9.
Dole, Mrs., 9.
Doolittle, Justus, 9, 292.
Doolittle, Mrs., 9.
Doty, Elihu, 8, 65, 161, 352.
Doty, Mrs., 8, 66.
Dulles, John W., 6, 7, 28.
Dulles, Mrs., 6, 7, 28.
Dunmore, G. W., 5, 108, 137, 202, 235–6, 272, 356, 365, 382.
Dunmore, Mrs., 5, 108, 137, 203, 235, 272.
Dwight, H. G. O., 3, 101, 102, 176, 257, 260, 261, 381.
Dwight, Mrs , 3.
Dwight, Samuel G., 9, 27.
Eddy, William W., 4.
Eddy, Mrs., 4.
Edwards, Miss Jerusha, 12.
Eells, Cushing, 10.
Eells, 10.
Emerson, John S., 10, 188.
Emerson, Mrs., 10.
Everett, Joel S., 3, 123, 257, 262, 364.
Everett, Mrs., 3.
Fairbank, Samuel B., 6, 23, 24.
Fairbank, Mrs., 6, 23
Farnsworth, W. A., 60, 123, 257, 382.
Farnsworth, Mrs., 60, 123.
Farrar, Miss Cynthia, 6, 172–3.
Fay, Miss Catharine A., 10.
Fisk, Miss Fidelia, 5, 75.
Foot, Horace, 4, 100, 123, 283.
Foot, Mrs . 4.
Ford, J. Edwards, 4, 131.
Ford, Mrs., 4.
Ford, George, 7, 56, 167, 219.
Ford, Mrs., 7, 56, 167.
Ford, Henry A., 2, 58, 225.
Fox, Miss C. A., 12.
Gleason, Anson, 12, 157, 313.
Gleason, Mrs., 12.
Gleason, Miss M. L., 12.
Goodell, William, 4, 194, 257, 284, 389.
Goodell, Mrs., 4, 284, 389.
Goulding, Miss Harriet, 10.
Graves, Mrs. M. L , 6, 219.
Green, Samuel F., 7, 8, 124, 241, 296, 297.
Grout, Aldin, 3, 35, 41–2, 156, 231, 389.
Grout, Mrs., 3, 35, 42.
Grout, Lewis, 2, 35, 37–40, 44, 116, 387.
Grout, Mrs., 2, 35, 37, 42.
Gulick, L. H., 9. 81–90, 117, 379.
Gulick, Mrs., 9, 81.
Gulick, Peter J., 10.
Gulick, Mrs., 10.
Hall, Benjamin F., 12, 13.
Hall, Mrs., 12, 13.
Hall, Miss Lois W , 11.
Hall, Sherman, 12, 311.
Hall, Mrs., 12.
Hall, William, 12, 313.
Hall, Mrs., 12.
Hall, Miss Margaret N., 13.
Hamlin, C., 3, 233, 257, 261, 364.
Hamlin, Mrs., 3, 258.
Hancock, Joseph W., 12, 311.
Hancock, Mrs., 12.
Harris, John K., 10, 11.
Harris, Miss M. A., 5, 6.
Hartwell, Charles, 9, 252, 317.
Hartwell, Mrs , 9, 252, 317.
Hastings, Eurotas P., 7, 8, 220.
Hastings, Mrs., 220.
Haynes, Miss Melvina, 60, 123.
Hazen, Allen, 6, 25, 124, 172–3.
Hazen, Mrs., 6, 172.
Herrick, James. 7, 28, 56, 57, 167–8, 219–20, 354.
Herrick, Mrs., 7.
Hinsdale, Mrs., 3.
Hitchcock, H. R., 10.
Hitchcock, Mrs., 10.
Hitchcock, Jacob, 11.
Hitchcock, Mrs., 11.
Hitchcock, Miss Julia S., 11.
Hobbs, S. L., 11, 29, 178, 309.
Hobbs, Mrs., 11, 29, 309.
Hoisington, H. R., 7.
Hoisington, Mrs., 7.
Hopkins, Mrs A C. J., 12.
Hotchkin, Ann J., 10, 11.
Hotchkin, E , 10, 91, 179, 307.
Hotchkin, Mrs., 10.
Hotchkin, John J., 10, 11.
Howland, William, 7, 72, 74.
Howland, Mrs , 7, 75.
Huggins, Alexander G., 12.
Huggins, Mrs., 12.
Hume, R W., 6, 24, 58, 250.
Hume, Mrs., 6, 23, 24.
Hunt, P. R., 6, 27.
Hunt, Mrs., 6, 27.
Hurd, Isaac N., 6, 7.
Hurd, Mrs., 6, 7.
Hurter, G. C., 4, 156, 193–5.
Hurter, Mrs., 4.
Ireland, W., 3, 35, 42, 229, 387.
Ireland, Mrs., 3, 35.
Ives, Mark, 9.
Ives, Mrs., 9.
Jewett, Fayette, 124, 218, 257.
Jewett, Mrs., 124, 218.
Johnson, Edward, 9, 252.
Johnson, Mrs., 9.
Johnson, Stephen, 8, 9.
Johnson, Mrs , 8, 9.
Johnston, T. P., 4, 101, 123, 272.
Johnston, Mrs., 4.
Ker, Miss Sarah, 10.
King, Jonas, 3, 325.
King, Mrs., 3.
Kingsbury, Cyrus, 10, 244, 306–7.
Kingsbury, Mrs., 10.
Kinney, Henry, 9.
Kinney, Mrs., 9.
Ladd, Daniel, 3, 91, 234, 257, 260, 265, 271.
Ladd, Mrs., 3.
Lansing, A. G., 11, 29, 308.
Lansing, Mrs., 11, 29, 308.
Lathrop, Edwin, 10, 306.
Lathrop, Mrs., 10.
Lathrop, Mrs. L. T., 10.
Lindley, Daniel, 2, 35.
Lindley, Mrs., 2, 386.
Little, Charles, 7, 167, 390.
Little, Mrs., 390.
Lobdell, Henry. 5, 52, 109, 137–9, 203, 205–7, 274.
Lobdell, Mrs., 5, 53, 109.
Lord, Miss L. A., 365.
Lord, Nathan L , 7, 8, 29, 252.
Lord, Mrs., 7, 8, 29, 252.
Lyman, D. B., 9, 284.
Lyman, Mrs., 9.
Lyons, Lorenzo, 9, 129.
Lyons, Mrs , 9.
Marsh, Samuel D., 3, 35, 387.
Marsh, Mrs., 3.
Marsh, Dwight W., 5, 60, 156, 204, 235, 250, 273.

Marsh, Mrs., 60, 156, 235, 250.
McCormic, Miss Harriet, 10, 11, 306.
McKinney, Silas, 3, 386.
McKinney, Mrs., 3.
McMillan, G. W., 7, 28, 58, 242.
McMillan, Mrs., 7.
Meigs, B. C., 7, 60, 293, 300, 302.
Mellen, William, 3, 35, 390.
Mellen, Mrs., 3, 390.
Mills, Cyrus T., 7, 27, 317.
Mills, Mrs., 7, 27.
Minor, E. S., 8.
Minor, Mrs., 8.
Morgan, H. B., 3.
Morgan, Mrs., 3.
Mudgett, Miss Sophia, 13.
Munger, S. B., 6, 236.
Muzzy, C. F., 7, 241.
Muzzy, Mrs., 7.
Noyes, Joseph T., 7, 59, 219, 292
Noyes, Mrs., 7, 292.
Nutting, G. B., 60, 156, 383.
Nutting, Mrs., 60, 156, 383.
Ogden, Miss Maria C., 10, 375.
Osunkirhine, P. P., 13.
Paris, John D., 9, 375.
Paris, Mrs., 9.
Parker, B. W., 9, 373, 375.
Parker, Mrs., 9.
Parsons, Justin W., 3.
Parsons, Mrs., 3, 122.
Peabody, Josiah, 4, 50, 105, 106, 108, 175, 233, 257, 268-9.
Peabody, Mrs., 4, 108.
Peet, Lyman, 9, 317.
Peet, Mrs., 9.
Perkins, Justin, 5, 207.
Perkins, Mrs., 5.
Pierson, George, 10, 11.
Pierson, Mrs., 11.
Pogue, John F., 10.
Pogue, Mrs., 10.
Pond, Gideon H., 12.
Pond, Mrs., 12, 212.
Pond, Samuel W., 12, 311.
Pond, Mrs., 12.
Poor, Daniel, 7, 60, 71, 276, 302
Poor, Mrs., 7.
Porter, Rollin, 2, 29, 58, 226, 325.
Porter, Mrs., 2, 58, 226, 325.
Potter, Joshua, 12, 312.
Potter, Mrs., 12.
Powers, P. O., 4, 105, 136, 218, 267-8, 359.
Powers, Mrs., 4, 267.
Pratt, A. T., 60, 123, 186, 235, 365.
Pratt, Mrs., 60, 123, 186.
Preston, Ira M., 2, 13, 225-7.
Preston, Mrs., 2, 225-6.
Pulsifer, Charles, 12, 311.
Pulsifer, Mrs., 12.
Rankin, Miss Sarah, 12.
Ranney, T. E., 11, 309.
Ranney, Mrs., 11.
Rendall, John, 7, 28, 58, 124, 155, 220, 283.
Rendall, Mrs., 7.
Rhea, S. A., 5, 78, 111, 139, 175, 187, 302-4.
Rice, William H., 9.
Rice, Mrs., 9.
Rice, Miss Mary S., 5, 75.
Riggs, Elias, 4, 91, 257, 272.
Riggs, Mrs., 4.
Riggs, Stephen R., 11, 12, 99, 212, 311.
Riggs, Mrs., 11.
Rockwood, Gilbert, 13, 157, 314.
Rockwood, Mrs., 13.
Rogers, E. H., 9.
Rogers, Mrs., 9.
Rood, David, 3, 35, 42, 230, 390.
Rood, Mrs., 3.
Rowell, G. B., 9.
Rowell, Mrs., 9.
Sanders, M. D., 7, 8, 59, 187, 292
Sanders, Mrs., 7, 8, 292.
Schauffler, W. G., 3.
Schauffler, Mrs., 3.
Schneider, B., 4, 19, 44, 132-6 177, 200, 235-6, 259, 318, 383.
Schneider, Mrs., 4, 284, 389.
Scudder, H. M., 6, 7, 115, 239.
Scudder, Mrs., 6, 7.
Scudder, John, 6, 27-8, 69, 115, 165, 211, 301.
Scudder, Joseph, 220.
Scudder, Mrs., 220.
Scudder, William W., 7, 8, 29, 252.
Scudder, Mrs., 7, 29, 252.
Shelton, Charles S., 7, 168-9.
Shelton, Mrs., 7.
Smith, Azariah, 60, 81, 272.
Smith, Mrs., 4.
Smith, Eli, 4, 193-5, 232.
Smith, Mrs., 4.
Smith, Miss Esther, 11, 365.
Smith, James W., 10.
Smith, Mrs., 10.
Smith, John C., 7, 59, 165.
Smith, Mrs., 7.
Smith, Lowell, 9.
Smith, Mrs., 9.
Smith, Miss Maria M., 9.
Snow, Benjamin, 9, 81-90.
Snow, Mrs., 9, 81.
Spaulding, Levi, 7, 59, 71, 163, 165, 298, 300, 301.
Spaulding, Mrs., 7.
Spooner, Miss Abby, 12, 311.
Spooner, Miss L. J., 11, 12, 311
Spooner, Miss M. R., 11, 12, 311.
Stark, O. P., 10, 124, 307-8, 342.
Stark, Mrs., 10.
Steele, William H., 8.
Stocking, W. R., 5, 75.
Stocking, Mrs., 5, 75.
Stoddard, David T., 5, 141.
Stoddard, Mrs., 5.
Stone, Miss Julia F., 11, 309.
Stone, Miss P. A., 12.
Stone, Seth B., 3, 389.
Stone, Mrs., 3.
Sturges, Albert A., 9, 81-90, 117, 379-80.
Sturges, Mrs., 9, 81.
Sutphen, Joseph W., 4, 29, 47, 266, 268
Sutphen, Mrs., 4, 49.
Swain, Miss Jerusha E., 11, 309.
Talmage, John V. N., 8, 66, 161, 349-53.
Talmage, Mrs., 8.
Taylor, Horace S., 7, 28, 57, 124, 155, 168, 170, 219, 275.
Taylor, Mrs., 7.
Teele, Edwin, 11, 29, 220, 310.
Teele, Mrs., 11, 29.
Thayer, Miss Mary Jane F., 13.
Thomson, W. M., 4, 58, 101, 195, 197, 232-3.
Thomson, Mrs., 4.
Thurston, Asa, 9, 374.
Thurston, Mrs., 9.
Tracy, William, 7, 390.
Tracy, Mrs., 7, 390.
Tyler, Josiah, 3, 35, 42, 227, 386, 387.
Tyler, Mrs., 3, 35, 387.
Van Dyck, C. V. A., 4, 195, 197.
Van Dyck, Mrs., 4.
Van Lennep, Henry J., 3, 18, 28, 47, 123, 186, 257, 265, 382.
Van Lennep, Mrs., 3.
Vrooman, Daniel, 8.
Vrooman, Mrs., 8.
Walker, Augustus, 60, 156, 202, 235, 273, 318.
Walker, Mrs., 60, 156, 202, 235.
Walker, Elkanah, 10.
Walker, Mrs., 10.
Walker, William, 2, 15, 16, 29, 225-6.
Walker, Mrs., 2.
Webb, Edward, 7, 28, 53, 154, 167, 168, 283-4.
Webb, Mrs., 7, 283-4.
Wellman, Mrs S., 313.
Wentz, H. A., 365.
West, Miss M. A., 60, 123.
Wetmore, Charles, 9, 377.
Wetmore, Mrs., 9.
Wheeler, Leonard H., 12, 311-12.
Wheeler, Mrs., 12.
Whitcomb, Miss Mercy, 10, 11.
Whiting, G. B., 4, 5, 131, 283.
Whiting, Mrs., 4, 5.
Whitney, Mrs. M. P., 9.
Whittlesey, Miss A., 5, 193.
Whittlesey, Eliphalet, 9.
Whittlesey, Mrs., 9.
Wilbur, Miss Hannah, 12.
Wilcox, Abner, 9.
Wilcox, Mrs., 9.
Wilder, H. A., 3, 33, 43-4, 228, 386.
Wilder, Mrs., 3, 43.
Wilder, Royal G., 6, 156, 172.
Wilder, Mrs., 6, 156, 172.
Willey, Worcester, 11.
Williams, S. W., 8, 68, 153, 162, 242.
Williams, Mrs., 8.
Williams, W. F., 5, 137-9, 204, 205, 274, 389.
Williams, Mrs., 5, 109.
Williamson, T. S., 11, 12, 97, 180, 212, 311.
Williamson, Mrs., 11.
Williamson, Miss Jane S., 11, 311.
Wilson, David M., 4, 100, 123, 232, 283.
Wilson, Mrs., 4.
Wilson, J. L., 2, 14, 16, 325.
Wilson, Mrs., 2.
Winslow, Miron, 6, 27, 58, 115, 240, 298-9, 301, 353.
Winslow, Mrs., 6, 27.
Wise, Miss Eunice, 12.
Wood, G. W., 4.
Wood, William, 6, 156, 218, 251-2.
Wood, Mrs., 218.
Worcester, S. A., 11, 26, 310.
Worcester, Mrs., 11.
Wright, Alfred, 10, 178, 244, 306.
Wright, Mrs., 10, 306.
Wright, Asher, 12, 313.
Wright, Mrs., 12.
Wright, A. H., 5, 76, 77, 208, 249.
Wright, Mrs., 5.
Youngblood, William, 8.
Youngblood, Mrs., 8.

910

THE

MISSIONARY HERALD.

VOL. XLIX. JANUARY, 1853. No. 1.

American Board of Commissioners for Foreign Missions.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

THE Pharisees once inquired of the Savior, at what time his kingdom should come. It was with no friendly feeling, we may be sure, that they propounded such an interrogatory. Still the answer would embody a permanent truth. Jesus, therefore, uttered those memorable words, "The kingdom of God cometh not with observation." Neither should these Pharisees say, "Lo here," or "Lo there;" for "Behold," continues the same perfect Teacher, "the kingdom of God is within you."

In looking out upon the different fields which our missionaries are endeavoring to cultivate in the Master's name, it will be well for us to keep this principle distinctly and constantly in mind. We are not to measure results by their outward grandeur. The gospel which we carry to the nations of the earth, is like leaven. It acts by a hidden power. Its processes are known only to the Omniscient One; but the end is so much the more sure. How unlike the restoration of the dynasty of the great Napoleon! Of this no one can say, "It came not with observation." The thing was not done in a corner. For many months have the shadows of the empire been projected far into other lands. The world saw them, and wondered. And perhaps we shall soon see the end!

But in the further prosecution of our work, we are not left to walk altogether and solely by faith. What can be more animating, for example, than the reformation which God is carrying forward in Western Asia? True, the diplomatist may not see it. True, the illustrious Hungarian failed to perceive it. But this is not strange. It is so unworldly, so noiseless, that none but a practiced eye can follow it. And yet there it is, spreading like the morning's light, now softening the shadows upon some distant hill-top, now stealing down into some quiet valley. Let us lift our eyes and behold

this goodly sight; for the strengthening of our faith, it is vouchsafed unto us.

In India, moreover, what changes are taking place! Often, indeed, does the servant of God exclaim, "Who hath believed our report?" And, after so many years of toil and suffering, the number of converts may well seem small. But there is a process going forward, which even the missionary does not always perceive. The great fabric of Hindoo superstition and error is becoming weaker and weaker. Nay, its very foundations are heaving and trembling, as if in the throes of an earthquake. There is hope for India. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

And had we less encouragement in our work, we know that the Captain of our salvation is perfect. Whoever else may die, he lives. Never shall we follow him, in long and mournful procession, to an honored tomb; for he is "the beginning, the first-born from the dead," "the first-fruits of them that slept." Neither can he be baffled or defeated; for "by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers; all things were created by him and for him; and he is before all things; and by him all things consist." Let us go forward, therefore, with courage and hope. Our triumph is certain. Though it may tarry for a season, it will surely come.

AFRICA.

GABOON.

BARAKA.—William Walker, *Missionary*; Henry A. Ford, M. D., *Physician*; Mrs. Catharine H. Walker.

KONIG ISLAND.—(10 miles above Baraka.)—Vacant.

OLANDEBENK.—(On the Ikâi creek, 25 miles from Baraka.)—Jacob Best, *Missionary*.

NENGENENGE.—(Junction of the Nkâmâ and Bâkwĕ, 70 miles above Baraka.)—Ira M. Preston, *Missionary*; Mrs. Jane S. Preston.

In this country.—John Leighton Wilson, Albert Bushnell, *Missionaries*; Mrs. Jane E. Wilson.

(4 stations; 5 missionaries, 1 physician, 3 female assistant missionaries, 5 native helpers;—total, 14.)

Our brethren on the Gaboon are very anxious to extend their line of operations into the interior, where they expect to find a salubrious climate. Though there are some obstacles to this achievement, the number is constantly diminishing. Had the mission the requisite strength, they might advance steadily and successfully, with the divine blessing, towards the highlands of Africa. It would seem, indeed, that the way is already prepared for the preaching of Christ to the Pangwes, who are coming forth from their ancient homes, as if to meet the missionary and learn the way of salvation. The communication of Mr. Preston, on a subsequent page, shows that a heavy responsibility rests upon the American churches.

The attendance upon the means of grace has been gratifying to the missionary, though the number of conversions has been small. A promising young man, who had acted as an interpreter, was received into the church in the autumn of 1851; and several others were quite thoughtful. In the five schools under the care of the mission, there are about one hundred pupils. The Gospel of John has been translated into the Mpongwe, and printed by the American Bible Society.

It is deemed expedient that the members of this mission should occasionally visit their native land, for the more effectual preservation of their health, in accordance with the practice of European societies. It is for this reason that Messrs. Wilson and Bushnell, with Mrs. Wilson, are now in the United States. The death of Mr. Porter on the 6th of July, and of Mrs. Porter on the 16th of July, was announced in the last Herald.

ZULUS.

INANDA.—(20 miles N. E. of D'Urban and 5 from the sea.)—Daniel Lindley, *Missionary*; Mrs. Lucy A. Lindley.—Two native helpers.

UMSUNDUZI.—(30 m. N. E. of D'Urban and 15 from the sea.)—Lewis Grout, *Missionary*; Mrs. Lydia Grout.

UMVOTI.—(48 m. N. E. of D'Urban and 6 from the sea.)—Aldin Grout, *Missionary*; Mrs. Charlotte Grout.—Two native helpers.

ISIDUMBINI.—(50 m. N. E. of D'Urban and 20 from the sea.)—Josiah Tyler, *Missionary*; Mrs. Susan Tyler.

MAPUMULO.—(75 m. N. E. of D'Urban and 25 from the sea.)—Andrew Abraham, *Missionary*; Mrs. Sarah Abraham.

TABLE MOUNTAIN.—(N. W. of Inanda and 40 m. from the sea.)—Jacob L. Döhne, *Missionary*; Mrs. Döhne.—One native helper.

ITAFAMASI.—N. E of D'Urban.—Samuel D. Marsh, *Missionary*; Mrs. Mary S. Marsh.

UMLAZI.—(22 m. S. W. of D'Urban and 5 from the sea.)—David Rood, *Missionary*; Mrs. Sarah C. Adams and Mrs. Alvira V. Rood.—Three native helpers.

IFUMI.—(34 m. S. W. of D'Urban and 7 from the sea.)—William Ireland, *Missionary*; Mrs. Jane C. Ireland.—One native helper.

AMAHLONGWA.—(12 m. S. W. of Ifumi and 5 from the sea.)—Silas McKinney, *Missionary*; Mrs. Fanny N. McKinney.

IFAFA.—(18 m. S. W. of Amahlongwa.)—Seth B. Stone, *Missionary*; Mrs. Catharine M. Stone.

UMTWALUMI.—(12 m. S. W. of Ifafa.—Hyman A. Wilder, *Missionary*; Mrs. Abba Wilder.

John A. Butler, *Printer*, and Mrs. Anna S. Butler, are temporarily at D'Urban.

Station not known.—William Mellen, *Missionary*; Mrs. Laurana W. Mellen.

(12 stations, 7 out-stations; 13 missionaries, 1 male and 15 female assistant missionaries, 9 native helpers; —total, 38.)

This mission reports twelve Sabbath and four week day preaching places, nine churches, with an aggregate membership of one hundred and sixty-six, fifty having been admitted thereto during the past year, twelve schools, in which there are nearly two hundred pupils, and twenty-eight candidates for Christian fellowship. It is obvious, therefore, that a broad and sure foundation has been laid, and that hereafter we may hope to see a noble edifice. The signs of an incipient civilization are seen at the older stations; and they will appear in due time, wherever the gospel is proclaimed. There are some hinderances to success which try the faith of our brethren; but no strange thing has happened unto them. And "tribulation worketh patience; and patience, experience; and experience, hope."

A portion of the Psalms has been printed in the Zulu tongue, the number of pages amounting to 96,000. Dr. Adams died at Umlazi on the 16th of September, 1851, after sixteen years of missionary labor.

EUROPE.

GREECE.

ATHENS.—Jonas King, *Missionary*; Mrs. Anna A. King.

Mr. King still remains at his post, doing good as he has opportunity. The Word has been preached, nearly as much as heretofore; and Scriptures and tracts have been largely distributed. But the past year has been emphatically one of conflict. Upon the simple charge of proclaiming doctrines which Protestants generally receive as true, he has been sentenced to imprisonment and banishment; and has actually been shut up with felons in a loathsome dangeon. The ablest lawyers in Athens are understood to regard the proceedings as wholly illegal; and a strong reaction in favor of our missionary brother has taken place.

The sentence of banishment has not been executed; and it is not probable that Mr. King will be driven from Athens. The government of the United States has taken efficient measures to investigate the case; and there is every reason to believe that the result will be satisfactory.

JEWS.

SALONICA.—Edmund M. Dodd, Justin W. Parsons, Homer B. Morgan, *Missionaries*; Mrs. Lydia H. Dodd, Mrs. Catharine Parsons.—Two Armenian helpers.

CONSTANTINOPLE.—William G. Schauffler, *Missionary*; Mrs. Mary R. Schauffler.

(2 stations; 4 missionaries, 3 female assistant missionaries, 2 native helpers;—total, 9.)

Our brethren at Salonica meet with many hinderances in their efforts to communicate oral instruction. The Rabbies have become thoroughly alarmed; and their measures are so well taken, that few are willing to have any intercourse with the missionaries. This, however, was anticipated; for in all such cases opposition seems to be inevitable. The field is regarded as one of very great promise; and more missionaries are called for. Mr. Schauffler continues his valuable literary labors at Constantinople.

Mr. and Mrs. Morgan reached Salonica on the 16th of February, after a very long passage. They entered upon their labors with satisfaction and hope; but on the 10th of September Mrs. Morgan was transferred to a higher service.

WESTERN ASIA.

ARMENIANS.

CONSTANTINOPLE.—H. G. O. Dwight, Nathan Benjamin, Daniel Ladd, Cyrus Hamlin, Henry J. Van Lennep, Joel S. Everett, *Missionaries*; Mrs. Mary L. Dwight, Mrs. Mary G. Benjamin, Mrs. Charlotte H. Ladd, Mrs. Harriet M. Hamlin, Mrs. Emily B Van Lennep, Mrs. Seraphina H. Everett, Mrs. Sarah C. Hinsdale.—Two native preachers, and five assistants.

SMYRNA.—Elias Riggs, Thomas P. Johnston, *Missionaries*; Mrs. Martha I. Rigge, Mrs. Marianne C. Johnston.—Two native helpers.

MARSOVAN.—Edwin E. Bliss, *Missionary*; Mrs. Isabella H. Bliss, Mrs. Susan H. Sutphen.—One native helper.

TRBBIZOND.—Philander O. Powers, *Missionary*; Mrs. Sarah L. Powers.—One native preacher, and one helper.

ERZRUM.—Josiah Peabody, *Missionary*; Mrs. Mary L. Peabody.—Two native preachers and three helpers.

AINTAB.—Benjamin Schneider, Oliver Crane, *Missionaries*; Mrs. Corinth I. Smith, Mrs. Marion D. Crane.—Two native preachers and nine helpers.

OUT-STATIONS.—*Brûsa*, one native preacher and one helper. *Nicomedia*, one native preacher and three helpers. *Ada Bazar*, one native preacher and two helpers. *Rodosto*, one native preacher and one helper. *Cesarea*, one native helper. *Magnesia*, one native helper. *Sivas*, one native helper. *Tocat*, one native helper. *Killis*, one native helper. *Oorfa*, one native helper. *Kessab*, one native helper. *Marash*, one native helper.

In this country.—William Goodell, Isaac G. Bliss, *Missionaries*; Mrs. Abigail P. Goodell, Mrs. Eunice B. Bliss, Mrs. Eliza C. Schneider.

(6 stations; 12 out-stations, 15 missionaries, 18 female assistant missionaries, 11 native preachers, 36 native helpers;—total, 80.)

Mr. and Mrs. Benjamin have been transferred to Constantinople by vote of the mission. Mr. and Mrs. E. E. Bliss were requested to commence a new station at Marsovan; Mr. and Mrs. Sutphen, who arrived at Smyrna on the 16th of January, having been associated with them. They had scarcely entered this new field, however, when Mr. Sutphen was cut down by disease. His death occurred on the 9th of October. Mr. Hamlin was married to Miss Lovell on the 18th of May. Mrs. Schneider visits this country on account of her health. Mr. Wood has become one of the Corresponding Secretaries of the Board.

Though much has been said of the reformation among the Armenians in past years, its progress and its promise have never been so cheering as at this very moment. More than one hundred places have been reported to the Prudential Committee, as furnishing more or less evidence of religious inquiry. At Constantinople there is an increasing interest in the truth; and hereafter it is to be the centre for the press, which is to be removed from Smyrna, as well as for all the other evangelical influences. Such has been the pressure upon the seminary at Bebek, that it has nearly doubled the number of its students, and forty-four are now enjoying its advantages. The female seminary, a necessary accompaniment of the other, is also prosperous, the number of pupils being twenty-four. Books, of which nearly 8,000,000 pages have been printed, are now freely exposed for sale in one of the principal business streets, near the grand bazars, with no restriction on the part of the authorities, except that "only Protestant books" are to be sold there.

The necessity for an effective occupation of places in the interior is becoming more and more urgent. Marsovan, fifty miles from the Black Sea, is now a regular station. Sivas, with its infant church, demands the immediate presence of missionaries. So does Tocat, where the spirit of inquiry, not being met by the true light, is leading to an infidelity worse than the old system of superstition and error. What little of the gospel they have, proves only "a savor of death unto death." The Protestant brethren in Cesarea, within the ancient Cappadocia, still continue their earnest entreaties for missionaries; and so do our friends at Arabkir on the Euphrates, at Marash and Killis near Aintab, and at Oorfa. Erzrûm and Aintab require reinforcements without any further delay.

Two churches have been organized during the year under review, one at Haskeuy, and one at Rodosto. The whole number of communicants reported is two hundred and sixty-five, thirty-two of whom have been received into Christian fellowship within a twelvemonth. The mission have twelve free schools, containing in all about four hundred pupils, under their care. Eight of the school masters are church members. But these statistics give a very inadequate idea of the rapid advance which the missionary work is making in Turkey.

SYRIA.

BEIRÛT.—Eli Smith, George B. Whiting, *Missionaries*; Henry A. De Forest, M. D., *Physician*; George C. Hurter, *Printer*; Mrs. Hetty S. Smith, Mrs. Matilda S. Whiting, Mrs. Catharine De Forest, Mrs. Elizabeth Hurter.—Two native preachers.

ABEIH.—Simeon H. Calhoun, *Missionary*; Mrs. Emily P. Calhoun.

HASBEIYA and SIDON.—William M. Thomson, C. V. A. Van Dyck, M. D., *Missionaries*; Mrs. Thomson, Mrs. Van Dyck.—Two native preachers.

TRIPOLI.—David M. Wilson, Horace Foot, *Missionaries*; Mrs. Eveline Wilson, Mrs. Roxanna Foot.

ALEPPO.—J. Edwards Ford, William W. Eddy, *Missionaries*; Mrs. Mary E. Ford, Mrs. Hannah M. Eddy.—One native helper.

OUT-STATIONS.—*Bhamdûn*, *Bhawarah*, *Kefr-Shima*, connected with Beirût; *Rusheiya*, *Ibel*, connected with Hasbeiya; *Jaffa*.—One native helper.

In this country.—William A. Benton, *Missionary*; Mrs. Loanza G. Benton.

(5 stations, and 6 out-stations; 10 missionaries—one a physician, 1 physician, 1 printer, 12 female assistant missionaries, 4 native preachers, 2 native helpers;—total, 30.)

Mr. and Mrs. Eddy arrived at Aleppo, the station to which they were assigned,

in April. Mr. and Mrs. Whiting have been transferred to Beirût. Miss Whittlesey died on the 1st of May, and her place in the seminary has not been supplied. Churches are now organized at Aleppo and Abeih, so that the whole number connected with the mission is four. The statistics are as follows:

Churches.	Recently admitted.	Present number.
Beirût,	5	18
Hasbeiya,	7	25
Aleppo,	3	6
Abeih,		8
	15	57

The male seminary at Abeih is still prosperous and useful. It has twenty scholars, representing the Druzes, Greeks, Greek Catholics, Maronites, &c. In the boarding school for girls there are nineteen pupils; and so popular is this institution, that all the applicants for its privileges cannot be received. The twelve free schools sustained and directed by the mission have 332 pupils. Five of the teachers are professors of religion.

The new version of the Scriptures has advanced nearly through the Pentateuch. The whole number of pages printed is about one million and a quarter.

ASSYRIA.

Mosûl.—W. Frederic Williams, Henry Lobdell, M. D., *Missionaries;* Mrs. Sarah P. Williams, Mrs. Lucy C. Lobdell.—Two native helpers.

Diarbekr.—George W. Dunmore, *Missionary;* Mrs. Susan Dunmore.—Two native helpers.

In this country.—Dwight W. Marsh, *Missionary.*

Out-stations.—Khanduk, Bartoley.

(2 stations and 2 out-stations; 4 missionaries—one a physician, 3 female assistant missionaries, 4 native helpers;—total, 11.)

Mr. and Mrs. Dunmore have established themselves permanently at Diarbekr; though it was deemed expedient for them to repair to Erzrûm during the hot months. Dr. and Mrs. Lobdell arrived at Mosûl on the 8th of May. This mission will be materially strengthened, when Mr. Marsh shall have returned to his station, and a new missionary, who is soon to embark, shall have reached Diarbekr.

The converts at Mosûl have suffered much from oppressive taxation; and their appeal to the civil authorities for redress is said not to have been successful. Eight persons were formed into a Christian church, November 3, 1851. Owing to the opposition of "wicked and unreasonable men," the school has had but little success thus far; but a change may be expected at no distant day.

NESTORIANS.

Orûmiah.—William R. Stocking, Austin H. Wright, M. D., Joseph G. Cochran, *Missionaries;* Edward Breath, *Printer;* Mrs. Jerusha E. Stocking, Mrs. Charlotte A. Wright, Mrs. Deborah W. Cochran, Mrs. Sarah A. Breath, Miss Fidelia Fisk, Miss Mary Susan Rice, Miss Martha A. Harris.—Seven native preachers employed by the mission, (besides several others who preach more or less,) and four native helpers.

Seir.—Justin Perkins, David T. Stoddard, *Missionaries;* Mrs. Charlotte B Perkins, Mrs. Sophia D. Stoddard.—Four native helpers.

Gawar.—George W. Coan, Samuel A. Rhea, Edward H. Crane, *Missionaries;* Mrs. Sarah P. Coan, Mrs. Ann Eliza Crane.—Two native preachers, and one native helper.

Out-stations.—Geog Tapa, one native preacher; Ardishai, one native preacher.

(3 stations and 2 out-stations; 8 missionaries—one a physician, 1 printer, 11 female assistant missionaries, 11 native preachers, 9 native helpers;—total, 40.)

This mission has been taken once more under the formal protection of the British embassy in Persia; which has also obtained an edict of toleration from the Persian government, granting equal protection to all Christian subjects, and allowing them to change their religion at pleasure. The fifty-eight village schools on the plain contain more than a thousand pupils; and no where can more interesting institutions of the kind be found, than are the seminary for males at Seir, and the one for females at Orûmiah, the number of scholars in the former being forty, and in the latter forty-two. In Geog Tapa, where the truth has taken the strongest hold, the Sabbath school has three hundred pupils. The mission has devised a plan for soon tendering the offers of the gospel, if possible, to every Nestorian in the villages of Orûmiah. Nor are the comparatively wild mountaineers neglected; nor the Nestorians in Bootan, between the Koordish mountains and the Tigris.

Mr. and Mrs. Coan, with Mr. Rhea, spent the last winter among the mountains, amid intense cold, shut in for months by snow of impassable depth, encountering these physical trials cheerfully to secure a foothold for the gospel in those regions. They are obliged to endure opposition from the Nestorian Patriarch, and from the yet unbroken feudal Moslem powers of the mountains; for feudalism is every where adverse to liberty, and especially to religious liberty. Lieut. Col. Williams, British Commissioner for settling the boundary between Turkey and Persia, has rendered our friends at this station invaluable assistance. He has received the formal thanks of the Prudential Committee.

Mr. and Mrs. Crane sailed from Boston on the 31st of May, and joined the

mission last autumn. Miss Harris proceeded to Orûmiah at an earlier day.

SOUTHERN ASIA.

BOMBAY.

BOMBAY.—David O. Allen, Robert W. Hume, Samuel B. Fairbank, George Bowen, *Missionaries;* Mrs. Hannah D. Hume.—One native helper.

(1 station; 4 missionaries, 1 female assistant missionary, 1 native helper;—total, 6.)

This mission has been divided; and Satara and Mahabulishwar now constitute a new mission. Mrs. Fairbank was called away from her earthly labors on the 21st of August.

The time of Mr. Allen is devoted mainly to the revision of the Scriptures in Mahratta; while that of Mr. Fairbank is chiefly spent in superintending the press, the influence of which upon the people of India is very great. The last yearly report of the printing done at Bombay showed an aggregate of about eleven million five hundred thousand pages. Mr. Hume edits the Dnyanodaya; but he gives most of his time to the ministry of the Word; as does Mr. Bowen. At the close of 1851 the brethren had three places for the stated preaching of the gospel.

Six persons have been admitted to the church, making the total membership twenty. The female boarding school, containing twenty-four pupils, continues to enjoy the divine favor. Four of the scholars are communicants. There are twelve day schools, male and female, in which there are about four hundred and thirty pupils.

AHMEDNUGGUR.

AHMEDNUGGUR.—Henry Ballantine, Allen Hazen, *Missionaries;* Mrs. Elizabeth D. Ballantine, Mrs. Martha R. Hazen, Miss Cynthia Farrar.—One native preacher, four native helpers.

BHINGAR.—Sendol B. Munger, *Missionary.*—Two native helpers.

SEROOR.—Lemuel Bissell, *Missionary;* Mrs. Mary G. Bissell.—Two native helpers.

OUT-STATIONS.—*Wudaley*, one native helper; *Newase*, one native preacher; *Wadagaum*, one native helper.

Without station.—Royal G. Wilder, *Missionary;* Mrs. Eliza J. Wilder.

(3 stations, 3 out-stations; 5 missionaries, 5 female assistant missionaries, 2 native preachers, 10 native helpers;—total, 22.)

Mr. and Mrs. Burgess have been transferred to the Satara mission; while Mr. and Mrs. Ballantine have returned to their old station; where they will have Mr. and Mrs. Hazen for their associates. Mr. and Mrs. Wilder are expected to commence operations in a new field.

The latest returns from the churches are embodied in the following table:

Churches.	Recent Admissions.	Present Number.
Ahmednuggur,	13	108
Bhingar,	2	8
Seroor,	3	20
	18	136

The state of the schools is not precisely known. At the close of 1851, there were fourteen schools, containing nearly four hundred pupils, of whom one hundred were girls, under the care of Miss Farrar.

Much time has been spent in tours, particularly by Mr. Munger. These excursions make it more and more manifest that a change is taking place in the public mind; and though there is still not a little of opposition, the truth is gaining a stronger position every year.

SATARA.

SATARA.—Ebenezer Burgess, William Wood, *Missionaries;* Mrs. Abigail M. Burgess.—Three native helpers.

MAHABULISHWAR, (Malcolm Peth.)—Mrs. Mary L. Graves.

(2 stations; 2 missionaries, 2 female assistant missionaries, 3 native helpers;—total, 7.)

This mission has been formed, as already intimated, from the Bombay mission. Satara is about one hundred and seventy miles from Bombay, in a southeasterly direction; and it is situated in a populous and healthy region. Mr. and Mrs. Burgess have found here an interesting and hopeful field of labor.

The church had nine members at the date of the last report. The precise state of the schools does not appear. As yet it is but seed-time at Satara; at some future day, however, we may confidently expect to describe the joy of the reaper.

MADRAS.

ROYAPOORUM.—One native helper.

CHINTADREPETTAH.—Miron Winslow, *Missionary.*—Two native helpers.

ARMENIAN STREET.—John Scudder, M. D., *Missionary.*—One native helper.

POPHAM'S BROADWAY.—Phineas R. Hunt, *Printer;* Mrs. Abigail N. Hunt.

ARCOT.—Henry M. Scudder, Isaac N Hurd, *Missionaries;* Mrs. Fanny L. Scudder, Mrs. Mary C. Hurd.—One native helper.

On their way to this country.—John W. Dulles, *Missionary;* Mrs. Harriet L. Dulles.

(5 stations; 5 missionaries—one a physician, 1 male and 4 female assistant missionaries, 5 native helpers;—total, 15.)

This mission has been greatly afflicted by the death of Mrs. Winslow, which

occurred April 20. Mr. and Mrs. Dulles have been directed by physicians to repair to the United States for the benefit of her health. Mr. and Mrs. Hurd sailed from Boston on the 24th of March, and arrived at Madras on the 13th of July. They are to be associated with Mr. and Mrs. H. M. Scudder at Arcot.

The plans of the mission have undergone no material change. The Word has been preached extensively at Madras and at Arcot, Dr. and Mr. H. M. Scudder having made their medical practice subservient to their ordinary missionary labors. The church in the former city has forty members, seven having been admitted to Christian fellowship within the last year; and the church at Arcot has three members.

There are three vernacular boys' schools at Royapoorum, containing 180 pupils, and eight similar schools at Chintadrepettah, some of which are for girls, containing 325 pupils. The English and vernacular school at Chintadrepettah has 175 scholars. The Bible is made a prominent text-book in all these schools; and a large part of the expense is defrayed by English residents at Madras.

MADURA.

MADURA FORT.—Clarendon F. Muzzy, *Missionary*; Mrs. Mary Ann Muzzy.—Eight native helpers.

MADURA EAST.—John Rendall, *Missionary*; Charles S. Shelton, M. D., *Physician*; Mrs. Jane B. Rendall, Mrs. Henrietta M. Shelton.—Four native helpers.

DINDIGUL EAST.—Edward Webb, *Missionary*; Mrs. Nancy A. Webb.—Five native helpers.

DINDIGUL WEST.—George W. M'Millan, *Missionary*; Mrs. Rebecca N. M'Millan.—Twelve native helpers.

TIRUMUNGALUM.—George Ford, *Missionary*; Mrs. Ann Jennett Ford.—Five native helpers.

PERIACOOLUM.—In charge of Mr. Ford.—Eight native helpers.

PASUMALIE.—James Herrick, *Missionary*; Mrs. Elizabeth C. Herrick.

TIRUPOOVANUM.—In charge of Mr. Rendall.—One native helper.

SIVAGUNGA.—John E. Chandler, *Missionary*; Mrs. Charlotte H. Chandler.—Six native helpers.

MANDAHASALIE.—Horace S. Taylor, *Missionary*; Mrs. Martha E. Taylor.—Eighteen native helpers.

In this country.—William Tracy, Charles Little, *Missionaries*; Mrs. Emily F. Tracy.

(10 stations; 10 missionaries, 1 physician, 10 female assistant missionaries, 67 native assistants, 11 teachers;—total, 99.)

Mr. Little has been obliged to return to this country for a short time on account of his health. In other respects the distribution of the mission families remains as it was a year ago. The field is too large, however, for the force which now occupies it. Our brethren call loudly and frequently for help.

There are churches at each of the stations, the total membership in good standing amounting to 276, the additions during the year having been 43. The present number of the village congregations is 61; and the number of those who are considered as belonging to them is 2,775, a majority of whom are found at public worship on the Sabbath. The value of this species of instrumentality is evidently increasing.

The school system has been partially modified; and the free schools for the heathen are giving place to those which are intended more especially for Christians, and which are taught by nominally Christian teachers. The girls' schools are regarded as prosperous. The English school at Madura is still supported by the liberality of English residents in that city. The seminary at Pasumalie has twenty-seven pupils, of whom twenty are church members. Never has this institution seemed to be more promising than it is at the present time.

Dr. Shelton has continued his medical practice, as in previous years, though the number of patients has been less, owing to the death of one of his assistants. By the aid of certain English friends, he has been enabled to erect a new and more convenient edifice for the accommodation of his patients. The cost was about three hundred dollars.

CEYLON.

TILLIPALLY.—Benjamin C. Meigs, *Missionary*.—Five native helpers.

BATTICOTTA.—William W. Howland, Marshall D. Sanders, *Missionaries*; Samuel F. Green, M. D., *Physician*; Mrs. Susan R. Howland, Mrs. Georgiana Sanders.—Seth Payson, native preacher, and thirteen native helpers.

ODDOOVILLE.—Levi Spaulding, *Missionary*; Mrs. Mary C. Spaulding, Miss Eliza Agnew.—Nathaniel Niles, native preacher, and four native helpers.

MANEPY.—Daniel Poor, *Missionary*; Thomas S. Burnell, *Printer*; Mrs. Ann K. Poor, Mrs. Martha Burnell.—Three native helpers.

PANDITERIPO.—John C. Smith, *Missionary*; Mrs. Mary Smith.—Two native helpers.

CHAVAGACHERRY.—Joseph T. Noyes, *Missionary*; Mrs. Elizabeth A. Noyes.—Two native helpers.

VARANY.—Under care of Mr. Noyes.—One native helper.

ODDOOPITTY.—Under the care of Mr. Meigs.—Two native helpers.

OUT-STATIONS.—*Caradive, Valany, Poongerdive, Kaits, Atchooveley, Narantany, Moolai.*

On their way to the mission.—William W. Scudder, Nathan L. Lord, *Missionaries*; Mrs. Elizabeth O. Scudder, Mrs. Laura W. Lord.

In this country.—Henry R. Hoisington, Eurotas P. Hastings, *Missionaries*; Mrs. Nancy L. Hoisington.

On their way to this country.—Cyrus T. Mills, *Missionary*; Mrs. Susan S. Mills.

(8 stations and 7 out-stations; 12 missionaries, 1 physician, 1 printer, 12 female assistant missionaries, 2 native preachers, 32 native helpers;—total, 60.)

Mr. and Mrs. Sanders arrived at Ceylon on the 12th of March. Messrs. Scudder and Hastings came to the United States with the approbation of the Committee. The latter will soon return to his mission; the former, with Mrs. Scudder, having embarked in December, in company with Mr. and Mrs. Lord. Mr. and Mrs. Minor have been released, at their own request, from their connection with the Board.

The last report of this mission stated that the communicants amounted to 362, less than the number one year ago. This discrepancy is not accounted for; though it appears that there were various additions to the churches during the year. The contributions of the native Christians for benevolent objects have been more than three hundred dollars. It is gratifying to notice the zeal and efficiency of the Native Evangelical Society. An island has recently been taken under its care, which has a heathen population of three thousand.

The subject of temperance is exciting unusual interest in the province of Jaffna at the present time. It would seem that the movement began among the natives, more especially among certain graduates of Batticotta seminary. They have solicited the co-operation of the missionaries, which has been gladly rendered. The meetings are often large; and the topics discussed take a wide range. There is much reason to anticipate good from the movement.

There are fourteen English day schools, with 501 pupils, and seventy-five free Tamil schools, with 3,250 pupils. The seminary at Batticotta has 99 scholars, and the boarding school at Oodooville has 95. The village schools are said to be "worth vastly more than they cost, as simple instruments for preaching the Word." And we are assured that the influence of the two boarding institutions is "deepening and widening."

Dr. Green had 1,881 patients during the year ending April 1, 1851. He also gives medical instruction to five young men, all of whom are professing Christians, and all make good progress in their studies. The press has been less active than in some previous years, the number of pages issued from it having amounted to 3,023,000.

EASTERN ASIA.

BORNEO.

In this country.—William Youngblood, *Missionary*; Mrs. Josephina Youngblood.

Having failed to obtain a reinforcement for Borneo, Mr. Steele has asked a release from his connection with the Board; and his request has been granted. As Mr. and Mrs. Youngblood are unable to return to their eastern home, the operations of the mission are suspended indefinitely.

CANTON.

CANTON.—Dyer Ball, M. D., Daniel Vrooman, Frederick H. Brewster, *Missionaries*; Samuel W. Bonney, *Licensed Preacher*; S. Wells Williams, *Printer*; Mrs. Isabella Ball, Mrs. Elizabeth C. Vrooman, Mrs. Mary G. Brewster, Mrs. Sarah W. Williams.—Two native helpers.

On their way to the mission.—Elijah C. Bridgman, *Missionary*; Mrs. Eliza J. Bridgman.

(1 station; 4 missionaries—one a physician, 2 male and 5 female assistant missionaries, 2 native helpers; —total, 13.)

Mr. and Mrs. Bridgman visited this country for the benefit of his health. They sailed from New York on their return, October 11. Mr. and Mrs. Vrooman arrived at Canton on the 15th of March. Mr. and Mrs. Brewster sailed from Boston on the 31st of July. It is expected that Mr. Bridgman will resume his labors at Shanghai, as soon as his health will permit; and Mrs. Bridgman will again assume the charge of her interesting school.

Dr. Ball, Mr. Williams and Mr. Bonney have continued to proclaim the truths of the gospel, though they have not been cheered by any marked results. It is thought, however, that there is an increasing willingness among the Chinese to listen to the message of life; and two persons give some evidence of having been born of the Spirit. One of these has requested baptism.

The distribution of tracts has received a large share of attention. From the Chinese press, under the care of Dr. Ball, 209,400 tracts issued during the year ending June 30, 1851, besides the tracts and books which were printed for other societies and individuals. At the Anglo-Chinese press, under the direction of Mr. Williams, 600,000 octavo pages were printed.

AMOY.

AMOY.—Elihu Doty, John Van Nest Talmage, *Missionaries*; Mrs. Elenor S. Doty, Mrs. Abby F. Talmage.—One native helper.

(1 station; 2 missionaries, 2 female assistant missionaries, 1 native helper;—total, 5.)

The opportunities of usefulness which this mission enjoys, are constantly multiplying; but the brethren have not strength to meet the demand which is

made upon them. They have called for assistance; but no person has gone to their relief. It is deeply to be regretted, that a field of so much promise should be so inadequately supplied with laborers. And there is danger that the mission will become still weaker, unless a reinforcement can be sent at an early day.

The church continues to be enlarged. Seven were admitted to its privileges about one year ago; and the whole number of communicants, as last reported, was nineteen. Our brethren have derived much satisfaction from the conduct of their native church members; and they hope that the Lord will be pleased to raise up some valuable assistants from these young disciples.

FUH-CHAU.

Fuh-chau.—Stephen Johnson, Lyman B. Peet, Seneca Cummings, Caleb C. Baldwin, Justus Doolittle, *Missionaries*; Mrs. Caroline M. Johnson, Mrs. Rebecca C. Peet, Mrs. Abigail M. Cummings, Mrs. Harriet F. Baldwin, Mrs. Sophia A. Doolittle.

On their way to the Mission.—Charles Hartwell, *Missionary*; Mrs. Lucy E Hartwell.

(1 station; 6 missionaries, 6 female assistant missionaries;—total, 12.)

All the missionaries, it is believed, have services of some kind on the Sabbath, Mr. Doolittle having commenced religious exercises in May last. Mr. Peet has been particularly encouraged by the serious deportment of an aged Chinese, who has reported the names of two others as inquirers. Messrs. Cummings and Baldwin itinerate weekly in the villages near Fuh-chau, when the weather will permit.

The schools, of which there were four a few months ago, have been affected injuriously by the opposition of the local government to some of the plans of Mr. Welton, an English missionary. A general panic prevailed among the teachers employed by the mission; and all left in consequence. Some had not resumed their labors at the date of the most recent intelligence from the brethren.

NORTH PACIFIC OCEAN.

MICRONESIA.

Station not known.—Benjamin G. Snow, Albert A. Sturges, Luther H. Gulick, M. D., *Missionaries*; Mrs. Lydia V. Snow, Mrs. Susan Mary Sturges, Mrs. Louisa L. Gulick.—Two native helpers.

(3 missionaries—one a physician, 3 female assistant missionaries, 2 native helpers;—total, 8.)

Messrs. Snow and Gulick, with their wives, sailed from Boston for the Sandwich Islands on the 18th of November, and arrived at Honolulu, March 29. Mr. and Mrs. Sturges embarked on the 17th of January, and reached Honolulu on the 2d of June. Having remained at the Islands till the 15th of July, they then set sail for Micronesia, having two native assistants from the Hawaiian churches with them. They were accompanied by the Rev. E. W. Clark, Rev. Mr. Kekela, and a brother of Dr. Gulick. This enterprise has excited very great interest at the Islands; and the brethren and sisters who have gone forth, not knowing what shall befall them, are remembered unceasingly at the throne of grace by thousands of Hawaiian Christians.

SANDWICH ISLANDS.

Hawaii.

Kailua.—Asa Thurston, *Missionary*; Mrs. Lucy G. Thurston.

Kealakekua.—John D. Paris, *Missionary*; Mrs. Mary C. Paris, Mrs. Mary A. Ives.

Kau.—Henry Kinney, *Missionary*; Mrs. Maria L. Kinney.

Hilo.—Titus Coan, David B. Lyman, *Missionaries*; Charles H. Wetmore, M. D., *Physician*; Mrs. Fidelia C. Coan, Mrs. Sarah J. Lyman, Mrs Lucy S. Wetmore.

Waimea.—Lorenzo Lyons, *Missionary*; Mrs. Lucretia G. Lyons.

Maui.

Lahaina.—Dwight Baldwin, M. D., *Missionary*; Mrs. Charlotte F. Baldwin.—One native helper.

Wailuku.—Daniel T. Conde, *Missionary*; Mrs. Andelusia L. Conde.—One native helper.

Hana.—Eliphalet Whittlesey, *Missionary*; Mrs. Eliza H. Whittlesey.

Out-station at Kaanapali.—Kauweloha, *Native Pastor.*

Molokai.

Kaluaaha.—Claudius B. Andrews, Samuel G. Dwight, *Missionaries*; Mrs. Anna Andrews, Miss Lydia Brown.—One native preacher.

Oahu.

Honolulu.—Lowell Smith, *Missionary*; Edmund H. Rogers, *Printer*; Mrs. Abba W. Smith, Mrs. Maria P. Chamberlain, Mrs. Mary W. Rogers.

Punahou.—Daniel Dole, *Missionary and Principal of the Punahou School*; William H. Rice, *Teacher*; Mrs. Charlotte C. Dole, Mrs. Mary S. Rice, Mrs. Maria M. Smith.

Kaneohe.—Benjamin W. Parker, *Missionary*; Mrs. Mary E. Parker.

Out-station at Kahuku.—James Kekela, *Native Pastor*; at Wainae,—Waimalu, *Native Pastor.*

Kauai.

Waimea.—George B. Rowell, *Missionary*; Mrs. Mercy P. Whitney, Mrs. Malvina J. Rowell.

Waioli.—Edward Johnson, *Missionary*; Abner Wilcox, *Teacher*; Mrs. Lois S. Johnson, Mrs. Lucy E. Wilcox.

In this country.—Mark Ives, *Missionary.*

Corresponding Members of the Mission.

Kohala, on *Hawaii.*—Rev. Elias Bond, Mrs. Ellen M. Bond.

Honolulu, on *Oahu.*—Rev. Ephraim W. Clark, Samuel N. Castle, Amos S. Cooke; Mrs. Mary K. Clark, Mrs. Mary T. Castle, Mrs. Juliette M. Cooke.

LAHAINALUNA, on *Maui*.—Rev. William P. Alexander, Rev. John F. Pogue, *Teachers in the Seminary*; Mrs. Mary Ann Alexander, Mrs. Maria K. Pogue.

KALUAAHA, on *Molokai*.—Rev. Harvey R. Hitchcock; Mrs. Rebecca H. Hitchcock.

WAILUKU, on *Maui*.—Mr. Edward Bailey; Mrs. Caroline H. Bailey, Miss Maria C. Ogden.

EWA, on *Oahu*.—Rev. Artemas Bishop; Mrs. Delia S. Bishop.—One native preacher.

WAILUA, on *Oahu*.—Rev. John S. Emerson, Rev. Peter J. Gulick; Mrs. Ursula S. Emerson, Mrs. Fanny H. Gulick.

KOLOA, on *Kauai*.—James W. Smith, M. D.; Mrs. Millicent K. Smith.—One native preacher.

(19 stations, 3 out-stations; 25 missionaries—two of them physicians, 2 physicians, 6 male and 37 female assistant missionaries, 3 native pastors, 3 native preachers, 2 native helpers;—total, 78*)

Thirty years ago the Sandwich Islands were sunk in the lowest depths of barbarism; now they are no longer a part of the heathen world. They are Christian islands. Paganism is there dead as a religion, and cannot live again. A fourth part of the inhabitants belong to the Christian church. The people support their common schools of fifteen thousand pupils, their high school for the children of chiefs, and their national seminary at Lahainaluna, at an annual expense of forty-five thousand dollars; and they contribute almost as much money for the support of the gospel and other religious objects, as the Board expends on the mission. The laws, institutions, government of the Islands are as really Christian, as are those of the United States.

The work of the American Board, as a foreign missionary society, is really accomplished at the Islands. In fact, it is the same now in kind as is to be done in the new settlements of our own country. The service to be performed by the Board is the same with that devolving on the Home Missionary Society; except that, in respect to the Sandwich Islands, the Board has to sustain the responsibilities which are here sustained by the American Education, Western College, and Sabbath School Societies. Accordingly, the Prudential Committee are endeavoring to put all the missionaries at the Sandwich Islands, as far as possible, on a footing similar to that of home missionaries in Oregon or California. In this new work they are without precedents, without experience; and they find, as do the missionaries themselves, many unexpected, though not insuperable difficulties.

It has been found necessary to have a foreign mission sent out from the Sandwich Islands, and in part supported by the native churches, in order to develope their Christian life. Such is the true origin of the mission to Micronesia. The churches need other motives, besides building churches for themselves, and supporting their own pastors, &c., motives more effective for awakening the spirit of prayer, and for counteracting worldliness. They need an object, interesting from its remoteness, from its magnitude, and from circumstances fitted to remind them of the degradation whence they themselves have been raised.

It was apparent at the last annual meeting of the mission, that there had been more than usual religious interest at some of the stations during the previous year. About fourteen hundred persons had been admitted to the churches; and hundreds of suspended members had been restored to Christian fellowship. Some of the missionaries, moreover, reported a manifest improvement in the morals and piety of their people.

* The corresponding members are included.

NORTH AMERICAN INDIANS.

OREGON INDIANS.

Without a station.—Elkanah Walker, Cushing Eells, *Missionaries*; Mrs. Mary R. Walker, Mrs. Myra F. Eells.

(2 missionaries, 2 female assistant missionaries;—total, 4.)

The Committee regret to say that hitherto it has not seemed expedient for the Board to resume its operations in Oregon. Nor can they hold out much encouragement of any future efforts, under favorable auspices.

CHOCTAWS.

STOCKBRIDGE.—Cyrus Byington, *Missionary*; Jason D. Chamberlain, John A. Beals, *Assistant Missionaries*; Mrs. Sophia N. Byington, Mrs. Elsey G. Chamberlain, Mrs. Laura E. Lathrop, Miss Mercy Whitcomb, Miss Priscilla G. Child.

WHEELOCK.—Alfred Wright, *Missionary*; Henry K. Copeland, *Assistant Missionary*; Mrs. Harriet B. Wright, Mrs Abigail Copeland, Mrs. Ann B. Dana, Miss Sarah Ker, Miss Chloe M. Bigelow.—One native assistant.

NORWALK.—John K. Harris, *Teacher*; Edwin Lathrop, *Assistant Missionary*; Mrs. Cornelia T. C. Lathrop.

PINE RIDGE.—Cyrus Kingsbury, *Missionary*; Mrs. Electa M. Kingsbury, Miss Harriet Goulding, Miss Hannah Bennett.

GOOD WATER.—Ebenezer Hotchkin, *Missionary*; John J. Hotchkin, *Assistant*; Mrs. Philena T. Hotchkin, Miss Catharine Fay, Miss Elizabeth Backus, Miss Mary M. Curtis, Miss Ann J. Hotchkin.

GOOD LAND.—Oliver P. Stark, *Missionary*; Mrs. Margaret W. Stark, Miss Maria P. Arms.

MOUNT PLEASANT.—Charles C. Copeland, *Missionary*; Mrs. Cornelia L. Copeland, Miss Harriet McCormic.

OUT-STATION.—*Mount Zion*, Pliny Fisk, Native Preacher.

Absent.—George Pierson, *Missionary*.

Stations not known.—Simon L. Hobbs, M. D., Abraham G. Lansing, *Assistant Missionaries*; Mrs. Mary C. Hobbs, Mrs. Sarah Maria Lansing.

(7 stations, 1 out-station; 7 missionaries, 8 male and 25 female assistant missionaries, 1 native preacher, 1 native assistant;—total, 42.)

This mission has enjoyed another year of prosperity. Though our brethren have labored in much weakness, calling in vain for help, they report the admission of more than one hundred persons to their churches, making the present number of communicants about thirteen hundred. This is the twelfth year of "refreshing from the presence of the Lord." It is apparent, moreover, that the churches are growing in grace and in Christian knowledge; and many of the members are liberal in their donations to benevolent objects.

The boarding schools still retain their popularity with the Indians, and are evidently laying "the foundations of many generations." The number of pupils is 193, many of whom are the professed followers of the Lord Jesus Christ. One of these schools has raised one hundred dollars for missions, and others exhibit the same "willing mind." Some of the leading Choctaws have asked that the Good Water school may be converted into a female seminary of a high order; and they have pledged their own ready co-operation. The Committee have sanctioned the plan; and they cannot doubt its success. The day schools, as also the Saturday and Sabbath schools, are prosperous. Intemperance has manifestly decreased; and the advance in industry is most cheering. Mr. Byington has superintended the issuing of seven different works, during his sojourn in the eastern States, the whole number of pages being more than 2,500,000.

The mission has been severely afflicted by the death of Mrs. Pierson, which occurred at Little Rock, September 14, and the protracted illness of Mr. Pierson, which has required his return to Illinois. Both joined the mission in March; as did Misses Bigelow, Arms and McCormic, each of them having since engaged in teaching. Mr. Harris, Miss Backus and Miss Curtis reached the Choctaw nation in October, with the expectation of becoming teachers, the first at Norwalk, and the two last at Good Water. A nephew and a neice of Mr. Hotchkin, who accompanied them, will render assistance at the latter station. Mr. and Mrs. Chamberlain, with Miss Whitcomb, arrived at Stockbridge in November, to assume the management of the boarding department. Dr. Hobbs and Mr. Lansing, with their wives, left for the mission in December.

CHEROKEES.

Dwight.—Worcester Willey, *Missionary*; Jacob Hitchcock, *Assistant Missionary*; Mrs. Nancy B. Hitchcock, Miss Julia S. Hitchcock, Miss Jerusha E. Swain.—One native assistant.

Lee's Creek.—Timothy E. Ranney, *Missionary*; Mrs. Charlotte T. Ranney, Miss Julia F. Stone.—One native assistant.

Fairfield.—Edwin Teele, *Missionary*; Mrs. Sarah E. Teele, Miss Esther Smith.—One native assistant.

Park Hill.—Samuel A. Worcester, *Missionary*; Edwin Archer, *Printer*; Mrs Erminia N. Worcester, Miss Lois W. Hall.—One native assistant.

Out-station.—*Honey Creek.*—John Huss, Native Preacher.

(4 stations, 1 out-station; 4 missionaries, 1 native preacher, 2 male and 9 female assistant missionaries, 4 native assistants;—total, 20.)

Dr. and Mrs. Butler have been released from their connection with the Board, at their own request; but they will continue to perform an important work at the female seminary. Misses Hall, Stone and Swain joined the mission as teachers in March. Mr. and Mrs. Teele left for Fairfield, where their presence is very much needed, in December. The Committee have been very anxious to secure two or three other missionaries for this interesting tribe of Indians; but they have been unsuccessful. And yet the inadequacy of the brethren to do the work which is thrown upon them, has become exceedingly painful. Unless they can be largely reinforced, the dearest interests of their people must suffer.

A small church is reported at Lee's Creek for the first time; and the number of communicants in all the churches is 231, of whom fifteen have been received into Christian fellowship within the last year. The national female seminary has been signally blessed, a number of its pupils having professed their faith in the Savior. About $1,500 have been subscribed for a new church at Park Hill. Day schools are in operation at all the stations; and the desire for education is increasing. The two national seminaries are doing a very important work. The mission press has been employed only a part of the time.

DAKOTAS.

Lac-qui-parle.—Stephen R. Riggs, Moses N. Adams, *Missionaries*; Mrs. Mary Ann C. Riggs, Mrs. Nancy A. M. Adams, Misses Lucy J. and Mary R. Spooner.

Yellow Medicine.—Thomas S. Williamson, M. D., *Missionary*; Mrs. Margaret P. Williamson, Miss Jane S. Williamson, Miss Mary Briggs.

PRAIRIEVILLE.—Samuel W. Pond, *Missionary*; Mrs. Rebecca Pond.

RED WING.—Joseph W. Hancock, *Licentiate*; Mrs. Sarah Hancock.

Absent.—Mrs. Agnes C. J. Hopkins.

(4 stations; 4 missionaries—one a physician, 1 licentiate, 10 female assistant missionaries;—total, 15.)

To the Dakota mission the past year has been one of important changes. Miss Cordelia F. Pond died at Washington, Connecticut, February 6. Mr. and Mrs. Huggins have been released from their connection with the Board, at their own request; as have also Mr. and Mrs. Pettijohn. Mr. and Mrs. G. H. Pond have asked and received a release, with a view to their laboring with special reference to the white population of Minnesota Territory. Misses Lucy J. Spooner and Mary R. Spooner joined the Lac-qui-parle station last summer. Mr. Hancock and Miss Rankin were joined in marriage, May 2.

Greatly to the surprise of the Committee and of the mission, the Senate of the United States have refused to assent to the reservation of certain lands on the upper waters of the Minnesota for the use of the Indians, incorporated into the treaties of July, 1851, and merely agree to an occupancy during the pleasure of the President; so that instead of an estate in fee, the Dakotas are to have a tenancy at will. Though they have assented to the modification, the Committee tee cannot but regard it as most unfortunate and undesirable. They will be sure to feel that they have no permanent home on the reserved lands, and hence will not make those exertions, which are so indispensable to their moral and social advancement. But this is not the time to abandon the field. That the policy of the government operates against the red man, is no reason why the Board should forsake him. Let us pray rather that He who "is wonderful in counsel, and excellent in working," will appear speedily, and save this degraded people.

A few persons have been admitted to the churches; and the number of communicants is supposed to remain unchanged. Of the day schools it is not necessary to speak. A small boarding school is to be commenced at Lac-qui-parle; and it is hoped that this station, which is beyond the ceded territory, will assume a more cheerful aspect. Mr. Riggs spent the last winter and spring in the Atlantic States, and carried the Dakota Lexicon through the press, under the auspices of the Smithsonian Institution. Dr. Williamson has commenced a new station at Yellow Medicine, some thirty miles this side of Lac-qui-parle.

OJIBWAS.

LA POINTE.—Sherman Hall, *Missionary*; Charles Pulsifer, *Assistant Missionary*; Mrs Betsey P. Hall, Mrs. Hannah Pulsifer; Henry Blatchford, native catechist.

BAD RIVER.—Leonard Wheeler, *Missionary*; Mrs. Harriet W. Wheeler, Miss Abby Spooner.

(2 stations; 2 missionaries, 1 male and 4 female assistant missionaries, 1 native helper;—total, 8.)

This mission has been much embarrassed by the question of removal. Attempts have been made by the Indian agent to transfer the La Pointe band, as well as others, to the right bank of the Mississippi; but without success. Still the Committee are informed that the United States government does not relinquish the idea of concentrating the Ojibwas in their western territory; and it is intended to withhold the annuities of those who do not remove. Hence it is probable that the missionary force now at La Pointe will remove to the Crow Wing River during the present year. Mr. Wheeler will probably remain on Lake Superior.

SENECAS.

UPPER CATTARAUGUS.—Asher Wright, *Missionary*; Mrs. Laura M. Wright; two female teachers.

LOWER CATTARAUGUS.—Anson Gleason, *Missionary*; Mrs. Bethia W. Gleason, Miss Caroline A Fox, Miss Mary L. Gleason; one female teacher.—One native assistant.

LOWER ALLEGHANY.—William Hall, *Missionary*; Benjamin F. Hall, *Assistant Missionary*; Mrs. Emeline G. Hall, Mrs. Mary E. B. Hall, Miss Hannah Wilbur; two female teachers.—One native assistant.

UPPER ALLEGHANY.—Joshua Potter, *Missionary*; Mrs. Jane Potter, Miss Jerusha Edwards, Miss Eunice Wise, Miss P. A. Stone.—One native assistant.

(4 stations; 4 missionaries, 1 male and 16 female assistant missionaries, 3 native assistants;—total, 24.)

The Senecas are making constant advances in civilization; but there is not the same progress in their spiritual interests. At times there has been a degree of solemnity at Cattaraugus which excited the liveliest hopes, but the promise of the early dawn was not fulfilled. Several persons, however, give some evidence of being born again. On the Alleghany Reservation there have been occasional gleams of light; and a few have joined themselves to the people of God; but the need of an extensive revival is as urgent as ever. The organization of a missionary society is reported at Upper Alleghany; and at the other stations something has been contributed for the spread of the gospel. But the Senecas have not fully learned that "it

is more blessed to give than to receive." The schools, of which there are ten, may be regarded as successful; and the people are becoming more and more alive to the value of education. The boarding school at Lower Alleghany is exerting a happy influence. An enlarged edition of the Seneca hymn book has been published by the American Tract Society.

Miss Sophia Mudgett, at her own request, has been released from her connection with the Board. Miss Margaret N. Hall, after having been united in marriage to Mr. W. D. Burgess, died on the 30th of January. Mr. and Mrs. B. F. Hall, by the request of the Committee, have assumed the stewardship of the boarding school at Lower Alleghany.

TUSCAROROAS.

Tuscarora.—Gilbert Rockwood, *Missionary*; Mrs. Avis H. Rockwood.—Two native helpers.

Out-station.—*Mount Hope.*—Miss Mary J. F. Thayer.

(1 station; 1 out-station, 1 missionary, 2 female assistant missionaries, 2 native helpers;—total, 5.)

It became evident in the fall of 1851 that God was troubling the thoughts of many hearts among the Tuscaroras; and in the months of January and February a revival was developed of extraordinary power. The accessions to the church by profession have amounted to fifty-eight; and the whole number of Indian communicants, as last reported, was one hundred and four. About one-third of the tribe, therefore, belong to the church of Christ; and about one fifth have joined during the past year! Of the ten chiefs, seven are members of the church; and nine proclaim themselves the disciples of Christ. The condition of these Indians, in other respects, is highly gratifying. They are advancing in industry, education, morality, and benevolence; and their manners are becoming more refined and elevated. Their farms and their houses testify that in the sweat of their face they eat their bread. About sixty children have received instruction in two schools, one of which is to be converted into a boarding school, with the aid of the Indians. Temperance meetings are held once a quarter, and sometimes once a month, with happy results.

ABENAQUIS.

St. Francis.—Peter Paul Osunkirhine, *Native Preacher.*

No important change has occurred in this tribe of Indians. The labors of previous years have been repeated; but none have come forward, so far as is known, to record their names among the followers of Christ.

SUMMARY.

1. *The Missions.*

Missions,	26
Stations,	109
Out-stations,	45

2. *Laborers Employed.*

Ordained Missionaries—(7 Physicians,)	163	
Licentiates,	2	
Physicians not ordained,	6	
Other Male Assistants,	24	
Female Assistants,	222	
Total,		417
Native Preachers,	29	
Native Helpers,	214	
Whole number of Native Assistants,		253
Total laborers connected with the mission,		670

3. *The Press.*

Printing Establishments,	11	
Pages printed last year,	52,225,203	
" " from the beginning,	92,595,924	

4. *The Churches.*

Churches,	94
Church Members,	22,061
Added during the year,	1,595

5. *Educational Department.*

Seminaries,		10
Other Boarding Schools,		17
Free Schools, (441 supported by Hawaiian Government,)		783
Pupils in the Seminaries, (75 do.)	485	
" " Boarding Schools,	484	
" " Free Schools, (12,949 do.)	22,595	
" in all the Seminaries and Schools,		23,564

INTELLIGENCE FROM THE MISSIONS.

Gaboon.

MR. PRESTON'S JOURNAL.

Introductory Remarks.

It has long been a prominent object with the Gaboon mission, as well as with the Prudential Committee, to carry the gospel as speedily as possible to the high table land, supposed to be in the occupancy of the Pangwes. In the hope of hastening this event, Mr. Preston commenced operations last winter at Nĕngenĕnge; and he has made occasional excursions to other places. From his intercourse with different tribes of Africans, in a peculiarly favorable location, he has learned many facts which are of great value.

The reader will not fail to observe how easy it

is to establish missionary stations among the Pangwes. "Their towns," Mr. Preston wrote in March last, "are on all sides of me; and some are not one hour distant. They are daily at Nĕngenĕnge, inviting me to visit them. This day the way is entirely and widely open, to take up a residence among them with a preached gospel and Christian schools."

If this is so, it may be asked, why not go at once and declare to them the love of God in Christ Jesus? But *who* shall go? The mission is altogether too feeble to do it. Already has it gone beyond its strength, in its earnest desire to accomplish a work, which seems so desirable to them, and would be so gratifying to our churches. Our brethren must wait, therefore, till they shall have a reinforcement from the United States. How long shall they wait?

It is hoped that the following extracts will fall under the eye of some young man, who will feel himself impelled by the constraining love of Christ to offer himself for this noble service. If a redoubt is to be taken, or a citadel is to be stormed, men can always be found. The hazard of the exposure does not deter them. And will none follow the Captain of our salvation to the highlands of Western Africa? Is it not far better to go there than to sack a city?

But the reader will be desirous of forming some idea of the new position which Mr. Preston has taken, on the upper waters of the Gaboon. In speaking of the place he says: "Nĕngenĕnge is an island about three miles in circumference, mostly covered with a bamboo swamp. It has, however, about five acres of dry land, and lies at the junction of the Nkâmâ and Bâkwĕ rivers. On it is a small town, inhabited by Shikanis and Bakĕlĕs. The head man, a Shikani, died some months before I went to live there; and at present there is no one who is called king. The place was selected on account of its central position, good landing, and apparent healthfulness. Besides, it would less excite the jealousy of other towns than perhaps any other site. For learning the Pangwe language it is as good as any other spot on the river, except a Pangwe town."

Pangwes—A Mpongwe—Abutyi.

February 17. I was conversing with a son of Jiduma, a Pangwe, this evening, and he expressed to me his supreme contempt for the Bakĕlĕs and Shikanis. With a significant gesture, he said they must get out of the way; but the Pangwe, Mpongwe and white man can live "like the fingers on the hand." Three years have made great changes here, and five years more will effect still greater. The Pangwes procure most of the ivory. The Bakĕlĕs and Shikanis, loving the ivory, hate the Pangwes most cordially, and would prevent them from making our acquaintance, or speaking to the Mpongwes, if they could. But the Pangwes are getting tired of being cheated by them, and will soon drive them away, and trade directly with the Mpongwes, if not with white men.

18. I had Ongâu to dine with me to-day. He is a Mpongwe "gentleman," from King William's town, a friend of the late king of this place, and is here to see about the succession. Four Pangwes stood before my door, gazing at us while we were eating. Ongâu took occasion to magnify himself in their eyes. Some of this people have been to a Mpongwe boat to sell ivory for the Pangwes. Coming back drunk, they have filled the town with noise and the beating of women. I sighed for the quiet of Ikâi.

20. This morning I thought I was about to encounter some opposition to my living at this place. Abutyi, one of the three great men of the river, came to see me, apparently in a great rage because I had stopped here without first buying the land of him. "He owned the land," he said; "he was king, and he alone could protect me." He demanded, with strong emphasis, what his pay was to be, and spoke of the visit of the French to his town, as also of their giving him a flag, money and rum." I told him that when Mr. Wilson came to the Gaboon, the Mpongwes esteemed it a great favor to have him among them. The whole land was before him, where to choose, without money and without price. I also told him that such was my reception at Ikâi. It would have amused one, not interested, to hear with what contempt he called the Ikâi people "bushmen," although they are fifty miles nearer the sea than his majesty. I reviewed the manner of the coming of the French, and what they had done. I told him that Mr. Wilson had lately saved Toko's town from being burned by them; that I had not come to take the country; that I would respect his authority, and make him a present occasionally. At length he began to soften; and he finally departed well satisfied.

On the following day Mr. Preston went to see Abutyi, and he appeared quite friendly. He readily called his people together to hear the Word.

Excesses—Killing of Elephants.

24. A fight occurred to-day between

two of Ongâu's slaves, which resulted in bloodshed; and as they were in his "parlor," they made a complete wreck of divers dishes, glasses, &c. I assisted in separating the slaves, and kept him from killing them for destroying his property. The fight came near embroiling the whole town. I got a sprained thumb and a dirty shirt in the fray; and I received the thanks of all the women, after it was over. Bad as are these people, I can see that three years have done much to give them a humanized look. At one of the towns which I have visited to-day, I called three years ago with Mr. Walker; and to this day I have not forgotten their savage appearance. To-day they were even polite.

Mr. Preston has much to say of the excesses at Nĕngenĕnge, in anticipation of the crowning of the new king.

26. I have heard to-day that a neighboring town gave a man to the Pangwes to be eaten. His crime was using witchcraft. Such things are of frequent occurrence. One was thus eaten when the late king of this place died. There has been no crowning to-day. It was prevented by the arrival of a Bakĕlĕ man, who has some claim, it seems, on the wives and the property of the late king. I thought the scenes of the 24th instant were to be renewed between Bakĕlĕs and Shikanis. The noise of a dozen angry men, and twice as many angry women in the streets, beggars description. These extracts will suffice to exhibit the character of these "unsophisticated children of nature."

The saying that "when the sun goes down all Africa dances," Mr. Preston regards as wide of the truth. He represents the people among whom he dwells as in constant fear of witchcraft, war and poison.

March 16. We have often heard of the miraculous powe. of fetish-doctors over wild beasts, especially elephants. Hearing that they had surrounded a troop of these animals near a neighboring town, I determined to see this great wonder for myself. The elephant in his native jungle is slow in his movements, if undisturbed; and there is a kind of vine to which he has a strong antipathy. Through it he will not break, unless greatly frightened. With this vine they carefully surround twenty or thirty acres, where the elephant is feeding. They then collect hundreds of people, and immediately begin to build a fence six or eight feet high with poles and stakes, lashing it to trees wherever they can, and bracing it from without. This is strong enough to keep the elephant within, when guarded day and night on all sides, by hundreds of men, women and children, with fires and dogs and guns. Next they cut the bushes inside, gently driving the elephants from place to place. They also scatter in various places ripe plantains with poison in them, which the elephant eats; and soon he becomes so weak as to offer no resistance to being killed with guns. Of course, they have in addition any amount of fetishes and charms and ceremonies. These also I saw.

A few days after the foregoing date, Mr. Preston says, the elephants absconded, notwithstanding the fence, doctors and fetishes. "The doctors, not in the least disconcerted, said that somebody had envied the people their good fortune in surrounding the elephants, and so had come by night, and told them to break away and go to some other place and be killed, and that the elephants had obeyed them. This was perfectly satisfactory to those who had given large sums to the doctors to enclose the elephants."

Visit to Pangwe Towns.

26. Last night I made the necessary preparations for going to Jiduma's town, and spoke to my Mpongwe friend, Ongâu, to accompany me; but this morning I found the Bakĕlĕs and Shikanis very averse to his going, lest he should make the acquaintance of the Pangwes, and open the way for a trade with them. But not a word was said against my going.

I found that Jiduma's town had been moved farther up the Nkâmâ, and across the river, since it was visited by Mr. Walker three years ago. There are two other towns near it; and the three contain at least a thousand people. 'Mboma, visited by Mr. Walker and myself the the 1st of February last, is six or eight miles distant by water, on a branch of the Nkâmâ; but by land it is within the hearing of a musket's report.

Jiduma's town is about twenty miles from Nĕngenĕnge. At this point the Nkâmâ is about half the size of the Muskingum at Marietta; and the mangrove has almost entirely disappeared. The country is rolling, and the soil is not very rich. Three or four miles distant are hills several hundred feet high; and still farther up the river, not accessible by water, are the mountains, seen in a clear day from the mouth of the Big

Orombo, more than eighty miles distant. This is one of the best places I have seen any where in heathen Africa for a missionary station.

I spent several hours in these three towns, and in some measure satisfied their eyes; so that when I again visit them, I shall have a better chance of being heard. I found no difficulty in addressing the men through the Bakĕlĕ; and a few of those who were immediately around me, understood well. They are cannibals of the worst sort, if we may believe the testimony of the Bakĕlĕs.

As yet they wear but little European cloth; but all, even the children, wear cloth made of the bark of a tree. They smear their bodies with palm oil and powdered red-wood; but the native color of most of them is not much darker than oak-tanned leather. They work very neatly in iron of their own smelting, and in brass obtained from traders. Their houses are built continuously along a single street, which is wide, and kept very clean. In the middle of this street are built two or three houses for discussing all matters of business. Here the white man is received, and here he will always be sure to find a crowd. In one of these towns I saw the skull of an enemy, partly buried, at the west end of one of these palaver houses. His body had been eaten. They gave me plantains, a fowl, and two short daggers as presents; and I left them with strong assurances of future friendship.

April 20. I have just returned from a Pangwe town, which was visited by Messrs. Wilson and Best just before our arrival in Africa. When they reached the town the king fled and hid himself, lest he should die in two days, as he believed, if he saw a white man. When I went, I heard that he was absent at a neighboring village; but I soon learned that he was hid in the town. I sent several messages to him, assuring him that I had come to be his friend, and that other Pangwe kings did not refuse to see me; and I ended by asking what I should do with the present I had brought for him. He still refused to see me. I then left the palaver house, going in the direction of the landing. He went to the palaver house, where I suppose he caught a glimpse of me; and his curiosity to see me, or the fear of losing his present, overcame his fear of dying. He sent for me to come back; and thus, I hope, the charm is broken.

Mr. Preston preached on the 25th of April to an audience composed of persons from five tribes, namely, the Corisco, Mpongwe, Bakĕlĕ, Shikani and Pangwe. "All understood my Bakĕlĕ quite well," he says, "except Jiduma. His son understood all that I said."

Excursion up the Bâkwĕ.

June 15. Yesterday I attempted the ascent of the Bâkwĕ. There was just enough of difficulty in it to make it exciting. No white man had ever been up to the Pangwe country. Some of the Bakĕlĕ towns near the mouth had been visited by Mr. Walker; and Governor Beecroft went up some fifteen miles in a steamer, ten years ago. At the present time there is a war between a town up the Bâkwĕ, and another on the Nkâmâ. Mpongwes and Bakĕlĕs had been stopped three days before; and two days before a friend of mine had, without my knowledge, asked permission for me to go up, and had been denied.

On my way I stopped at Abutyi's town, and heard enough to fill my oarsmen with the fear of being shot, or at least of being seized as prisoners of war. I then determined to go to the king who is waging the war, run the risk of his taking my men, and ask him to go with me up the Bâkwĕ. Hereupon there was almost a mutiny in my boat. I found the king as friendly as usual, and taking it for granted that there could be no objections to my going where I chose, and without at all referring to his having refused to let me go, I told him I had stopped to take him along with me. He said he could not go himself; but he called his son without any hesitation, and told him to go with me. In two and a half hours I was as far up as I wanted to go in one day, and in a large Bakĕlĕ town. I did not, however, get thus far without being hailed, and strictly questioned as to my destination and object. Some wished to accompany me, but none opposed my going. I found the king where I stopped ready to start for the Pangwe towns; but at my request he delayed his journey, and promised to accompany me early the next morning. Here also I found a Pangwe, by whom I sent word that I was coming to see his king.

We started about six o'clock. For about six miles we kept the Bâkwĕ, which thus far had had a south-easterly course. Here it forks, and, being about fifteen yards wide, bends to the south. We turned to the east into a stream

which rapidly narrowed, as we ascended; and the last part of the way the boat could scarcely pass along, for the narrowness of the creek and the thickness of the overhanging branches. In three-quarters of an hour we were at the Pangwe landing.

There are three large and two small towns within calling distance of each other; and they had got up a reception worthy of us, if numbers and noise are to be taken into the account. As we entered the town, a narrow passage was cleared for me through the dark dense throng that filled the street. We passed on to the palaver house; but I had not entered it before it was filled to suffocation. I hastily saluted the king, and forced my way out of doors. Here my Bakĕlĕ friend and Pangwe king tried in vain to still the boisterous throng. At times I would think I had gained my point, and would begin to speak; but at the sound of my voice their noise would burst forth all the louder for having been pent up a half a minute. I took off my hat, and at the sight of my hair, their shouting, leaping and stamping knew no bounds. Most happy was he who could get near enough to give it a pull. After spending nearly three hours in seeing their towns, and being seen myself, I left them, because the tide was leaving me.

This place is perhaps thirty miles from Nĕngenĕnge. The Bâkwĕ runs south some fifteen or twenty miles further. Bakĕlĕs are found there, but no Pangwes. No hills or mountains are visible from these Pangwe towns. The mountains which bear north of east from Nĕngenĕnge are to be reached by the Nkâmâ, and that must be our line of operations; for though these Pangwes are abundant for a station, and their rolling country and sandy soil may be as healthy as any this side of the mountains, the twelve intervening Bakĕlĕ towns cannot be passed without a station among them.

Excursion up the Nkâmâ.

17. I went this afternoon to Jiduma's town, where I arrived at sunset. Nearly a hundred people gathered on a minute's warning, and met me at the landing; and almost as many more stood at the entrance of the town to receive us. After dinner, which I brought with me ready cooked, the people were called. No house would hold them; so they assembled in the street in front of my quarters, while I sat under a sort of piazza, and addressed them. A single torch threw a dim light on those nearest to me, as they occupied every possible position, from standing upright to lying full length on the ground; but far away in the darkness others were scarcely within the sound of my voice. Much of our conversation took the form of question and answer. But as often as their curiosity was partially satisfied in reference to our country, productions, customs, &c., I tried to tell them the story of the cross. At nine o'clock I sent them away, and retired to spend my first night amid cannibals. The town was very quiet; and if this may be taken as a specimen, I should prefer theirs to a Mpongwe or Bakĕlĕ village.

18. At six o'clock this morning, I continued my journey up the Nkâmâ, accompanied by two of Jiduma's sons. Above Jiduma's the river rises and falls with the tide, but there is no upward current. In half an hour we left the mangroves behind; and in an hour we had reached the hills. The river became narrower, and the current stronger. I do not know when I have beheld more beautiful scenery than was now presented. The river wound along at the base of hills, on each side five or six hundred feet high, and very steep. They were clad to their summits with gigantic trees, festooned with vines which were laden with flowers and fruit. Here gamboled and chattered monkeys of various colors and sizes; and here sang birds of gayest plumage. Now we passed along where a land-slide, occasioned by the heavy rains, has left piles on piles of naked rocks, and nearly choked the river with fallen trees. Now the rocks, covered with strange lichens, rose perpendicularly from the water's edge, from twenty to fifty feet. Here a small stream, a mountain torrent in the wet season, came tumbling over the rocks, forming a beautiful cascade. There the mouth of a cavern yawned, which I could not explore for want of a light.

In an hour and a half we had passed through this range of hills, which stretches across the country from north-west to south-east, and emerged into a level region, elevated but a little above the water, and in the wet season overflowed in many places. Through this country, groaning with rank vegetation, and sparsely covered with trees, roam various wild animals. We found the tracks of hogs, cattle, deer; and in one place we saw where a troop of five elephants had crossed the river. In half

an hour from the mountains we passed a branch nearly equal in size to the Nkâmâ, as it comes in from the north. In half an hour more, the river forks again. The north branch, coming from a range of hills seen in that direction, is called Mbanyi, and is about ten yards wide. From this point the Nkâmâ, whose direction thus far has been north-east, bends to the south-east. I ascended it two hours from Mbanyi, when we came to three small Pangwe towns. Here my voyage terminated. The river, about fifteen yards wide, and with a very rapid current, keeps on towards the south-east, and heads in the hills of the same range through which I passed in ascending it. The time occupied in the ascent was five and a half hours from Jiduma's, or about twenty miles, making the whole distance from its junction with the Bâkwĕ forty miles.

The country up the Nkâmâ is not so populous as we had anticipated, from the reports of the Bakĕlĕs; nor does this river afford the facilities for reaching the mountainous interior we hoped to find. The hills through which it passes, are no doubt more healthy than the plains. We found it so cold among them that my attendants shivered; and I was constrained to button my woolen coat up to my chin. But, alas, there are no people there! The mountains are still north-east of the range of hills above described, and are to be reached by a land journey of two or three days from the Nkâmâ, above the three Pangwe towns which I visited.

Constantinople.

LETTER FROM MR. VAN LENNEP, OCTOBER 14, 1852.

Persecution at Demirdesh.

THE following letter shows that the era of persecution has not closed in Turkey, even in districts which are near the capital. In the Ottoman empire it is still lamentably true, that good intentions on the part of the government may be defeated and nullified by its own agents. But He who is "head over all things to his church," will not forget his people; nor will he neglect in the least the interests of his kingdom.

A very violent persecution has just broken out in Broosa, or rather at Demirdesh. That great enemy of the Protestants, Halil Pasha, was appointed Pasha or Governor of that district a short time since, and went there about three weeks ago. His arrival was hailed by the enemies of the gospel, and they prepared themselves for a contest. Halil Pasha refused at once to acknowledge the Protestants as a separate people; and when the Sultan's own firman was shown to him, he said that it was nothing to him, for he considered it applicable only to the capital. He refused to protect any of the Protestants, had his men hoot at them and call them by vile names when they came in sight, and said that if the headman of the Protestants should visit the palace, he would have him put in prison. With these encouragements the enemies of the Protestants began their work at Demirdesh.

As one of our Armenian brethren was going out of the village towards Broosa, a mob attacked him, pelted him with stones, and threw him into the river, where he would have been drowned, had not a Turk interfered. A Greek went up to one of our Greek seminary pupils, who was spending his vacation in his native village, and attempted to stab him with a knife which he held in his hand; but the young man parried the blow and escaped. The murderous assailant then accused the youth of having struck him; and he was lodged in prison, in spite of his protestations and the testimony to the contrary. Mr. Constantinides had been spending several weeks in the village, preaching the gospel, when an order was obtained for his expulsion. Armed men were sent to his house, who turned him into the street with his effects; and he owed his preservation and safe arrival here, under God, to his perseverance in making them responsible for consequences, and saying that he would not stir without a guard. As it was, his enemies endeavored to induce the guard to let them do to him what they pleased, but he refused. Accusations of an entirely groundless nature were laid against several other Protestants in Demirdesh. Guards were sent by night to their houses; and they were aroused from their sleep, severely beaten, bound, and thrown into prison. Those who remained, fled immediately to the mountains, and subsequently crossed the plain through by-paths, and fled to the chapel house, where they now are.

I received last evening a letter containing these details, the superscription of which runs thus: "Please give this letter to Mr. Van Lennep immediately." It closes as follows: "We have no

doubt about the strength of faith of our suffering brethren. They have passed through a severe ordeal; and, therefore, we beg you to do what lies in your power for their relief." I trust and believe that God will overrule all these events for good, by causing the gospel to be more firmly rooted there than it has been heretofore. I hail it on the whole as a sign of good; and yet I would earnestly entreat the prayers of the people of God, that it may be used by him who can control all hearts to bring many sinners to the knowledge and love of the truth.

Aintab.

MR. SCHNEIDER'S VISIT TO MARASH.

THE last number of the Herald contained a deeply interesting letter from Mr. Crane, in which he described the incipient reformation at Marash, and also the severe trials to which our Protestant friends in that place had been subjected prior to June 8. At a later date Pastors Simon and Hohannes were expelled from the city; and on four other occasions the brethren who went thither to make known the gospel, found it impossible to execute their purpose. So fierce was the persecution, indeed, that two avowed Protestants were obliged to flee from the place, and take refuge in Aintab for some ten weeks.

These violent proceedings, however, had been duly reported to the capital; and two strong vizierial letters were at length obtained, commanding the Pasha to protect the Protestants and not to allow a recurrence of similar scenes. These documents having been procured, it seemed desirable that another effort should be made to introduce spiritual religion into Marash. Accordingly Mr. Schneider left Aintab on the 2d of September, in company with one of the native brethren belonging to the latter city, and one of the refugees from Marash above referred to, and arrived at his destination on the following day.

Description of Marash.

As this place will be frequently mentioned hereafter in the pages of the Herald, in all probability, the following descriptive sketch will be read with interest.

Marash lies eighteen hours from Aintab, in a north-westerly direction. It is situated on the southern declivities of a range of mountains running east and west; and a plain of about two hours in width and four or five in length is spread out before it. The mountain tops and sides are almost wholly destitute of trees and verdure, though the city itself is thickly interspersed with trees and gardens. As seen from the opposite side of the plain, it appears embedded in foliage, owing to the abundance of water with which the city is supplied, gushing from the sides of the mountain. The houses are built of sunburnt bricks, and are of a very inferior kind.

In regard to civilization and refinement, the inhabitants of Marash are much behind other cities of equal size in the empire. The comparative number of readers, both among the Mussulmans and Christians, is unusually small. Among the Armenians probably not more than one male in ten can read; and I did not hear of one adult female who knew her letters. This inferiority may be accounted for in part by the fact, that the city is in an out of the way place, no great caravans passing through it, and European travelers hardly ever being seen in it. Its proximity to Zeitoon, which has been distinguished from time immemorial for wildness and ferocity, has doubtless had some influence.

The population of Marash is from twenty to thirty thousand. Of these ten thousand are Armenians, and the rest are Mussulmans, excepting a few families of Jews. The Armenians have six churches and about thirty priests. A Pasha resides alternately here and at Adana, tarrying in that city during the winter months, and spending the summer in Marash. In his absence a Lieutenant Governor takes his place as ruler. The climate, as to temperature, is much like that of Aintab, the thermometer ranging only one or two degrees higher. In the months of July and August there are said to be constant breezes; but in September they cease to a great extent. Hence the weather is sultry at that season.

Mr. Schneider's Reception.

It is time, however, to proceed to the reception which Mr. Schneider and his companions met with. The narrative is as follows:

As the unfriendly Armenians of Aintab apprised the Armenians of Marash of our intended visit, the latter informed the Pasha of our designs, and requested him not to suffer us to enter the city, or at least to send us off without delay. On receiving this information he commanded them to see to it that their people made no disturbance, and offered us no insult. A large number had determined to meet

us near the city, and greet us with such a welcome; but having received these orders, and the Pasha having stationed two police officers near the entrance of the city to prevent any outbursts of popular indignation, they permitted me to go to my lodgings without any molestation. But the native brother who accompanied me, and who went with our baggage to the custom-house, received many insults from a large crowd who gathered around him. Still the custom-house men and a police officer drove them away, knocking to the right and left, and not sparing any. I had hardly reached my lodgings before two police men, at the special request of the Pasha, came to see that no insult was offered to us, and no disturbance made. A crowd began to collect about the door, and a few stones were thrown into the house; but the wrong-doers were soon scattered, and we had a quiet night.

The entire Armenian population was moved; and the unfriendly part were full of boasting as to what they should do, insisting that in two or three days they should succeed in expelling us. They had so often gained their point in such attempts, that they began to regard these feats as their especial privilege; and to have ejected us would have been, in their estimation, equivalent to keeping the truth entirely out of the city. Thinking that it was desirable, in the excited state of the city, that I should see the Pasha, I called on him the day after my arrival. He received me kindly, offering me pipes and coffee; and I had a long interview with him. While I was there, according to previous arrangement the two Marash Protestants, above referred to, presented their vizierial letters. He received them favorably, and promised to afford them the necessary protection, saying that he should make no difference between them and other Christian sects.

With me, however, he took the position that he would not allow me to teach the Protestants, on the ground that I was a foreigner, and that he feared a general tumult among the Armenians. But I insisted that I had as much right to instruct the Protestants in Marash as I had in Aintab, or as other foreigners in Constantinople, Smyrna, &c., had to preach the gospel where they dwelt; that I should exercise this right; and that with his wakeful and active police, and with stringent orders to the Armenians to keep quiet, there was no danger. We ·cussed this point a long time, he being ·lling to yield it; and when he felt pressed by the considerations presented, he would say, "I tell you the truth; I am afraid. I fear you will create a tumult." On the whole, the impression which I received from my interview with him, and from what I know him to have said to the Armenians, is that from a wrong view of what was my intended mode of procedure, imagining that we should go to work by main force to make men Protestants, he designed to curb me somewhat, lest by saying too much, or going too fast, an uproar might be raised, which might prove dangerous; while, on the other hand, he gave strict orders to the Armenian primates to keep their people in subjection, threatening them severely in case they suffered any disturbance to arise. By the use of these precautions he hoped the difficulty might be passed over safely.

The next day was the Sabbath; and Mr. Schneider conducted two religious services, the Pasha's prohibition notwithstanding. "Not a word was said. Some seven or ten Armenians were present. There are many others who are more or less enlightened and inclined to receive the truth; but they are very timid. Quite a number are groaning under their bondage, and long for religious liberty."

Victory of Protestantism.

On the following day the two Protestants who had presented the vizierial letters, were called before the Turkish Council. The most important part of the proceedings on the occasion was the regular and public recognition of the Marash Protestants as a distinct sect before this body, consisting of the Pasha, Governor, Mufti, Kadi, and a number of the chief Turkish effendis of the place, and one of the Armenian primates. In the presence of this assembly, the Pasha declared that in future no insult or injury should be offered to any one, because he was a Protestant, and that in case any such thing happened, the perpetrator should be severely punished. Turning to the Armenian Primate, he said, "This is the order to you. See to it that none of your nation molest these Protestants. They are rayahs, just like other Christian subjects, and are entitled to protection." At the same time, by the request of these two men, he recognized the native brother, whom I had brought with me to remain when I should leave, as the teacher and guide of this little band, giving them free and full liberty to worship God according to the dictates

of their own consciences. There could have been no more complete or public recognition of them as Protestants, and no better guaranty of their rights as such.

It will be understood, of course, that the enemies of Protestantism were not defeated without a struggle. They knew full well the importance of the pending issues. "It was a manifest interposition of Providence," Mr. Schneider says, "and to God be all praise."

Our enemies continued active in devising means to secure our removal; the Pasha, however, turned a deaf ear to their solicitations. One of their contemplated measures was, that all should shut up their shops, and cast their keys at his feet, saying, "Either these men must leave, or we shall leave in a body;" but it was not carried into execution. They also assembled in one of their churches, and a petition was written and signed by many to the effect, that either myself and native helper, with the Protestants of Marash, must take their departure, or they would all, as a nation, abandon the place. But they had not courage enough to present it; and if they had, there is no probability that it would have had any effect.

The following paragraph will shed some light upon the prospects of the reformation which has commenced at Marash.

A few of the enlightened ones came to our house each evening; and the time was spent in conversation, reading and prayer. They are interested in the truth; but they are mere babes in knowledge, and need a large amount of instruction. Their convictions of truth, though real and sincere, need much strengthening. They are still timid withal. But a sufficient number are declared and open Protestants to form a nucleus for a new community; and, as already intimated, there are very many who have a general conviction of the errors of the Armenian church, and are only waiting for the full exercise of religious freedom to attach themselves to the cause of spiritual Christianity. They are standing aloof, as spectators, to see the result of the present contest; and if liberty of conscience shall be really carried out, they intend to avail themselves of it, and side with the Protestants. The way seems now to be fully prepared, so far as human instrumentality is concerned, for the spread of the truth. What is needed, is persevering effort, in humble dependence on God.

In a subsequent communication, dated October 4, Mr. Schneider says, "When I left Marash to return to Aintab, I felt no little anxiety lest the enemy should find some means of expelling our native brother. I have just received a letter from him; and it appears that they have pretty much abandoned that hope."

Nestorians.

LETTER FROM MR. COAN, SEPTEMBER 16, 1852.

THE December Herald contained a deeply interesting narrative of the trials to which the station at Gawar has been recently subjected, with an account of the generous efforts of Col. Williams in behalf of certain friends of our brethren at Memikan, who had been most unrighteously imprisoned by the Turkish authorities. The present communication continues the narrative to a later date.

Colonel Williams at Van.

You were informed in our last of the noble conduct of Lieut. Col. Williams, R. A., in endeavoring to procure the release of our friends, as also an order for us to recommence building. In continuing the history of this affair, I cannot do better than give you the following extract, from his letter, dated Van, August 11, 1852: "I have been here three days, and have had as many audiences. I found him [Mohammed Pasha] full of prejudices against you and your brethren; but I think I have disabused H. E. of many, if not all, of them. I have had to lay the case so fully before Colonel Rose, (and Lord Stratford in a private form,) that I cannot carry you through all the phases of my efforts, and counter arguments urged by me in reply to those of the Walli of Van. Suffice it to tell you that I am writing after dinner, tired in body, but not so in mind, after having brought him to the following determinations:—1. To prevent any future outrage on these innocent men, H. E. will call them at once to Van, and allow them to exculpate themselves before the great Mejlis, and at once dismiss them to their homes, except Deacon Tamo, whom the Pasha promises to treat with the utmost kindness, and to send home in a few days. (He hoped to do so in ten days.) 2. H. E. promised to send, immediately, orders to the Kaimakam of Bash Kullah to allow the villager who may be willing to do so, to build you a house to prevent the suffer-

ings you underwent last winter; but you are *not to build a school, until 'a regular order for that purpose has been procured from Constantinople.* This stipulation I guarantied, because my mission was that of humanity; and all my arguments were aimed at his fears of your suffering in health in his pashalic, and from his order to discontinue that necessary work. And I am sure you will readily abide by this decision, not losing sight of ulterior efforts on the part of the great men at Constantinople, and calling to mind that 'Rome was not built in a day.' Thus, my dear sir, we have gained the most essential points, viz., 1. The saving of the precious lives of the accused, and ensuring the necessary steps for their regular and legal enlargement from unjust thraldom. 2. The construction of a house, which will preserve your health, and fit you for your future efforts in the good cause upon which you have embarked your fortunes, and to which you have dedicated your lives. I think Mar Slewa is unmasked completely; but as you will always be ready to render good for evil, I need not recommend you all to propitiate these bishops and priests," &c.

The Promise not performed.

Mr. Coan next proceeds to show in what manner the promise of the Pasha was kept.

The humane and philanthropic Col. Williams once out of sight, the poor prisoners were out of mind. They were called from Bash Kullah to Van, however, about a fortnight after Col. Williams left. After remaining there three days, they were summoned before the Council, when they were made to swear, each fifty times, that he knew not who was the murderer of the soldier. Upon being asked before whose door the murder was committed, Deacon Tamo said, "Before mine." The Pasha then said, "I shall exact from you thirty thousand piastres, and retain you a prisoner three years." He had signified to Col. Williams his intention of fining and imprisoning Deacon Tamo; but he had promised to make the fine a mere "nominal thing;" and the imprisonment was not to exceed ten days.

The Pasha asked Deacon Tamo why he was building a house for us, without permission from him. The Deacon reminded him that we had a vizierial letter, authorizing us to reside in Gawar; that as a matter of course we must have a house to live in; and that he was doing no more than thousands of the Sultan's subjects were now doing, namely, building a house to rent to foreigners. The Pasha inquired how much he had built, and told him to level it with the ground.

The prisoners were then all ordered from his presence; and all but Deacon Tamo were dismissed to their homes. One of the deacon's brothers was made the bearer of a despatch to the Pasha in Bash Kullah, where he was detained a week longer. As for the second part of Mohammed Pasha's promise, no order has yet been received removing the injunction forbidding us to build.

Papers, very kindly furnished in our behalf by Mr. Stevens of Tabreez and Mr. Brant of Erzrûm, were subsequently forwarded to Mohammed Pasha; and Col. Williams, suspicious that he might not have kept his promise, despatched Mr. Loftus to Van to ascertain the facts; and in a letter, just received, he expresses the belief "that the approach of Mr. Loftus towards Van caused the release of the five prisoners." He expressed the hope that orders were also transmitted for recommencing building. Mr. Loftus, in a letter dated Van, August 31, wrote that he had just seen Deacon Tamo; that he was kept separate from the other prisoners, his neck and legs being at perfect liberty, so far at least as was consistent with jail regulations. And this gentleman assures us that every influence will be exerted in our behalf at Constantinople by the British Ambassador and Col. Williams. In speaking of our school, however, he says, "Proceed cautiously, and be content with a small beginning. In fact, your personal safety depends on this. It is even worthy your consideration, whether it is worth the risk of giving any instruction this winter. Whatever you do, do it advisedly; for the Pasha is clearly not your friend."

Colonel Williams, in his last letter to our brethren, congratulated them upon the discharge of five-sixths of the prisoners, and then remarked: "But I must not conceal the fact of the principal sufferer in this nefarious scheme of vengeance being still in prison. Here is an occasion for further efforts; and if my first representation to Constantinople shall have failed to produce its desired results, I still trust that my second, which I propose to send to-morrow, will have a more fortunate issue." The friends of missions will perceive that this distinguished gentleman is laying the Board under new obligations, by his continued efforts in behalf of the brethren at Gawar.

Mar Shimon.

It were useless to comment upon the course of the Turkish authorities in relation to us. However tolerant they may be in other parts of the empire, it is very certain that there is very little toleration in Koordistan. Mar Shimon has been known to say that all his previous troubles, put together, had not caused him so much anxiety as our residence in Gawar the past winter. And it is morally certain that he will make every exertion in his power to banish us from the country. He is now recognized by the authorities as the head of the Nestorians; and he begins to feel his power, and is trying to use it. The father of one who was taken prisoner, in his distress, went to Mar Shimon to get his aid in the release of his poor boy, who was sick as well as in prison; but he was turned away with the reply that he had become English, and he must look to the English for help.

This persecution bears very hard upon our poor village; and some who do not love the truth for its own sake, feel that their sufferings are greater than they can endure. Accordingly they have petitioned the Governor for permission to remove to another village. Sickness and death have also been busy; and the superstitious and wicked delight to connect every thing unpropitious with our residence here.

Bombay.

DECEASE OF MRS. FAIRBANK.

THE name of this estimable lady must be added to the list of those, who have been recently discharged from the missionary service. She landed at Bombay on the 21st of September, 1846; but within six months from that time, her health "became a wreck"; and most of her remaining days she spent as an invalid. After she had spent three years in the Deccan, it was decided that she should return to America, as the only means of prolonging her life. She thought of her native land and friends with strong desire; but it was painful to her to leave India, and still more so to withdraw her husband, even for a time, from the missionary field. There seemed no resource, however; and they reached Bombay, intending to avail themselves of the first opportunity for returning home. But in that city she came under the care of a skillful physician, in whom she soon learned to place implicit confidence. Her health began slowly to improve; and she then decided to remain. Though she had but little hope of engaging herself in the missionary work, she could allow her husband to continue in it, and could aid him by making his home happy. Then she gave herself anew to the enterprise. It was to the last a pleasant thought to her that she had made this decision.

It was fondly hoped that Mrs. Fairbank would be spared many years; and ten days before her death there were no serious apprehensions in regard to her. But suddenly the prospect was darkened; and on the 21st of August she closed her pilgrimage. "It had been unpleasant to her to think of death and its terrors; and the day before she died, she breathed a wish that she might die sweetly. And she did die sweetly. She sunk away without a groan or a sigh, or even a long drawn breath; and then she lay, as if smiling in some pleasant dream." The subjoined extract from an article in the Oriental Christian Spectator, which has furnished the foregoing statements, gives some additional information in regard to this excellent woman.

Mrs. Fairbank's humility led her to put a low estimate on the graces of her own character, and she was almost too severe in her self-searching. In her last sickness, as before, she said much of her unworthiness, and bewailed her sinfulness and unprofitableness. She asked her husband, time and again, to pray, not for her body, but for her soul. Still she expressed her confidence of meeting him in a better world, where they should dwell together forever. When a sister in the mission, Mrs. Hume, told her that she had been a very pleasant sister, but that still she could not ask her to be spared, if the Lord wanted her, she said very emphatically, "He cannot want me; but oh! I want him." It was the intensest desire of her heart to obtain assurance of hope, and to have the fullness of the love of God. She has it now. She is safe from her fears. She is holy; and that to her is perfect happiness. Wesley's hymn, beginning,

> Jesus, lover of my soul,
> Let me to thy bosom fly, &c.

was always a favorite with her. It was the last one she taught to her little daughter, when confined to a bed of sickness, from which she did not arise. She trusted not in herself, but in Christ alone. And no one who trusted in him, was ever confounded. Yea, rather, "blessed are the dead, who die in the Lord."

Natives of all castes who had been more or less acquainted with her, came in great numbers to see her remains. The voice of their weeping hardly ceased through the day; and now the tear starts in many eyes when mention is made of her. A brahmin who was well acquainted with her, and came among the rest to look on her sweet face once more, was much struck with its expression, and said with great earnestness to those with him, "The religion must be true, that secures a death like this."

Shall we say then, with the world, "Why was this waste?" True, she might have adorned a choice circle in her own land. But she gave herself away for the good of others. In this she followed Christ. She gave herself and her all to his service. Her talents, her acquisitions, her affections were all his; and though often restrained by his appointment, "she did what she could." She was attached to the missionary cause from no unworthy motive. She was tested and found true.

LETTER FROM MR. HUME, SEPTEMBER 14, 1852.

THIS letter of Mr. Hume contains several items of intelligence; and all of them are interesting and important, though they are somewhat diverse in their character.

Death of a Hindoo Girl.

Eight days after Mrs. Fairbank's decease, we were called to mourn the death of Minee, who has been a pupil in Mrs. Hume's school for eight years past, and a member of the native church for two years past. She was, as we fully believe, a true child of God. She had an amiable disposition, a serious, well-balanced mind, and had received an excellent education, both in English and Mahratta. We had hoped that she would be very useful, as an example and a guide to other native females, and that she might long be an ornament to the church of Christ in India. But the Lord, who doeth all things well, hath ordered otherwise, and hath early removed her from the church on earth to the company of the redeemed in heaven. We were greatly attached to this dear girl; but it is not for us to murmur at the dispensation. Rather would we praise God that his grace was so clearly manifested in and towards her, and that at the last there was hope in her death. Her memory is precious; and we feel that she has not lived in vain.

A Christian lady in Edinburgh, Scotland, in connection with others, has provided for Minee's support during the past six years, and without ceasing offered up prayer to God in her behalf. Those prayers have been graciously answered, and the money thus contributed has not been spent in vain. How pleasant thus to see the Lord's people, in Scotland and America, laboring for the good of the ignorant and despised females of India! And hereafter how will they rejoice together over those, who through their instrumentality have been rescued from the darkness and the delusions of heathenism, and made the trophies of redeeming love!

Interesting Discussions—Infidelity.

The facts stated in the following extract are certainly hopeful and encouraging.

For about two months past we have had a series of public lectures in the mission chapel, followed by a free discussion, in which all present are allowed to state their objections and to make inquiries. Each subject is considered at two different meetings, the first on Tuesday, the second on Friday. The Friday meeting is opened by a recapitulation by one of us of the lecture and discussion of the previous Tuesday. The Mahratta language is exclusively used. The attendance thus far has been very encouraging, the chapel being often filled with a deeply interested and even excited audience. At first we had the Friday meetings in an open preaching place, recently erected; but as that was found too small, they have been removed to the chapel. We trust the divine blessing will attend the use of these means. The city is full of discussion and excitement on religious subjects, a process which Hindooism cannot long endure. The danger now is that heathenism will give place to infidelity.

The lectures and the subsequent discussions are briefly reported in the Dnyanodaya, both in English and Mahratta; and thus the influence of them is greatly extended. Our brethren at Ahmednuggur tell us that they have excited considerable interest among the people there.

In this connection the subjoined statement should be carefully and thoughtfully pondered.

We have had a succession of infidel vernacular periodicals in Bombay; which, however, have been rather short-lived. One recently commenced, called the Wave of Inquiry, is published once a fortnight, and is exceedingly bitter in its spirit. You may judge of its character by the following specimen, translated from the second number: "The Mussulmans worship a God destitute of form and of qualities; but these Christians believe in a God, deceitful, false, perverse, unjust, irate, unmerciful, self-willed, inconsiderate; one who is dependent, and capable of being overcome; one who killed his own son; and who, for the sake of a custard-apple, would send the whole world to hell. How false, perni-

cious and abominable must be such a religion! And how can any one be blessed through its means?" It is painful to see the native press giving utterance to such things. But these blasphemous ravings, in a good degree, defeat themselves. Were the writers more moderate, we should have more fear of their influence. By being so outrageous, they fail to carry with them the confidence and the sympathy of the native community.

Native Missionary Society.

In pleasing contrast with the foregoing, is another extract from Mr. Hume's letter.

The meetings of our Native Missionary Society, during the past year, have been held on the first Monday of each month, for the communication of intelligence, prayer, &c. They have often been well attended, and are among the most interesting of our Mahratta meetings. The amount collected during the year was about seventy dollars. The way in which this should be used, was considered at the last meeting; when it was resolved to give it as a first contribution towards the erection of another preaching place in the native city. A heathen man from the Concan, who has attended the meetings and sometimes contributed a trifle, then arose and proposed that the money should be given towards the erection of a chapel at Rutnaghery, nearly two hundred miles distant, that being an important place, and without a missionary. He was perfectly sincere in this, and subsequently offered to give ten dollars towards carrying out the plan. This was a pleasant incident, and served to add interest to the meeting.

Ahmednuggur.

LETTER FROM MR. HAZEN, SEPTEMBER 29, 1852.

THE Hindoo population of Ahmednuggur and its vicinity is obviously in a very interesting state. Their superstitions and errors have received a severe blow; and though Christianity has not gained so strong a position as we could wish, with the divine blessing we may soon see great changes in this respect. It is manifest, however, that there is need of an increase of laborers in this field; and all Christians should pray earnestly and constantly for the descent of the Spirit, that whenever and wherever Hindooism is renounced, the gospel may take its place.

Prevalence of Deism.

There are many Deists in Ahmednuggur at the present time. The influence of Bombay and Poona in this respect is great. Nearly all the educated youth in these places despise Hindooism; but they cannot break away from the shackles of caste. Young men of this description are employed as teachers of the government schools all through the land; and they teach their pupils to ridicule the idols which the parents worship. Thus the child may incur the anger of its parent, while the parent knows that he is helpless, so far as regards influencing his child to follow his own course. He may command an outward compliance with caste rules; but he knows that it is only outward. Instances are known in which children of the highest families have beaten the idols set up in their fathers' houses. This skepticism extends to all religion; and it infects very many of the pupils of the government schools. Many influential men belong to this deistical class, and yet nominally retain their caste standing, thus acting a lie.

A paper has recently been commenced at Poona, the object of which appears to be to publish as many objections to Christianity as possible. "It is cheap, and furnishes objections to Christianity, which many want; whether foolish or otherwise, they do not stop to inquire. It has a very large circulation in Bombay as well as Poona; and copies of it are scattered in all the principal villages. The Dnyanodaya furnishes a good antidote, so far as it is read."

Some of the deistical young men of Ahmednuggur profess to be seeking the truth. They acknowledge that they are sinners; and they say they trust in the mercy of God for salvation. They would readily attend a course of lectures upon the evidences of Christianity, &c., similar to those which our brethren in Bombay are delivering. There has been a debating society here for some months, mostly attended by young men of this class. The object of the society is the reform of the people. They would inquire what is right, and induce men to follow it; point out what is injurious, and lead men to forsake it. They have discussed some of the abuses of Hindooism, and have recently attracted the notice of some of the Hindoos of the "old bigoted school." Some of the members, indeed, have received warnings as to the consequences, if they shall continue this course. Two or three of our Christians have taken part in the doings of this

society; and this has made them acquainted with some of these young men, and given them a good opportunity to make known their belief at other times in friendly intercourse. In this way much truth has been made known of late.

Mr. Hazen thinks it desirable that persons of this description should receive more attention than he is able to give them. He was hoping that on Mr. Ballantine's return something might be done for them.

Congregation—Interest—Changes.

My Sabbath congregation is large and attentive. In addition to our Christians, and quite a number of inquirers and hearers of the mahar caste, there are usually a number of educated youth present, some formerly connected with our schools, and some others. They give good attention; and I cannot but hope that they may receive good from what they hear. The interest in other places appears to be as great as it has been heretofore. Several times have deputations come to me from villages in this vicinity, asking for instruction, and stating that they have thrown away their idols, &c. It seems to me that a great work is in progress, although its results are as yet but a ripple.

There is also a disposition to regard with more favor, or perhaps I should say with less animosity, those who turn from their ancestral religion, and embrace the truth. This may result, in such places as this, in part from indifference to religion in any form; and it may be occasioned in part by a half conviction that Christianity may be true after all. Perhaps the feeling that force should not be brought in to control a man's religious feelings, may have some influence.

Mr. Hazen mentions a case, illustrating the foregoing statement, in respect to which we may hope to hear more hereafter.

The change in the minds of the people is so evident, that it has been particularly noticed by my assistants at Seroor. Coming in from a preaching tour, near the close of last year, one of them said, "We are not questioned as much as formerly. The people generally know what Christianity is; and there is not so much surprise manifested as formerly." I have found the same thing to be true. I can preach Christ more directly than ever before. Our course is not so much to attack Hindooism as to state the truth The other may come in incidentally. Formerly my hour and my strength would be nearly exhausted in combatting the Hindoo notions which would be started by the audience; and I often lamented that I found so little space in which to speak of Christ, the Savior of the world. Last year I found, to my delight, that I could bring in Christ at once as the subject of discourse. Still the difference which I perceived can hardly be described in words.

Cherokees.

LETTER FROM MR. WORCESTER, OCTOBER 25, 1852.

Death of Major Lowrey.

ONE of the first fruits of the Cherokee mission has just finished his earthly course. From the following letter of Mr. Worcester, it will be seen that he rendered important services to his people, and died in the faith of our Lord and Savior Jesus Christ.

Maj. George Lowrey, one of the most distinguished citizens of the Cherokee nation, and a deacon of our church, died last Wednesday morning. The National Council, being in session at the time, on hearing of his death, passed resolutions making provision for his interment at a burying place near Tahlequah, and for funeral services on the occasion, and then adjourned till Friday morning. By request of the Council I preached his funeral sermon at Tahlequah on Thursday.

The following notices of some of the leading incidents in his life were kindly furnished me by the Principal Chief: "George Lowrey was born at Tahskeege on the Tennessee river, near Tellico Block-house, about the year 1770, and so at the time of his death was about 82 years of age. He was one of the Cherokee delegation, headed by the distinguished John Watts, who visited President Washington at Philadelphia in 1791 or 1792. He was one of the captains of Light Horse companies that were appointed to enforce the laws of the nation in 1808 and 1810. He was a member of the National Committee, organized in 1814. (I think Mr. Ross added in conversation that he continued to hold that office from year to year, until he was elected Assistant Principal Chief.) He was one of the delegation who negotiated the treaty of 1819 at Washington City. He was a member of the conven-

tion that framed the constitution of the nation in 1827; and also that of 1839. He was elected Assistant Principal Chief under the Constitution in 1828; which office he filled many years. At the time of his death he was a member of the Executive Council. He has filled various other stations in the affairs of the nation, at home and abroad; and during a 'long and eventful life he has nobly sustained the character of an honest man, a devoted Christian, and a pure and spotless patriot.'"

That Maj. Lowrey was held in high estimation by his fellow citizens, you will easily infer from these notices of the public offices which he was called to sustain. When I first went as a missionary to the Cherokee nation, twenty-seven years ago, Maj. Lowrey was a member of the church of Christ, having been baptized by Mr. Buttrick at Willstown. He was chosen to the office of an elder in the church at that place, and continued such till it was broken up by the removal of the people. In 1848, having not long before removed from another neighborhood to this, he was chosen to the office of deacon in the church at this place.

So far as I know, or can recollect, his acts as a public man, sustaining various offices of high trust in the nation, were never inconsistent with his profession as a Christian. I think he always stood firm as a friend of law and order, and in opposition to all acts of unlawful violence, even in times which peculiarly tried men's souls. When, in the absence of the Principal Chief, the office of chief magistrate devolved on him, and that in times of difficulty, he discharged its duties in a manner no less honorable to him as a Christian than as a patriot.

He always took a lively interest in the translation of the Scriptures into the Cherokee language, in which work he rendered important aid. He often acted as interpreter in preaching the gospel to his people; and sometimes pleaded the cause of Christ himself in the public assembly. Ever since the formation of temperance societies, he has been an ardent and influential advocate of temperance; and by his writings and public addresses he has done much to help forward that good cause. One of his written addresses on that subject has been, for several years, in circulation as a tract in the Cherokee language, and will doubtless continue to do good, now that its author has left the earth. We cannot say that his Christian character was perfect; but we have much reason to remember him as a good man, who is now enjoying the happy society of "the spirits of just men made perfect."

When he was taken so ill as to create the apprehension that he was near his end, I was absent from home. When I returned, and heard of his state, I visited him. It was the day before his death. After speaking of his bodily pain, which he said was great, I inquired if he was happy in mind. "Yes, oh yes," I think was his reply. I remarked that he was perhaps soon to leave all earthly things, and asked if he was looking for a happier home. "Yes, above." In answer to further inquiries, he disclaimed all trust in any good works or righteousness of his own, and expressed a simple reliance on the atoning blood of a crucified Redeemer. I prayed with him, and left him; and the next morning I heard that he was gone.

Recent Intelligence.

CHOCTAWS.—The General Council of the Choctaw Nation passed a law on the 6th of November, converting the Goodwater boarding school "into a high institution of learning," similar to the "best female institutions in the United States." To meet the additional expenditure, eight hundred dollars are appropriated annually from the fund set apart for the education of forty youth by the treaty of 1830. This law is highly honorable to the Choctaw government; and it will undoubtedly prove very beneficial in its operation.

SANDWICH ISLANDS.—On the 2d of September David Malo was ordained pastor of the church at Keokea, Kula. The services were as follows:—Introductory prayer by Mr. Dwight, of Molokai; sermon by Mr. Green, of Makawao; consecrating prayer and charge to the pastor by Mr. Baldwin, of Lahaina; right hand of fellowship by Mr. Kauwealoha, of Kauipale; charge to the people by Mr. Alexander, of Lahainaluna; benediction by the new pastor.

MADRAS.—Mr. Winslow, under date of September 24, speaks of the services held by the brethren at Madras, simultaneously with those of the Board at Troy, as follows:

Dr. Scudder and his daughter, Mr. and Mrs. Hunt, with myself, were present; and Mr. and Mrs. Mills from Jaffna were with us. After prayer and singing, addresses at the table were made by Dr. Scudder, Mr. Hunt, myself, and three or four of the native brethren. Some of the latter were very stirring. We were all reminded that since the last similar occasion three of our number, Mrs. Winslow, and two leading native members, had been removed by death;

and that Mr. and Mrs. Dulles, much beloved by the native Christians, had just gone on board ship, to leave for America. Both the native brethren who have died, Samuel Downer, assistant catechist, and Joconathun, one of our oldest and most consistent members, addressed us very earnestly at the table last year, exhorting to greater diligence in following on to know the Lord, and greater union of heart and soul in his service. The reminiscences of them, as well as of my lamented wife, whom they all loved, and especially the women with whom she was in the habit of meeting for prayer once a week, were very touching and affecting. But our sadness, in contemplating our loss, was mingled with a holy joy in reminding each other of their gain.

Dr. Scudder read portions of Scripture, describing the sufferings and death of Christ, preceded by a prayer, and followed by a short address. Catechist Asbury read an account, prepared with some care, of the progress of missions in India, giving special cases of conversion. I gave a sketch of missions in India from the commencement, and more particularly of the missions of the Board, and urged upon the pupils in the schools, especially in the high school, to consider their accountability, as light is shining around them, calling upon them not to pervert their understandings and destroy their moral sense by acting contrary to the convictions of their own minds, but to "buy the truth and sell it not." The congregation, consisting of nearly five hundred, were very attentive. Such as chose were allowed to retire before we proceeded to administer the Lord's Supper, which was done by my distributing the bread and Dr. Scudder the wine. It was a melting and refreshing season. We felt ourselves not alone, but seated as it were at a table with the great congregation of Christian fathers and brethren assembled, on this special day of mission solemnities, in our native land, and with multitudes of little flocks at the different mission stations, and also, in some sense, as at the lower end of a table, the upper end of which is in heaven, where many dear to us were already seated.

On the preceding evening the "annual united feast" of the church was held, for the purpose of showing that caste is not tolerated among the communicants. Mr. Winslow describes it as follows:

All were present except three or four, who were providentially detained, and who had previously thus partaken. There were about forty natives at the table, besides children. They all partook of rice and curry, which is the principal test of their having renounced caste, and then a variety of cakes, fruits and sweetmeats. There was a little question about two of the number (though they had partaken on former occasions) actually eating any of the boiled rice; but when it was noticed and spoken of, they ate; and all seemed happy, and to enjoy this annual season of social intercourse.

MADURA.—This mission met at Madura, September 7, and held its annual meeting simultaneously with that of the Board. Mr. M'Millan preached a sermon on Tuesday evening. Next morning the missionaries and native assistants assembled, and listened to addresses from Mr. Chandler, J. Colton, A. Allein, and Mr. Taylor. The reports of the benevolent societies at all the stations were read at this time, showing that each had a monthly income of from two to five dollars. Mr. Herrick preached Wednesday afternoon. Addresses were made Thursday forenoon by J. Cornelius, S. Winfred, Mr. Webb, and Mr. Rendall; and in the afternoon the Lord's Supper was administered. The catechists showed a deep interest in all the exercises; and it was evidently a profitable season to all.

CONSTANTINOPLE.—A letter from Mr. Van Lennep, dated November 11, continues the history of the persecution at Demirdesh as follows:

After most of the events mentioned in my letter of October 14, the Pasha of Broosa sent an officer to Demirdesh to inquire respecting the violence done to the Protestants, and bring the offenders to justice. He went to the place of the gathering of the chief men of the village, and informed them of his errand. They then treated him to a good dinner, made him almost drunk, and offered him money to give a sound beating to each of the Protestants. When night came, men were sent from house to house to apprehend them; and they were brought to the Turkish officer, stripped, thrown on their faces before him. And while the chief men themselves held their hands and feet, he struck them blow after blow on the bare flesh. He generally asked, before striking, "Are you a Protestant?" And when they made no reply, he struck, and went on, exclaiming at each blow, "This is for being a Protestant," or "Promise that you will be a Protestant no longer." They all witnessed a good confession, and declared their faith to the last. By the time several had undergone this ordeal, some of the others heard what was going on, and escaped to the mulberry fields. One man, the father of one of our oldest students, climbed up to the roof of his house, and hid himself under it upon a beam. When it was found that they were gone, the people turned out to search for them, on horseback and on foot, with lanterns, guns and pistols, as if they had been criminals escaped from justice. The brethren who had been beaten, were put in irons; and the next morning the officer took them to the city. When near the Governor's palace, however, fear of the consequences seemed to flash into his mind; for he took off their chains. They then went in to the Council, and accused the officer. He at first denied it; but the bleeding wounds on their bodies were too strong an evidence of his guilt. He cast the blame on the chief men of the village. They were shut up in a room for two days, and then the Council ordered the Greek Bishop (by whose order all these things had probably been done) to excommunicate them! In fine, though the whole Council declared that the Protestants had been greatly maltreated and unjustly abused, yet they gave them no redress. There is no doubt that the Pasha himself is the cause of all this; for he is a bitter enemy of Protestants.

It is cheering, however, to know that the gospel is making progress in spite of all these efforts of the enemy to suppress it. Several of the people of Demirdesh have requested to have their names written down on the list of Protestants. One man who has long been on the list, but has been rather backward in asserting his adherence to the doctrines of the gospel, in distinction from the tenets of the Greek church, is now very bold.

MARSOVAN.—It will be remembered that Messrs. E. E. Bliss and Sutphen recently com-

menced operations at Marsovan. Already, however, the younger of these two brethren has closed his earthly labors, his death having occurred on the 9th of October. Before he left this country he was subject to attacks of diarrhea; and on this account his designation was changed from India to Turkey, where it was hoped he would enjoy good health. But his disease followed him, and soon terminated his valuable life. A letter is expected from Mr. Bliss, giving an account of the last days of this excellent young brother; and should it be received, it will be published in the next Herald.

GABOON.—Since the December Herald was published, a letter has been received from Mr. Walker, dated July 8, in which he says,

Last Monday morning we feared that Mr. Porter would not recover; and I communicated our apprehensions to him. He replied that he had expected to hear the announcement, and was not surprised. I then had a long conversation with him in regard to the state of his mind in view of death, and of his coming to Africa. I cannot repeat his words, or even his sentiments; but he said that the cross of Christ, which he had preached, was his hope, and that in Christ he felt safe. He had no fear of death, and hope was strong; and he gave a reason for the hope that was in him.

He continued to fail till a quarter past nine Tuesday evening, when his spirit took its flight. His mind was clear to the last. The funeral was attended yesterday by a large assembly of natives, and a few foreigners who are residing here.

Home Proceedings.

DEPARTURE OF MISSIONARIES.

WITHIN the last month Rev. Edwin Teele, of Medford, Massachusetts, and Mrs. Sarah E Teele, of Thetford, Vermont, have gone to the Cherokee mission, with the design of residing at Fairfield, the station formerly occupied by Dr. Butler. Mr. Teele is a graduate of Harvard University and of Andover Seminary.

Dr. Simon L. Hobbs, of Northampton, New Hampshire, and Mrs. Mary C. Hobbs, of Lenox, Massachusetts, Mr. Abraham G. Lansing, of Albany county, New York, and Mrs. Sarah Maria Lansing, of Saratoga county, New York, with Miss Priscilla G. Child, of Keene, Ohio, have also gone to the Choctaw mission. Miss Child is expected to teach in the boarding school at Stockbridge. Stations will be assigned to Messrs. Hobbs and Lansing by the mission.

On the 13th of December, Rev. William W. Scudder, of the Ceylon mission, and Mrs. Elizabeth O. Scudder, of Newark, New Jersey, Rev. Nathan L. Lord and Mrs. Laura W. Lord, of Hudson, Ohio, sailed from Boston for Madras in the ship Jenny Lind, Captain Robinson, in the expectation of laboring in connection with the Ceylon mission. Mr. Lord pursued his academical and theological studies at Western Reserve College.

DONATIONS,

RECEIVED IN NOVEMBER.

MAINE.

Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.		
Waldoboro', S. Morse,		10 00
Penobscot co. Aux. So. E. F. Duren, Tr.		
Bangor, 1st par.	52 63	
Brewer, J. A. Dyer,	10 00	62 63
Somerset co. Aux So. C. Selden, Tr.		
Bloomfield, Cong ch.		12 00
		84 63
Bethel, F. G. 2; Searsport, cong. so. 44;		46 00
		130 63

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.		
Fitzwilliam, Ortho. cong. ch. and so gent. 96,69, la. 66; m c. 29,97; s. s. 3,88; wh. and prev. dona. cons. JOEL HAYDEN and Mrs. BETSEY WHITTEMORE, H. M.		196 54
Grafton co. Aux. So. W. W. Russell, Tr.		
Bath,	46 00	
Bristol, m. c.	8 47	
Hanover, A friend,	20 00	
Lyme, Cong. ch. and so.	128 00	202 47
Hillsboro' co. Aux. So. J. A. Wheat, Tr.		
Merrimack, Normal Institute,		13 00
Merrimack co. Aux. So. G. Hutchins, Tr.		
Salisbury, Cong. ch. and so.		50 50
Rockingham co. Conf. of chs. F. Grant, Tr.		
Candia, Cong. ch. and so.	75 00	
Epping, Miss Mary A. Barber, dec'd,	82 57	157 57
Sullivan co. Aux. So. E. L. Goddard, Tr.		
Acworth, Cong. ch. 27; Rev. E. S. Wright, 10;	37 00	
Lempster, Cong. ch.	10 54	
Meriden, A friend, dec'd,	26 00	
Plainfield, m. c.	30 00	
	103 54	
Ded. disc.	24	103 30
		723 44
Legacies—Boscawen, Judith Coffin, by G. Hutchings, 5; Lyme, Miss Abigail M. Converse, by Mrs. Abigail Converse, 20;		25 00
		748 44

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.		
Middlebury, Cong. s. s. for ed. in Oroomiah,		15 00
Caledonia co. Conf. of chs. E. Jewett, Tr.		
Hardwick. Daniel French, to cons. JUSTUS C. FRENCH an H. M. 100; s. s. 25;		125 00
Chittenden co. Aux. so. M. A. Seymour, Tr.		
Burlington, Calv. cong. so. s. s. con.		21 00
Franklin co. Aux. So. C. F. Safford, Tr.		
Fairfield, Cong. ch.	2 40	
St. Albans, L. R. Brainerd,	30 00	32 40
Orange co. Aux. So. L. Bacon, Tr.		
Braintree, Cong. ch. and so.	5 67	
Brookfield, 2d do.	20 00	
Post Mills, Cong ch. and so.	19 50	
Strafford, do.	13 30	
Thetford, A friend, for fem. sem. at Beirut,	1 00	
Tunbridge, Cong. ch. and so.	20 50	
Williamstown, do.	12 75	92 72
Orleans co. Aux. So. H. Hastings, Tr.		
Craftsbury, Fem. miss. so.		25 85
Windsor co. Aux. So. J. Steele, Tr.		
Chester, A little girl,	05	
Woodstock, Cong. ch. and so. m. c.	15 00	15 05
		327 02

Alburgh, a s. s. class, 2; Bennington, 1st cong. ch. 92; Eden, av. of a little boy's potato patch, 1; 95 00

422 02

Legacies.—Swanton, Mrs. Betsey Jennison, by W. H. Jennison, Ex'r, 50 00

472 02

MASSACHUSETTS.

Berkshire co. Aux. So. Rev. J. J. Dana, Tr.

Pittsfield, South cong. ch. and so. 84,82; m. c. 90,65; s. s. 53,26; 228 73
W. Stockbridge Centre, s. s. 2 00
Williamstown, Cong. ch. and so. m. c. 14 73—245 46
Boston, S. A. Danforth, Agent, 114 58
Brookfield Asso. William Hyde, Tr.
Brimfield. wh. cons. ABNER HITCHCOCK and EBENEZER KNIGHT H. M. 181 66
Brookfield, 205 33
Charlton, Gent. 24,74; la. 57,70; m. c 18,17; 100 61
Dana, Gent. 5; m. c. 5,50; 10 50
Dudley, 92 91
Hardwick, Gent. 57,75; la. 102,07; m. c. 11,65; 171 47
Holland, 15 00
New Braintree, I. GLEASON, wh. cons. him an H. M. 100; gent. la. and m c. 226,73; 326 73
North Brookfield, Gent. 170,69; la. 101,12; m. c. 121,50; 393 31
Oakham, Gent. 90,17; la. 61,41; m. c. 26; juv. so. 38,42; 216 00
Southbridge, Gent. 127,90; la. 88,46; la. 6; m c. 44,50; 266 86
Spencer, Gent. 148.52; la. 121,35; m. c. 24,25; a friend, 5; 299 12
Sturbridge, 190 25
Ware, Gent. 390,92; la. 154,65; m. c. 87,13; wh. cons. NATHAN S. SIMMONS, NATHAN CONEY, C. P. MORSE and JOHN W. CUMMINGS H. M. 632 70
Ware West, Gent 83.77; la. 67,22; m. c. 26,45; to cons. JOHN BOWDOIN an H. M.; 177 44
Warren, Gent. 94,87; la. 52,42; m. c. 6,41; 153 70
W. Brookfield, 77 57

3,511 16
Ded. for printing report, 40 00—3,471 16

Essex co. North, Aux. So. J. Caldwell, Tr.

Ipswich, Rev. C. Kimball, 30 00
Newburyport, Fem. benev. so. 30 52—60 52
Hampden co. Aux. So. C. O. Chapin, Tr.
W. Springfield, S. W. B. 5 00
Hampshire co. Aux. So. J. D. Whitney, Tr.
Amherst, 1st par. gent. 151,37; la. 45.63; disc. 5tic; 196 50
Belchertown, Benev. asso. 75; J. W. 10; 85 00
Enfield, Benev. so. (of wh. fr. a friend, to cons. CHARLES L. BRACE of New York and HIRAM L. HOWARD of Enfield, H. M. 200; L. Woods, to cons. Mrs. CHARLOTTE GILLET an H. M. 100) 600 00
Northampton, S. Stoddard, 10 00—891 50
Harmony Conf. of chs. W. C. Capron, Tr.
Uxbridge, Evan. ch. wh. cons. LUCIUS C. BOYNTON an H. M. 100 00
Middlesex North and vic. C. Lawrence, Tr.
Ashby, Cong. so. 20 00
Fitchburg, D. M. 10; J. S. 3,50; 13 50
Groton, Union ch. and so. to cons. JOSEPH MOORE and RUFUS MOORE H. M. 179; for *Lucretia Phelps*, Ceylon, 20; 199 00
Harvard, 77 07
Leominster, 54 44
Lunenburg, 26 00
Pepperell, Rev. Mr. P. 1 00
Westford, 24 00—417 01
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Roxbury, Eliot ch. and so. m. c. 10.09; C. S. Jr. 1; 11 09
W. Roxbury Spring-st. ch. and so. m. c. 7 24
Wrentham, 1st cong. ch. and so. 61 00—79 33
Taunton and vic. Aux. So.
W. Attleboro', Cong. ch. and so. 19 10
Worcester Central Asso. W. R. Hooper, Tr.
Leicester, Gent. (of wh. fr. James Smith, to cons. N. WHITNEY METCALF, of Bridgewater, an H. M. 100; Joseph A. Denny, to cons. Miss MARY E. DENNY an H. M. 100;) 345,82; la. 120,74; m. c. 52,72; s. s. inf. class, 1,47; 520 75
Worcester, 1st so gent. 126,75; la. (of wh. to cons. Mrs. MARGARETTE E. SMITH of Salem, an H M. 100,) 149,38; m. c. 140,88; Centre ch. and so. gent. (of wh. to cons. Mrs. SUSAN B. THOMPSON an H. M. 100.) 362; la. 203,36; m. c. 219.14; Union ch. gent. 118,50; la. 94,22; m. c. 540,50; Salem-st. ch. gent. 77,70; la. 45,25; m. c. 118,20; 2,195 88-2,716 63
Worcester co. North, Aux. So. B. Hawkes, Tr.
Gardner, 1st ch. 33 00
Phillipston, Gent. 85,10; la. 43,46; m. c. 23,11; 151 67
Royalston, Gent. 71,47; la. 48,59; 120 06
S. Royalston, Gent. and la. 28 85
Templeton, Gent. 100,01; la. 52; m. c. 36,92; 188 93
Westminster, Gent. and la. 79 08
Winchendon, Gent. and la. 31,84; m. c. 42,46; 74 30
Winchendon, North, Gent. 33,34; la. 39,60; m. c. 34,76; 107 70

783 59
Ded. for exp's, 3 59—780 00

8,900 29

Unknown, 5; Andover, Chapel ch. and cong. 123; Cambridgeport, 1st evan. cong. ch. 200; Chelsea, Broadway ch. m. c 21,39; Winnisimmet ch. and so. m. c. 33.57; E. Cambridge, Evan. cong. so. m. c. 10.82; Lawrence, Central cong. ch. 66; Reading, Old South ch. m. c. 38,09; 497 87

9,398 16

Legacies.—Newburyport, Mrs. Elizabeth Haskell, by George Emery and Amos Atkinson, Ex'rs, 40; Stockbridge, Mrs. Abigail Willard, by D. R. Williams, Ex'r, 137,50; 177 50

9,575 66

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.

A friend, 50 00
Bridgeport, A friend, 1 00
Redding, Cong. ch. gent. and la. 70 74—121 74
Fairfield co. West, Aux. So. C. Marvin, Tr.
Darien, Cong. ch. and so. 20 31
Greenwich, 2d do. 190 00
Ridgefield, Cong. ch. 83,61; m. c. 78,23; 161 84
Southport, Cong. ch. (of wh. fr. W. Wakeman to cons. Mrs. MARY C. WAKEMAN an H. M. 100; Z. B. Wakeman, 50;) 296 02
Wilton, J. G. R. 5 00—673 17

794 91

Hartford co. Aux. So. A. W. Butler, Tr.

Bristol, La. 14 26
Farmington, 160 00
Hartford, Centre ch. 700,50; m. c. 14,38; North ch. 586,23; 1,301 11
Rocky Hill, Cong. ch. to cons. Mrs. ABBY ANN ROCKWOOD an H. M. 108,67; ded. c. note, 1; 107 67
West Hartford, Coll. 201,43; m. c. 6,43; Mrs. A. P. Talcott, 20; 227 86-1,810 90
Hartford co. South, Aux. So. H. S. Ward, Tr.
Newington, Gent. and la. 203,87;

Eunean so. for *M. L. Deming*, Ceylon, 35,75 239 62
Southington, 370,42; Mrs. Laura A. Lowrey, dec'd, 50; 420 42—660 04
Litchfield co. Aux. So. G. C. Woodruff, Tr.
New Hartford, South, Coll. 12,38; m. c. 12,62; 25 00
Salisbury, Cong. ch. 104 37
Southbury, 83 00
South Cornwall, 148 35
South Farms, Coll. 5 00
Terryville, do. 49 33
Torringford, 2 00
Woodbury South, Coll. 119,14; m. c. 13,36; (of wh. to cons. ELI SUMMERS an H. M. 100;) 132 50
Woodbury North, Coll. wh. cons. NATHANIEL MINOR an H. M. 106 00
655 55
Ded. error in dona. from Harwinton, ack. in Dec. 10 00—645 55
Middlesex Asso. S. Silliman, Tr.
Centre Brook, La. 29 50
Chester, Gent. and la. 53; m. c. 25,55; 78 55
Hadlyme, A. H. 5 00
Killingworth, m. c. 26 00—139 05
New Haven City Aux. So., A. H. Maltby, Ag.
Fair Haven, 1st cong. ch. and so. 60 00
New Haven, Union m. c. 21,27; Yale col. m. c. 5,93; Broadway s. s. 3,35; young la. Madura so. for sup. of two girls at Madura, 21; 54 54—114 54
New Haven co. East, Aux. So. A. H. Maltby, Ag.
Branford, Gent. 35; m. c. 3,57; 38 57
East Haven, Gent. 66,53; la. 41,79; 108 32
Meriden, Centre cong. ch. 20 00
North Haven, Fem. benev. so. 28 00—194 89
New Haven co. West, Aux. So. A. Townsend, Jr. Tr.
Birmingham, Cong. so. 80; m. c. 26,53; G. W. Shelton, 50; a friend, dec'd, 10; 166 53
Hamden, Mt. Carmel, 55 38
Humphreysville, 46 00
Middlebury, Coll. 48,58; m. c. 12,20; 60 78
Naugatuc, Coll. 55; m. c. 24,25; 79 25
Orange, wh. cons. Rev. WILLIAM ANDREWS an H. M. 67 24
Waterbury, 1st and 2d so. 68 18
Woodbridge, 46 50—589 86
Norwich and vic. and New London and vic. F. A. Perkins and C. Butler, Tts.
Bozrah, Coll. 44,43; m. c. 16,35; wh. cons. Rev. WILLIAM P. AVERY an H. M. 60 78
Lisbon, Newent so. 13 55
Montville, Coll. 5 00
Norwich, 1st so. 57.66; m. c. 114,98; la. 104; Miss Haven's s. s. class, 5; s. s. Yantic, 4; 2d and Main-st. m. c. 20,97; 2d so. la. 252,50; gent. 320; 879 11—958 44
Tolland co. Aux. So. J. R. Flynt, Tr.
Ellington, Cong. ch. and so. 96 03
North Coventry, Gent. 50 00
Rockville, 1st cong. ch. and so. (of wh. to cons. FRANCIS KENNEY an H. M. 100;) 184 77
Somers, A fem. friend, 100; C. B. Pease, to cons. Mrs. SARAH A. R. SMITH an H. M. 100; cong. ch. and so. 103; m. c. 38; Mrs. CHAS. KIMBALL, 50; wh. and $50 fr. cong. ch. and so. cons. her an H. M. 391 00—721 80
Windham co. Aux. So. J. B. Gay, Tr.
Abington, Ch. and so. 36 00
Eastford, La. miss. asso. 28 00
North Killingly, Ch. and so. 14 00
Plainfield, Gent. 28,25; la. 65,60; m. c. 26; youth's asso. 10,15; 130 00
Voluntown and Sterling, La. 17 00—225 00
6,854 98
Legacies.—Warren, Abner Welch, by Geo. Starr, Ex'r, 450 00
7,304 98

RHODE ISLAND.

Little Compton, Mr. Beane's so. m. c. and s. s. for *Alfred Goldsmith*, Ceylon, 20 00

NEW YORK.

Board of For. Miss in Ref. Dutch ch. C. S. Little, New York, Tr.
Berea, R. D. ch. 20 00
Berne, do. 14 00
Bloomingburgh, do. 57,18; m. c. 13,16; s. s. 6,39; 76 73
Bushwick, R. D. ch. m. c. 9 46
Ellenville, do. 70 53
Flushing, do. m. c. 3 80
Schagticoke, do. m. c. 36 00
Scholarie, do. 24; B. F. P. 5; 29 00
Stuyvesant, do. 82 00
Piermont, 1st do. 60 77
Unionville, R. D. ch. Miss P. Y. 10 00
Unknown, A. Van Allstyne, 10; a clerk, 5; 15 00—427 29
Buffalo and vic. J. Crocker, Agent.
Buffalo, 1st pres. ch. Mrs. B. B. 10 00
Griffin's Mills, Cong. ch. 10 00—20 00
Geneva and vic. C. A. Cook, Agent.
Albion, Pres. ch. 101 00
Cincinnatus, do. 5 00
Clarkson, Cong. ch. wh. and prev. dona. cons. Mrs. MARY E. GOODMAN an H. M. 26 00
Dansville, 1st do. 48 21
Geneva, W. H. S. 2 00
Lockport, 1st pres. ch. 128,25; m. c. 50.16; 178 41
Vienna, Pres. ch. 54 00
Waterloo, do. 42 00
Wilson, Fem. miss. so. 11 00
467 62
Ded. disc. 50—467 12
Greene co. Aux. So. J. Doane, Tr.
Durham, 1st pres. ch. m. c. 25; L. S. 2; 27 00
Hunter, Pres. ch. m. c. 13 00—40 00
Monroe co. and vic. E. Ely, Agent.
Holley, Pres. ch. 15; Mrs. O. B. 10; 25 00
North Bergen, Pres. s. s. 6 00
Pittsford, Pres. ch. 50; Mrs. S. C. 1,50; 51 50
Rochester, Washington-st. ch. m. c. 71,46; s. s. for *Geo. W. Parsons* and *Maria F. Hickok*, Ceylon, 20; 1st pres. ch. s. s. for ed. in Syria, 35; 126 46—208 96
New York City & Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. DAVID MAGIE, 50; wh. and prev. dona. cons. him an H. M.; 14th st. pres. ch 344,74; ALFRED C. POST, wh. cons. him an H. M. 100; Brooklyn, Bridge-st. cong. ch. miss. asso. for Miss Fisk's sch. Oroomiah, 15; J. M. B. 12;) 790 02
Oneida co. Aux. So. J. Dana, Tr.
Paris Hill, Cong. ch. 51,81; s. s. for ed. hea. chil. 20,78; 72 59
Utica, 1st pres. ch. m. c. 9 64—82 23
Syracuse and vic. J. Hall, Agent.
Salina, Pres. ch. 40 00
2,075 62
Amsterdam Village, m. c. 54; Buel, pres. ch 25; Cambria, cong. ch. 57,25; Canaan Centre, pres. ch. 30; Collins, Rev. D. S. Morse, 2,25; E. Evans, m. c. 75c.; Haverstraw, 1st pres. ch. m. c. 23; Jefferson, 1st pres. ch. m. c. 24,32; Jewett, pres. ch. m. c. 15; Malden, pres. ch. (of wh. fr. E. & D. Bigelow & Co. to cons. NATHAN KELLOGG an H. M. 100; C. Isham, 50; G. Isham, 50;) 223; Montgomery, 1st pres. ch. 71,87; Moriches, unknown, 10; New Road, 2d cong. ch. m. c. 13,50; Northville, fem. miss. so. for *John Wells*, Ceylon, 17; Olean, Mrs. M. G. W. 6; Schenectady, Mrs. Anna Fisher, wh. and prev. dona. cons. SAMUEL FISHER of Warsaw an H. M. 50; Southampton, Mrs. S. H. B. 1; Spencertown, pres. ch. 12; Vernon Centre, pres. cong. indiv. 43,50; Mrs. E. S. 10; s. s. miss. so.

15; wh. and prev. dona. cons. N. S. WRIGHT an H. M., Rev R. A. Avery, 50; Yonkers, pres. ch. m. c. 40; Warsaw, Mrs. Fisher, 10, 804 44

2,880 06

Legacies.—Truxton, Solomon Hutchinson, by J. Hall, 500 00

3,380 06

NEW JERSEY.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Montville, R. D. ch. 28,51; m. c. 14,71; 43 22
Pompton Plains, R. D. ch. 10,05; m. c. 10,33; 20 38
Schraalenburgh, R. D. ch 20 00—83 60
Augusta, Pres. ch. 21,50; Morristown, 1st pres. ch 100; m. c. 45,50; 2d do. m. c. 41,78; Newark, 1st pres. ch. (of wh. fr. S. P. SMITH to cons. Miss CORDELIA S DILLINGHAM an H. M. 100,) 497,46; a bro. and sis. 1; 707 24

790 84

PENNSYLVANIA.

Edinboro', Rev. E. W. B. 50c.; Erie, Misses F. L. and L. D. S. 2; Kensington, 1st pres. ch. fem. Bible class, 5; coll. 42,11; miss. asso. 15; Meadville, pres. ch. 20; Montrose, pres ch. m. c. 35; Northern Liberties, Central pres. ch. Mrs. H. R. N. 10; Mrs. H. L 10; indiv. 45; Petersburg, s. s. of Mahoning, 5; Philadelphia, 1st pres. ch. S. H. Perkins, 100; James Bayard, 100; Thomas Fleming, 100; J. A. Brown, 100; D. Lapsley, 100; J. R. Neff, 50; J. S. Kneedler, 40; H. J. Williams, 30; Alexander Fullerton, 50; W. Raiguel, 30; J. R. Gemmill, 25; T. Biddle, 25, T. A. Biddle, 20; E. S. Wheelen, 20; J. C. Jones, Jr. 20; T. Hill, 20; J. C. Donnell, 20; G. W. Toland 20; T. Roney, 15; J. W. Paul, 15; J. R. C. 10; E. S. H. 10; T. H. 10; S. S. 10; J. D. 10; G. S. B 5; W. D. 5; R. E. M. 5; L. J. 5; la. 318,50; 3d pres. ch. I. C. Farr, 50; R. W. Davenport, 20; C. Robb. 20; Misses Clark, 20; S. T. 10; B. W. 10; indiv. 98; m. c. 36,56; Cedar-st. pres. ch 29; Clinton-st. ch. C. S. Wurts, 50; J. Bruen, 30; G. W. Fobes, 25; indiv. 65; 1,941 67

DELAWARE.

Wilmington, Hanover-st. ch. m. c. 53 34

VIRGINIA.

Woodstock, Pres. ch. m. c. 26 50

OHIO.

By G. L. Weed, Tr.
Beren, pres. ch. 13; Cincinnati, 2d pres. ch. m. c. 17,22; 3d do. m. c. 5; 8th do m. c. 10; Tabernacle do. 6,47; Vine-st cong. ch. m. c. 50c.; Cleves, Mr. H.'s chil. 6,35; Darttown, 1,95; Dayton, 3d-st. pres ch. 125; Elizabethtown, pres. ch. 11 28; Ironton, pres. ch m. c. 8; Twenty mile stand, Mr Lowe's two orphan chil. for Guboon m. 1,78; 206 55
Brunswick, ch and cong m c. 2; Cleveland, Rev. Mr. and Mrs. Day, 2,50; Hudson, Wes. Res. col 4; Whiteford, pres. ch. m. c. 6; 14 50

221 05

Legacies—Mrs. M. Bates, by Rev. H. Coe, (prev. rec'd, 42,) int. 12 00

233 05

INDIANA.

By G. L. Weed, Tr.
Bainbridge, 13,67; Bedford, I. M. B. 2; Bethel, 2; Bloomington, 7,50; Boonville, 17,75; Christie's Prairie, Dr. S. 1; Fort Wayne, Rev. A. W. F. 2,50; Franklin, 17,50; Greencastle, m. c. 3,60; Highland, 1,60; Martinsburgh, m. c. 4,25; I. L. 1; Mt. Vernon, 4,70; New Albany, 2d pres. ch. s. s. for *John M Bishop*, Ceylon, 20; North Madison, 11,25; Owensport, ch. 8,20; m. c. 8,60; Parkersburgh, 10,95; Solon, ch. 12,35; m. c. 15,30; Sharon, 5; Terre Haute, cong. ch. wh cons. Rev. M. AUGUSTUS JEWETT an H. M. 54; Baldwin pres. ch. m. c. 10; Thorntown, 4; Toronto, 6,20; 244 92
Middlebury, W. G. H. 1 00

245 92

ILLINOIS.

Chicago, to cons. JOHN S. WRIGHT an H. M. from his mother, 100; 2d pres ch. 167,61; disc. 1,11; Ellsworth, L. Lord, 12; Geneseo, 1st cong. ch. m. c. 10, Greenville, a friend, 5; Waukegan, cong. ch. m. c. 5; Winchester, pres. ch. m. c. 50; 348 50

MICHIGAN.

Adrian, 1st cong. ch. 60; Almont, 1st cong. ch. 9,37; Birmingham, 7; Jonesville, pres. ch. s. s for a child at Madura, 2; Lansing, pres. ch. m. c. 13,16; Milford, United pres. and cong. ch. 20; Richland, 1st pres. ch. 32; 143 53

IOWA.

Davenport, cong. ch. 15; Farmington, cong. ch. m. c. 3; O'Humwa, cong. ch. m. c. 3; 21 00

MISSOURI.

St. Joseph, A. B. 5; St. Louis, by G. K. Budd, 85,70; 90 70

IN FOREIGN LANDS, &c.

Alleghany, Rev. W. Hall, av. of dec'd brother's key, 6 50
Amoy, Syme, Muir & Co. 69 00
Tuscarora, A friend, 1 00
Wheelock, Choc. na. Juv. benev. soc. 10 00

86 50

Donations received in November, 24,398 84
Legacies, 1,214 50

$25,613 34

☞ **TOTAL from August 1st to November 30th, $73,070 59**

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in November, $325 73

DONATIONS IN CLOTHING, &c.

Bristol, N. H. A barrel, for Alleghany m.
Brooklyn, N. Y. A box, fr. Armstrong juv. miss. so for Miss Fisk, Oroomiah.
Campton, N. H. A box, for Mr. Rowell, Sandw. Isls. 60 85
Hanover, N. H. Sundry articles, fr. la. for Mr. Nutting.
Manchester, N. H. A box, fr. la. for Dr. Williamson, 25 00
Norwich, Ct. 40 reams paper, fr. R. & A. H. Hubbard, 100 00
Richmond, Va. A box, from s. s. and indiv. of 3d pres. ch. for Beirut
Spencer, Ms. A box, fr. la. char. so. for Wheelock, 56 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLIX. FEBRUARY, 1853. No. 2.

American Board of Commissioners for Foreign Missions.

Zulus.

GENERAL REMARKS.

A LARGE number of letters, reports, &c., have been received from the Zulu mission, since the beginning of the present year; and it must be confessed that the general strain of these communications is less cheering than could have been wished. But a careful examination of the facts will bring every one to the conclusion, it is presumed, that the missionary work in the Natal Colony is merely taking a new phase, necessary in the circumstances, and, therefore, not at all discouraging. The "carnal mind" is the same in all parts of the earth. "It is not subject to the law of God; neither, indeed, can be." Hence, whatever willingness a heathen people may exhibit at first to receive the gospel, we are to expect a season of opposition. The era of trial and strife may be postponed for a time; but in all ordinary cases it will come. And every pastor knows that a dislike of the plain truths of the gospel, even though it be connected with certain outward and unmistakable manifestations of enmity, is by no means the worst sign which he discovers among his people.

But there is another matter, occasioning some degree of solicitude, which does not belong to the ordinary experience of a missionary. The policy of the government in regard to the natives is still unsettled; and there is reason to fear that it will not finally be in accordance with the real wants and interests of the Zulu race. Sentiments are avowed by the white settlers, which are far enough from the humanity which the English nation ought to manifest in such circumstances. And the danger is, that the prosperity of the colony will be kept in view, as the leading object of all legislation, and that whatever seems to interfere with this, will be forced to assume a subordinate position.

It will be seen, therefore, that the Zulu mission should share largely in the sympathies of American Christians at the present time. Especially should we invoke the interposition of Him, who has the hearts of all men under his immediate and constant control. He can subdue the pride and obduracy of these rude barbarians; and he can also influence men in the highest seats of power to do his own pleasure. Let us pray then that his kingdom may come, and his will be done, in all the region which our brethren are seeking to possess in the name of the Lord of the whole earth.

The communications of the mission will now be taken up in the order of date. Some of them will be presented in a condensed form; while from others brief extracts will be selected. The readers of the Herald, it is believed, will in this way obtain the most satisfactory view of the present state of the mission.

LETTER FROM MR. WILDER, MAY 13, 1852.

MR. WILDER, it will be remembered, is stationed at Umtwalumi, the point nearest to Cape Town which is occupied by the mission. He represents his Sabbath congregations as varying from fifty to one hundred and fifty. The effect which the Word has produced hitherto, may be inferred in part from the frank and positive declaration of the natives, "We believe what you say, while we

are hearing it; but after we get home, we do not believe a word of it."

Depravity of the Natives.

The following extract exhibits the selfishness and guilt of the Zulus in a striking light: "The primary difficulty with the Zulus is not that they are degraded and ignorant; it is, rather, that they are intensely wicked. They are no more ready to believe the gospel when it is preached to them, and to repent of their sins, than are "gospel-hardened" sinners in America. They do not deserve our compassion and sympathy, as ignorant and unfortunate men; but we should pity them, and pray for them, as wicked rejectors of the light which they have. They are as wicked as they can be, with that light. 'Thou hast spoken and done evil things, as thou couldest,' is as applicable to this people, as it was to the Jews. Let me give you one instance of their ingratitude. Some weeks ago, a man brought his daughter to me, eight or ten years old, to be healed of a scrofulous disease, which had covered her neck and lower jaw with most disgusting sores and excoriations. He wished her to remain with me till cured. After I had agreed to let her remain, and to give her food, a room to sleep in, clothes and a blanket, while she should be with me, he said that perhaps she would be able to work a little; and if she did, he wanted I should pay her money for her services! The girl remained with us; and the remedies, through the blessing of God, have been successful."

As an additional proof of the selfish spirit of the natives, Mr. Wilder states that an English gentleman, at his request, went thirty miles in a hot sun to dress the wounds of a man who had been terribly lacerated by a lion. At the end of his journey, he could obtain nothing in the shape of food, save half a pint of sour milk. "Frequently if a white man, even a missionary, who has fed the same persons when hungry a dozen times at his station, goes among this people, and is benighted and hungry, they will not give him food or shelter, unless he pays for it ten times as much as they could get for the same article, if carried fifty miles to market."

LETTER FROM MR. DOEHNE, AUGUST 14, 1852.

THE writer of the letter which has furnished the following extract, was formerly sustained by the Berlin Missionary Society at one of its stations in South Africa; but in consequence of the embarrassments of that institution in 1848, he offered to join the mission of the Board among the Zulus. He subsequently received an appointment from the Prudential Committee; and he is at present laboring near Table Mountain, on "a high ridge, which is one of its ramifications."

A Rain-maker.

Though this brother has not been permitted to report any marked success in his field, he thinks the Lord is preparing the natives for the reception of his truth, by exposing the folly of some of their customs. He gives an illustration of this statement in the following narrative.

A certain petty chief, who lives some eight miles west of the station, sent to the Bassooto country for a rain-maker, who arrived after spring had commenced. The season was very favorable, there having been an abundance of rain this year; and, of course, the rains were said by the chief and his people to have been caused by his rain-maker. In the beginning of the summer the chief, whose name is Umqundana, ordered his people to bring cattle, &c. to slaughter for the rain-maker, and to attend his ceremonies and dances. In the first instance his own people, and those of other chiefs whom he had invited to partake of the pretended blessings of the rain-maker, entertained some fears on account of the English authorities. This matter was no sooner known to him than he invented a story, in order to persuade them to engage in the affair without hesitation.

He said: "The English authorities have called me to an account for employing a rain-maker; whereupon, standing before them, I addressed them in this manner, 'Sirs, I occupy a part of the country which is naturally very dry, as every man knows, and out of the usual course of the rains. It has been my lot for several years to be in great want. In order to prevent the recurrence of such an event, and to secure for my people and myself sufficient food, I sent for the rain-maker, who, as soon as he arrived at my place and commenced his practices, caused the rains to fall in streams, and to render my gardens very flourishing and promising.' And when the English authorities heard this, they were convinced, and sent me away in peace." This story was sufficient to remove the fears of any that entertained apprehensions; and they willingly did all that was required. Umqundana and his people did not regard the holy Sabbath; but whenever the rain-maker called for an observance of his diabolical practices, they went in large companies; and though we several times demonstrated the sin of their ways, we could not

prevail upon them to change their course.

When it happened, at a certain time, that there was a drought for ten days, they hastened to the celebrated rain-maker of their own accord, asking him why he allowed their gardens to be scorched by the heat, and forget to bring down the rain? To this he replied, with great self-complacency, "I make both rain and heat; and if I did not keep your gardens down a little, the corn, &c., would grow as high as heaven; and then you would find it too difficult to take it down, when about to gather it."

But the Scripture, "Be not deceived, God is not mocked," has been declared to be truth by a recent fact. For there happened, after all, a mysterious thing. Though the rains had fallen abundantly in all quarters of this country, they were not so abundant generally as to do any injury to the corn. But in that quarter where Umqundana is living with most of his people, and where the rain-maker continued his chief operations, the corn is seriously injured in the ear; and a vast quantity has been rotting away, whilst at the stalk. When this became known to the people, who had been preparing to collect the payment for their rain-maker, they became unwilling to complete it, some complaining: "The rain-maker has caused our corn to rot;" others saying: "The rain has fallen of itself," or "God has caused the rain to fall; why should we pay the rain-maker? He has no control over the rains!" And after all, the rain-maker has been ordered away; and he will probably never make his appearance here again.

ANNUAL REPORT.

THE Zulu mission held its annual meeting at Umvoti, simultaneously with the much larger convocation assembled in Troy in September last. There were present Messrs. A. Grout, Döhne, L. Grout, Ireland and Tyler, with their families, and Messrs. Lindley, Rood, Marsh, Butler and Mellen, without their families. Some portions of the annual report, adopted by the mission while they were together, will now be submitted to the friends of missions.

Notice of Dr. Adams.

An appropriate reference is made to the death of Dr. Adams, in respect to whom the brethren say:

In labor he was constant, "always abounding in the work of the Lord." The machinery of his life was never permitted to rust by inactivity. By night and by day, in sun and rain and wind, his motto seemed to be, "Labor." Nor did he lay his armor down, till he laid himself down to die. Indeed, he fell on the field with his armor on.

And his inner life was in unison with his outer. His heart was disciplined to sympathetic spiritual action. He trained his conscience to be sensitive, and strove to have it void of offence. He would be deemed singular, rather than follow the multitude to do evil, or give the slightest countenance to wrong. His strict observance of the Sabbath showed that he chose to answer the charge of austerity to men, sooner than to answer to God for not keeping his day holy.

The prudence and charity with which he ever spoke of his fellow-men, discovered his wisdom in preferring to be regarded as unsocial, rather than utter a single word unfitly in regard to his neighbor. He was a true friend of poor, degraded man. And his equanimity and discretion won the veneration of thousands, who looked up to him as a father. But time would fail to portray his life and character, or to rehearse the words which, though dead, he yet speaketh. And thrice happy will it be for us, if we learn in silence the blessed lessons which the life and death of the righteous teach.

Selfishness of the People.

Our brethren regret that they cannot speak of greater success in their work. Still more do they regret, that they have not more to cheer them in the immediate prospects of the mission.

The people seem to have become more settled in their conviction that the gospel is not the religion for them, and more determined in their decision not to receive it. And here they quietly rest. The year has been characterized, not so much by opposition, as by stupid indifference; though at one or two of the stations there has been opposition most inveterate and hostile in its character. And thus the Zulus will probably sleep on, till the Spirit shall awaken some to flee from the city of destruction. When such a day shall have dawned upon us, we will shout aloud for joy; for when the Lord works, his cause will surely triumph. We are aware that if our infant churches contain truly converted souls, they have been regenerated by the Spirit of God. But we also say, with our brethren of Western Africa, that if a pure and godly church shall ever exist

here, it will be brought into existence by a greater outpouring of the Holy Spirit than we have yet enjoyed. When God shall thus come, professors, apostates and opposers will alike tremble before him, and smite themselves, and cry like penitent publicans. Then will the Lord convert, and reconvert, and lay anew the foundations of his church.

A niggardly selfishness is most thoroughly wrought into the very fibres of native character; and unless the gates of the church are guarded with double vigilance, Satan's servants will enter. Even with all our vigilance, we fear that some enter by climbing up some other way. This may seem inconsistent with their general disposition to reject the gospel. But for self-interest this people will forsake friends and people and customs. For gain they will become slaves to God or man or Satan, apparently indifferent as to the nature of their service, whether it be to pray or to ridicule, to be honest or to deceive. Yet they are most at home in lying and deceit; and however ignorant of other arts, in this they are practiced, from youth to old age. Could it be shown to be for their worldly advantage to receive the gospel, they would soon rush to the church of Christ, abounding in counterfeit penitence and faith and prayer. When they inquire what it will profit them to believe, if we could answer them, "You will be profited in respect to food and blankets and cattle," they would at once exclaim, "This is the gospel for us."

Whether any, or how many, of our church members are such from mercenary motives, we do not know. But we fear and tremble, when we see the vileness and the selfishness of some who know and ought to do better. They love the mercy of the gospel, when tendered to them; but the strictness of the law is uncongenial to their tastes and habits. And hence it is that some who appear exemplary and conscientious, when under the eye and enjoying the kindness of a missionary, assume a different character, when placed in different circumstances.

The Church—Labors.

In regard to the piety of their church members, the missionaries are not able to speak with as much confidence as they could desire. Of some, indeed, they appear to stand in doubt. Concerning others, however, they can report more favorably. Hence they speak as follows:

Some of our church members have given more than indifferent evidence that they are the elect of God. They have shown a degree of conscientiousness and self-denial, which would do honor to the profession of more enlightened Christians. And at a few of the stations, there have been additions to the churches by profession. And there are others who have expressed a wish to acknowledge Christ before men, whose probation it is deemed prudent to protract.

The whole number of additions to the churches connected with the mission, during the year, appears from the statistical table to have been eighteen.

Our ordinary labors have been preaching on the Sabbath at the stations, (and in some cases at our out-stations, either on the Sabbath or during the week,) Sabbath schools, meetings for prayer and religious instruction during the week, and daily instruction in reading, writing, &c. The Sabbath exercise is the only one, as a general thing, attended by persons not living at the station. And if they visit us at other times, it is usually to ask some favor, or to sell some article which they think we may need. Although they not unfrequently come for medical aid, we do not through this channel gain that influence which missionaries secure in some other lands; for the Zulus have their medicines and their doctors, and in general confide in them more than in any thing foreign and untried.

Policy of the Government.

The mission are still anxious in regard to the plans of the colonial government for the ultimate location of the natives. The following extract will show that these fears are not wholly groundless.

In the month of May last a committee from our mission, then convened at D'Urban, waited upon the Lieutenant Governor, for the express purpose of learning his intentions in regard to the native population. He plainly gave us to understand, in reply, that instead of collecting the natives in bodies, as has hitherto been the policy, it was his purpose to disperse them among the colonists, and the colonists among them. The natural result of this will be, to deteriorate our fields of labor, by diminishing the native population, and by introducing a foreign element, which, as all missionary experience proves, conflicts with christianizing interests. Nor

did he assure us that even our stations would not be infringed upon by foreign settlers; but our buildings and their bare sites, he encouraged us to expect, would at all events remain to us undisturbed. But lest this statement convey an impression which is too discouraging, we would say that many of our fields embrace tracts of country so broken, as not to be eligible as farms for the immigrants; and hence no motive would exist for dispossessing the native occupants, unless it should be to transfer them to the more immediate vicinity of the white population, in order to facilitate their obtaining servants; which at present is so difficult as to be considered one of the crying evils of the colony. So deep is the feeling on this subject, indeed, that many and strenuous are those who advocate a resort to some system of actual imprisonment. This seems a strange doctrine to be held by the sons of Britain!

But were such a displacement of the natives attempted, obstacles and difficulties might be encountered in the very outset, that would render the scheme quite inexpedient and impolitic, if not absolutely impracticable. And, judging from the past, years may elapse before the execution of such a measure is well entered upon; and so, for the present, we may remain unmolested.

Yet it is more than probable, that some of our stations will experience the disadvantages of the too great proximity of white settlers. The evils of such a proximity are aggravated by the prejudices which exist against missionaries and their operations. And perhaps we should say that, as American missionaries, we are regarded with still greater jealousy. We fear it will require years to live down these prejudices. Public opinion is more or less fashioned by the influence of unprincipled speculators, alike ignorant of missionaries, their labors, or the native people. Such men, greedy of the soil of the original proprietors, are naturally jealous and envious of those who, they suppose, would befriend the natives in maintaining their rights. If we speak at all, of course we must say what we think to be justice and truth. If we remain silent, as we have hitherto done, we are misrepresented, and our motives are impugned. So that whichever course we take, we cannot expect to act in perfect harmony with all the interests of all the men who, within the last few years, have come to the colony.

Statistics of the Mission.

Our brethren among the Zulus have appended to their report the following table, which brings together in a condensed form a number of important facts:

Stations.	Members in good standing.	Admitted during the year.	Excommunicated during the year.	Suspended during the year.	Hopeful cases.	Average Sabbath attendance.	Average family school.	Average in day school.
Mapumulo,						50		
Umvoti,	43	6		4	4	180		16
Isidumbini,					1	30	15	
Umsunduzi,	11	1	3	2		49	15	
Itafamasi,	4				2	48	7	
Inanda,	25				11	70	9	23
Table Mt.,	8			4		60		*
Umlazi,	55	11	1		6	175	14	23
Ifumi,	18			1		54	15	
Amahlongwa,	2				1	77	10	
Ifafa,								
Umtwalumi,						70		
D'Urban,							8	

* Mrs. Adams has had a day school for females averaging sixteen.

STATION REPORTS.

Besides the foregoing report, several of the reports which were submitted to the mission by the brethren respectively, during the annual meeting at Umvoti, have been sent to the Missionary House. A few facts may be gleaned from these documents, which will enable us to understand the condition and feelings of the Zulus more perfectly, as also to form a more accurate opinion in reference to the prospect of their embracing the doctrines of the gospel.

Umsunduzi.

Two services are generally held at this station on the Sabbath, besides a morning meeting conducted by the natives, and an evening Sabbath school in charge of Mr. L. Grout. There are two services during the week; and the natives hold a prayer-meeting on Wednesday evening. Mrs. Grout has a female prayer-meeting also, the average attendance having been fourteen.

Visits to the Kraals.

During the former part of the year, two or three days of each week were spent in visiting the people. Sometimes several kraals could be visited in one day, and worship held in each. Sometimes the best part of a day would be given to a single individual, perhaps a young man met in the way, perhaps an old man, the head of a kraal, making a basket or a spear or a shield in the cattle fold. In all these interviews I have tried to find out the real state of the heart,

and to unfold and enforce the gospel. Careful inquiry has been made into the belief and customs of the people; and their reasons for them have been sought. Effort has been made to convince them of their errors and follies and guilt, and to show them their need of a Savior.

Sometimes hours have been consumed in discussing with two or three men the subject of polygamy, and trying to set before them the many evils and the great sin of the system. Sometimes the worship which they render to snakes, or to the shades of the dead, or the spirits of their departed friends, has been the topic of inquiry and remark. The woman with the pick in the garden, the little girls left with the infants during the day in the kraal, the bearer of water from the brook, or of wood from the grove or bush, and the boys among the cattle in the fields, have all been noticed, and have had inquiries addressed to them which were fitted to awaken thought, and instruction given to regulate the heart and life.

For several months these visits were received with ostensible pleasure. At first a careless assent was given to all that was said; but when the absurdity and insincerity of their replies were pointed out, their answers began to be more guarded and rational, or to be entirely withheld. With an increasing knowledge of their modes of thought, their objects of worship, and their sinful customs, instruction became more pointed, and the selections from Scripture were more applicable. Our visits soon became the subject of remark among the people. The character and tendency of our labors began to be discussed. The nature of the gospel, as opposed to the whole system of error and iniquity which their fathers and mothers had taught them, and which their own hearts so dearly loved, began to be more clearly perceived.

And now our visits and teachings are viewed with more suspicion, and treated with more indifference and reserve. Many avoid rather than seek our presence. The women whom we find in the garden, are exceedingly busy. The young men whom we meet in the way, have a long journey to make, and the sun is already setting. The head man of the kraal has his cows to milk. And the boys and the girls are called away by their parents, just as we have passed the civilities of meeting, or begun to make a practical application of an important truth. If we appoint a meeting, none assemble. If we give previous notice of the time when we will call at a particular kraal, half the people, and perhaps all, are absent on our arrival. All this was to be expected.

Missionaries not wanted.

Mr. Grout continued this species of labor, nevertheless, though he received unequivocal intimations that his kind offices would be gladly dispensed with.

We are sometimes told distinctly that our labors are not required, and that the tendency of them is to break up the customs of the people, their kraals and their clans. We once met a company of men, young and old, one of whom addressed us, as speaker for all, in the following language: "Teacher, white man! We black people do not like the news which you bring us. We are black, and we like to live in darkness and sin. You trouble us; you oppose our customs; you induce our children to abandon our practices; you break up our kraals, and eat up our cattle; you will be the ruin of our tribe. And now we tell you to-day, if you do not cease, we will leave you and all this region, and go where the gospel is not known or heard." "But," said I, "how is this? I oppose your customs of course, because the word of God is opposed to them, and because they are all wrong, and will be your certain and endless ruin, if you do not forsake them. Your children I teach, as I do you, to become wise and good and happy. But how do I eat up your cattle, and break up your kraals and your tribes? All that I obtain from you I pay for. Do I not? And I sometimes try to do you a good turn besides." "Yes. But you teach repentance and faith; and a penitent, believing man is to us as good as dead. He no longer takes any pleasure in our pursuits, and no longer labors to build up his father's kraal; but he leaves it, and joins the church; and then he tries to lead others away to the station after him. And as to our cattle, our girls and our women are our cattle; but you teach that they are not cattle, and ought not to be sold for cattle, but to be taught and clothed, and made the servants of God, and not the slaves of men. That is the way you eat up our cattle. Many have left us, and been engulfed at the station; and more wish to leave us. And now if you continue these labors and instructions, we shall just leave you, and go to another country. Already one has gone.

He went last year, just because his children would go to the station, and he could not prevent it. So he took them, and went off; and others are going." "Yes," said I, "one went away last year for fear of the gospel, and for fear that his children would repent and become Christians. But where is he now? What did his leaving us profit him? Was he not soon bitten by a snake in his new abode? And did he not die almost immediately? Nothing could help him. And did not his girl, who had been here several times, and had been taken away by her father, did she not then go to another station? Is she not now there, learning the truth which was cruelly withheld from her here? The gospel harms no one. It forbids all sinful practices; but it blesses and saves those who embrace and obey it. The people may flee from its teachings; but they can never flee from its Author. He is every where, and will soon call us all to an account."

Excuses—Native Creed.

So ingenious and so ancient are some of the excuses which these men offer, that one is constantly reminded of the answers which the impenitent make in civilized lands. One of these African metaphysicians replied to Mr. Grout, in the spirit of a practiced caviler: "Yes, the gospel which you preach is true; and we need just such a Savior as you declare unto us. But we are all under bondage to sin, and cannot repent. Satan has bound us fast." Another said: "If God wishes us to be saved, he will save us. He will cause us to repent in his own time, and by his own power. We can do nothing." Still another assured him, with a fearful frankness: "We will never repent. We shall never embrace the gospel, nor forsake our own customs, though you teach us, and warn us, and invite us, and weep over us forever." But another remarked, perhaps with some just impressions as to his real condition: "I am conscience-smitten, panic-struck. I fear and tremble, when I hear the gospel. I thought we could live in pleasure and ease, as our fathers did, and that when we died, that would be the end of us. But to-day we hear that we are to live again; and all our conduct is to come into judgment, and be rewarded according to its deserts. You missionaries startle us, and disturb our minds, and make us afraid of the future." But we recognize a genuine procrastinator in this reply: "Yes, it is right to repent and believe. I know I ought to do so; and I am determined that I will. But my friends oppose it. I have heard the gospel from you and others; and my heart warns me to listen to its precepts. I intend to obey soon. In two or three months I shall come and join you, and be a believer, and serve God. But I am not quite ready yet." Alas! The convenient time never came. This poor African, like so many others who have deceived themselves in the same way, died in a short time, with no hope of a blessed hereafter.

Others, who have tried to convince the missionary that they are already very good, and have heretofore given a careless assent to all that was said, hoping to silence others and quiet their own hearts, now come out more boldly, and withal more honestly, and say: "Yes, there are *amahlozi*, we know there are, among the black people, though not among the whites. The religion of the black people is one, and that of the white people is another. Yours is good for you, and ours is good for us. But we know there are amahlozi, or snakes, or shades, or something; because the *inyanga* (medical sorcerer) says so. He knows it from others, and knows it by his own arts of learning it. He smites the ground with a rod, and cries "Hear;" or he goes down to the brook, and listens to its murmurs. He does many wonderful things; and by his performances he knows the amahlozi, and knows their wishes and their intentions. He tells us black people; and we all know and believe. Of a truth, there are amahlozi. I believe in them; we all believe in them. They are our god, our savior; and we fear and worship them. They are something down here in the ground, a spirit, a snake, a dream, a shadow, the ghosts of our fathers; something which can kill our cattle, and make us sick, or make us well; something which loves meat, and loves to be praised; something which we must be careful not to offend; and something which we must appease by slaughtering an animal to them, now and then, when we are in trouble."

Forms of Opposition.

But these people were too much in earnest to be satisfied with mere words. They felt that the time had come for action. They determined, therefore, to shut out all appeals and warnings, whether spoken on the Sabbath or other days, whether addressed to them by the missionary or others, to the full extent of their ability; to revive the sinful customs of their fathers; and to lead astray, so far as might be practicable, professors of religion. And in each of these plans they have been quite too successful. Hence the change indicated in the following extract: "The

mockings and scourgings which had been employed in former times, were all now laid aside. Visits of friendship were made; and these must be returned. 'The people, whether penitent or impenitent, were all of one blood and one color; and there ought to be no coldness or alienation among them, though some might believe and be good.' Much of their reasoning was plausible; and some of it was correct enough; but the object and tendency of it were not seen, or at least were not regarded by the natives of the station; though they were warned against it, and often charged to beware."

Mr. Grout proceeds to state a number of facts, showing the deliberate purpose of the heathen population to seduce the friends of the missionaries, if possible, from their professed allegiance to Christ. A specimen of the reasoning which was brought to bear upon the latter, is here given: "Look around you. What do you now see with your own eyes? There are many white people among us. Do they observe that same religion, which our teachers tell us is the only true one? Do they never get drunk, and utter that which is false, and use profane language, and cheat? Do they not cheat, and deceive, and commit deeds of immorality, break the Sabbath, and neglect worship, and do all that our teachers tell us is forbidden in the word of God? Are we not as good, without their religion, as they are with it? And, besides, these new comers tell us that these things are not wrong; that good men of old often had more wives than one, and did other things which we are forbidden to do."

The following appeal would seem to be almost decisive, according to the notions of the untutored sons of Africa: "See what your new religion costs you. You must buy clothes to wear, which are only an impediment to all action, and buy soap to wash them, and thread and needles to patch and mend them. You must be always building upright houses, which are cold and uncomfortable, and must buy dishes to eat in, must work in the garden, just like a woman. And then perhaps you must be hungry, and waste much time in going to meeting and learning to read. But we live in idleness, which is both agreeable and manly. Our wives dig the gardens. Our houses are warm. With our money we buy cattle, which give us food and rejoice our eyes, instead of buying clothes, which soon wear out, and are only in the way while they last. And, instead of going to read and to worship, we go to hunt and to dance; and we lie basking in the sun, and take snuff, and smoke our pipes, and drink beer, and do many other things."

Mr. Grout gives a brief history of the cases of defection which have occurred at his station; and it is, indeed, a painful though instructive story. In respect to one of these, Ungabaza, there is some reason to hope that the Lord has begun to lead him back to his place among the followers of Christ. And the same is true of Umahleha. But the father (Umsutu) and mother of the last named young man, as also his brother, Uzafugana, are still wanderers from the true fold; and their end is very doubtful.

A Remnant left.

At the station there is still a small remnant left. A few, so far as we know, have not yet bowed the knee to Baal. Their character and feelings may be given in their own recent words: "We believers who yet remain in the church, we know not what we are, whether Christians or heathen, believers or infidels or hypocrites. We have heard others of apparently more knowledge, strength and goodness, declare their solemn purpose to forsake every sin, and take the Lord Jehovah to be their God, and be guided by his word even unto death; and we have seen them renounce their faith and break their covenant, for the pleasures of sin and from a vain superstition." "In us black people, truly, there is no thought nor wisdom nor consideration, no honesty of heart nor love to God, nor stability of character. We are like the cattle, which care only for the pleasures of sense, and know only the grass and water which they eat and drink." "Yet some of us still believe the gospel which we have been taught, and think we love it. We think we love God, and desire to serve him. We have no wish to go back to the world; though many are the temptations to it, and many are the obstacles to a life of obedience. But our purpose is still to serve and honor God, and to continue in this to the end of life. Such are our thoughts and feelings and wishes to-day. What shall be on the morrow, we know not. We have many fears that we may fall, as others have done, and perish in our iniquities. But we still have hope, and take pleasure in the service of God." And this is the best description that can be given of their case.

Ground of Opposition.

It is evident that the heathen Zulus are in great fear of the gospel. Those in the neighborhood of Mr. Grout agreed to remove to the sources of the Umvoti; but the magistrate of the location forbade their carrying the plan into operation. Still they have not relinquished their purpose.

Mr. Grout regards the developments of depravity which he has been called to witness, as natu-

ral and almost necessary, in the present state of the missionary work among the Zulus. In discussing this point he says: "The polygamy of this people, with all its soul-polluting and soul-destroying fruits; their idolatry without idols, or their worship of the shades of the departed, and their attachment to a thousand lying vanities, which have neither place, form, nor being; the superstitious observance of numberless customs and traditions of a foolish and debasing character; and their belief in witchcraft, are the four great pillars on which their whole system of error and iniquity rests. Or they are the roots of that tree of sin to which the axe of the gospel must be applied, that the souls which are perishing here, may escape and lay hold on Christ as their only hope." Inasmuch as the missionaries have endeavored to tear down the mighty fabric of evil, which has been erected in the land where they dwell, they must needs expect a vigorous and violent opposition.

Encouragement.

While we have been grieved, and have wept over deep and utter depravity, the vices, the errors, the deceit and selfishness of this people, we have also found much to encourage and cheer our hearts. Every effort made to oppose the gospel has helped to proclaim it abroad, and unfold its heaven-born origin; and we rejoice in all the good that has come out of this evil. Some who had gained considerable knowledge of the truth, and had once professed it, and afterwards renounced it, in their great earnestness and diligence to declare to the tribes around what they have rejected, have really proclaimed the gospel to many more clearly and fully than they ever have heard it from us. I am often reminded of the words of Paul: "Some, indeed, preach Christ even of envy and strife; and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love, knowing that I am set for the defence of the gospel. What then? Notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice; yea, and will rejoice." The enemies of the truth have discussed its nature and tendency, that they might learn how to resist and overthrow it; and the great practical conclusion is, that they can do neither the one nor the other; and that the only way for them effectually and permanently to avoid its influence, is to flee from the sound of it.

And the power of the gospel has been wonderfully displayed the past year, in sustaining both those who have labored to proclaim it sincerely, and those who have relied on it for strength to endure the trials which they were called to suffer on account of it. Its power to convince of sin, moreover, and make the wicked tremble in view of their guilt, has been displayed. The trouble of mind, the anguish of heart, the writhings of soul, which one at least has shown, who has professed to reject the truth the past year, will never be effaced from the memory of those who saw it. Enough has been seen to show that in the degraded African's heart, though but recently and partially enlightened, "the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." And our convictions were never stronger than at present, that God will, in his own time and way, bless his almighty and gracious word to many of the most erring and degraded in this dark land.

Umvoti.

Mr. A. Grout refers, in the commencement of his report, to the hinderances which have retarded the progress of the missionary work at his station, such as his own physical debility, the general apathy of the natives, and the low state of religious feeling among his church members. The indifference of the heathen, he thinks, has increased, especially since their abundant harvest.

The Church.

The condition of the church has been particularly discouraging. Still he is able to bear the following testimony in its behalf: "I am thankful that I have evidence of true conversion in all our members. I was deeply interested in the exercises which preceded our communion on the first Sabbath in July. On the Friday evening previous, as usual, we met to question the members, and hear statements respecting their religious experience and recent feelings. I supposed that there would not be time to hear from all; so I requested any one to speak, who might have a desire to communicate his impressions. But, as it happened, one of the men at the end of the seat commenced; the next followed; and so they continued, till we had been together more than two hours; and all seemed as much interested as myself. I then arrested the meeting, saying that we would adjourn to the next evening. When we assembled the second time, we commenced where we left off the previous evening, and listened to all, male and female, hearing their statements, and then asking them questions, as occasion seemed to require. The suspended

members were examined particularly and fully. Our second evening's meeting was as long as the first; and I have seldom enjoyed anything of the kind more than these interviews. All seemed to know and feel their leanness; and, at the same time, each seemed to be enlightened and warmed by a little fire of divine love in the heart. Our communion the following day was a delightful occasion. In addition to our own church, several members from other stations were present."

Four persons have exposed themselves to the discipline of the church; but all have professed contrition for their offences, and all wish to be restored to the privileges of the Lord's people. Mr. Grout also says in relation to them: "They were suspended till they should feel conscious of being forgiven of God, and should have given such evidence of penitence as to satisfy the church. As yet their conduct has been such as induces us to hope to receive them, in due time, to Christian fellowship." The statistics of the mission will have shown, that six persons were admitted to the church at Umvoti last year by profession.

Routine of Labor—Conclusion.

The preaching of the Word, the report says, and the ordinances of the gospel, have been sustained as heretofore. The congregation averages about two hundred. The first service of the Lord's day is a Sabbath school, conducted wholly by the people, the exercises being prayer, singing, reading, exhorting and catechising. At eleven or twelve o'clock, according to the season of the year, a preaching service is held. At three o'clock there is another Sabbath school, superintended by Mr. or Mrs. Grout; after which there is a prayer meeting, sometimes conducted by the people. The Sabbath school has increased somewhat in numbers, and in interest also, Mr. Grout thinks.

The monthly concert has been regularly observed on the first Monday of each month. The attendance has varied from twenty to sixty-five. Collections have been taken up, amounting during the year to nearly ten dollars. A Wednesday evening meeting for prayer, and for reading and expounding the Scriptures, has been attended by about the same number of hearers as the concert.

On every other Saturday evening, the people hold a prayer meeting by themselves; and once a month, on Tuesday evening, they have another prayer meeting. They commenced both these meetings of their own accord. The last mentioned is of the nature of a concert. The weekly meeting for females has been regularly sustained. Though the number in attendance amounted to twenty-five and thirty, during a part of the year, yet on account of the prevalence of influenza, &c., there were often only twelve or fifteen.

Mr. Grout concludes his report as follows: "The church sees its darkness, feels its leanness, and, I hope, prays for divine help. The suspended members all profess a wish to reform and regain a good standing; and we hope they are sincere. As respects the partial withdrawal of the people from the means of grace, so far as I know, it is simply that they love darkness rather than light, because their deeds are evil. They universally treat me with respect, when I call on them, or they on me. So long as men will hear the truth, and show even an outward respect for it and its preachers, we may hope that the power of God will make it effectual."

Isidumbini.

The report of Mr. Tyler is as follows: "The average of our Sabbath congregations has been thirty. We have continued our family school and weekly prayer meeting without interruption. In addition to this, during the first half of the year, we had classes of small boys and girls, who came as long as their parents were willing. I have established an out-station about two hours' ride from my house, which I hope to keep supplied with stated preaching during the year. This field I regard with great interest, inasmuch as there are twenty kraals in close proximity, and the chief has long shown himself friendly. We have enjoyed one precious visitation of the Holy Spirit the past year, during which our own hearts were revived, and one young man, as we trust, was snatched as a brand from the burning. Two other natives, living in our family, manifested for a season much interest in religious truth, separated themselves from their heathen friends, and abandoned their former habits; but now they are found among the beer-drinkers and Sabbath-breakers. The one of whom we now have hope, seemed all along to be led by the Holy Spirit; and he exhibits the graces of the Spirit in his daily life. The moral courage with which he has met the persecutions of his friends, and the arts of his great spiritual enemy, leads us to hope that he will endure unto the end, and prove a great blessing to his benighted countrymen."

Umlazi.

After the death of Dr. Adams, in 1851, Mr. Rood was transferred from Ifafa to Umlazi. Mrs. Adams still remains at the station, occupied in teaching a girls' school; and, if the Lord will, she hopes to continue in this employment. Mr. Rood has another school, which is mainly taught by a native, though he gives instruction once a day. He represents the congregation on the Sabbath as "pretty good," and the Sabbath school as attended with much interest. The statistical table on a previous page shows that a few additions have been made to the church; and it is a gratifying fact that the natives are "actively en-

gaged in erecting a permanent house of worship." Mr. Rood also preaches to a number of immigrants, ten miles from Umlazi, once a fortnight.

Ifumi.

Mr. Ireland commences his report by the following announcement: "I am unable, as during the two previous years, to speak of conversions and additions to our church. And those who were reported as candidates for baptism at the close of last year, still remain on trial. In addition to these, however, there are two or three young men in my employment, in whose hearts I hope a good work has begun Yet, in view of much missionary experience in this land, we can only rejoice with trembling. Two young men, who gave some promise of better things, have gone entirely back to heathenism. And one of our church members was suspended a few months ago for immorality. His subsequent conduct, however, has led us to hope that he has repented of his sin, and is resolved to adhere to the gospel."

Mr. Ireland thinks that the external appearance of the station, and the outward circumstances of the people, have decidedly improved within a year. Of the seven Christian families now at Ifumi, he says, five are provided with "comfortable and cheerful-looking cottages, more comfortable and much better built than many of the houses of the English immigrants." The other two, together with four widowed mothers, are occupying, temporarily, houses neatly made in the native style. There are now connected with the station forty-two individuals, of whom twenty-four are males, and eighteen are females; this number includes nine who are members of Mr. Ireland's family. A large majority of these individuals are generally present at the various religious exercises held on the Sabbath, and during the week.

Blind Umatanda, in connection with another member of the church, has continued to go once a fortnight to an out-station; and he has frequently had a larger congregation than has assembled at the station. This is an interesting fact.

"The Sabbath school," Mr. Ireland says, "is one of our most interesting exercises, the Bible class having advanced as far as the 20th chapter of Matthew. The monthly concert, the female prayer meeting, and the other religious meetings, have been sustained during the year, with their usual interest."

Umtwalumi.

Mr. Wilder did not complete his buildings till after the commencement of 1852; and hence he will not be expected to report any very striking results.

Reception of the Truth.

After saying that he has had "a reading and Sabbath school" at ten o'clock, Sunday morning, then preaching in the native tongue, a catechetical exercise in the afternoon, with a short lecture, he proceeds as follows:

"Christ and him crucified" has been the great topic of my preaching; and though I know not that one poor heathen has believed to the saving of his soul, I am sometimes surprised, in conversation with individuals, to find that they have understood and remembered so much truth. A respect for the Sabbath has, I think, increased. In some instances, indeed, feasts and dances and weddings have been postponed till after the Sabbath. And this was done in one instance when I was absent from home, and there was to be no preaching. Some who have been at the station as laborers daily, have manifested more or less interest in the truth; and some have left, lest they should have deeper convictions.

The marked attention to the preaching has occasionally kindled hopes, which I have not yet realized. Four men from a neighboring kraal constantly attended meeting; and they have acquired a great deal of knowledge. They say, moreover, that they believe the Word; but there is no change in their lives, such as Christianity produces. One of them was for a long time sick; and God blessed the medicine which I gave him to his recovery; and he has appeared really grateful.

I was much affected a few weeks ago, when Mrs. Wilder was very sick, and I was daily fearing that she would die, by the frequent visits they made to inquire about her, and to comfort and sympathize with me. Heathen though they are, they would talk to me of God's mercy, of his sovereignty and power, of my duty to trust him, because he would do all things well, like ministers of the gospel.

One day, when my own heart was almost bursting with fear and sorrow, and with rebellion against what God seemed about to do, these four men came, and talked so piously, and repeated so much of what I had told them in my sermons, as also what I had said to the one who was sick, that I could not have been more surprised, had an angel from heaven appeared to me to reprove and strengthen and comfort me. And yet they were naked, filthy heathen! I wept, and felt like covering my face, and bowing in the dust before God, who thus

spoke through them to me in my loneliness and anguish.

The number attending public worship, Mr. Wilder says, has varied greatly. There have never been less than thirty, and never more than two hundred. "But few of the old men and women ever appear in the chapel. To reach these we must go to them." And it is added, in this connection: "As my strength would admit, I have preached at out-stations and at different kraals. If a little notice has been given, from fifty to one hundred have listened to the Word every time I have spoken. And a much larger number of the adult population always attend at an out-station than at the chapel. The people have seemed gratified, generally, to have me go to their kraals on this errand."

Population.

The number of inhabitants who may be considered as fairly within Mr. Wilder's field, appears from the following statement: "At the commencement of this year, there were about two hundred kraals, within twelve miles of me and out of the reach of any other station, containing on an average about sixteen souls each. Since then there have been frequent removals, and the number of kraals at the present time is twenty-five less. Many have gone beyond British rule to escape the tax, which is oppressive to those living far from town. The population of my field is now somewhat less than three thousand. Heretofore thirty souls have been stated as the average to each kraal. I had a thorough census taken of all the kraals in my field; and the result was as stated above."

LETTER FROM MR. L. GROUT, OCTOBER 4, 1852.

THE subjoined extract should be read in connection with the report for Umsunduzi.

I think I see some sense of folly, if not of guilt, among several of those who recently turned their backs on the gospel, and left the station at this place. One of them, Umahleha, has been taken sick at his father's kraal among the people. His father and brother went to see their *inyanga*, who told them, as usual, that the spirits of their ancestors were offended, and they must appease them with the blood and flesh of a cow. The cow was slaughtered, but the young man was made no better. The docter ordered another cow; but the young man said, "No." He had no confidence in heathen deities or in offerings to them; and he turned from the gospel, not from any faith in these things, but simply to obtain a wife, which he could get in no other way. And so he spoke in defence of Christianity, as the only true religion; and he declared that the King of heaven was the only true God, and that Christ was our only Savior. His mother tells him that if such are his views, he had better go back to the station; for they do not want him or his instructions among them. So the house is divided against itself.

The wife of Uzafugana, his brother, still continues at their kraal; but she comes regularly to meeting and school on the Sabbath, to the meeting for women on Thursday, and at other times; and we hope that she is as "a city upon a hill" among the heathen around her. She was sick for a short time; and her husband and father inquired of the heathen doctor what should be done. He replied that a goat must be offered to the amahlozi; but to this she peremptorily objected. She said she had no confidence in such folly, no belief in their divinities; neither had she any faith in their physicians. She so stoutly objected to having heathen ceremonies performed over her, that they gave it up, and left her to herself; and she soon recovered. She persists in reading the Bible in the kraal, occasionally aloud. Sometimes the people laugh at her, and sometimes they listen. If she remains steadfast in the faith, and continues to lead a consistent Christian life among the heathen, as we hope and pray, we shall regard it as almost a miracle, all things considered; though by the grace of God we hope she has been doing all this for some months past. And it will be an illustration of the character and of the power of the truth, and a phase of Christianity, which this people have not yet beheld at any of our stations; and it will serve more than any thing else to correct some very extensive and injurious errors among the natives.

Aintab.

LTTTER FROM MR. SCHNEIDER, AUGUST 27, 1852.

IT is the aim of Mr. Schneider, in the present communication, to describe the progress of Protestantism, durin th months of July and August, in the large district which comes under the supervision of the brethren at Aintab. Though the letter has been much longer in reaching the United States than is usual, its contents will be found to possess a permanent value. The more impor-

tant events which have occurred in places other than Aintab, are first described.

Zeitoon—Kessab.

Several Armenians from Zeitoon recently attended our Sabbath services. This place lies about eighteen hours from Marash, in a northerly direction; and its inhabitants, at least ten thousand in number, and almost all Armenians, have been for ages celebrated for their uncivilized, warlike, and even savage temper. Situated in a mountainous district, they have for a long time maintained a sort of independence; and taking the life of a man was a mere trifle. And yet, while murder was comparatively no sin, the idea of breaking one of their fasts would fill them with horror. But ferocious as these people have been, there are really some signs of good among them. Their Vartabed, a man from the region of Constantinople, is said to preach sermons, which seem evangelical to the people; and on this account they call him a Protestant. The Catholicos of Sis has even been laboring to have him removed.

One of our congregation, with his son, is now in Zeitoon; both are working at their trade. The father is by no means a Christian; but the son is a serious-minded lad of sixteen or eighteen years; and by reading the Scriptures he is exerting a happy influence. Quite a number of persons, according to the testimony we have received, come to him to hear the word of God, often, in fact, instead of going to attend the church services. Who can tell but that in this way the gospel is to find an entrance there, and thus out of the mouth of babes God will perfect praise? It might not be safe for missionaries to go thither; but no one has any suspicion of this lad.

How manifold and wonderful are the ways in which God scatters abroad his light and truth in the Turkish empire!

In Kessab a violent persecution has recently broken out; and a number of Protestants have been unmercifully beaten. Two or three were put into the stocks, on the false charge of having reviled the Armenian Vartabed. Such was the state of things that the Protestants could not appear in the streets without fear. What aggravated the evil very greatly, and was, indeed, the chief cause of it, was the connivance of the Turkish Governor at these outrages. The false charges of the Armenians were at once credited, and sentence was pronounced on the Protestants; while, on the other hand, when redress was demanded for wrongs inflicted on the Protestants by an Armenian, the latter denied it, and that was the end of the matter. Satisfaction has been obtained in part; and the Governor, who has recently been in Aleppo, has received strict charges to give our friends full protection. Still it will not be surprising, if they shall be called upon to suffer again for conscience' sake. They are entitled, therefore, to the prayers of God's people.

The intelligence from Killis is also encouraging. Since the formation of a church in that place, a new impulse has been given to the work of the Lord. Within a short time, Mr. Schneider says, there have been ten pupils added to the school; and the congregation has increased. A man of influence and standing has joined the Protestant community; and this event, with others, has promoted inquiry and discussion.

Adiaman—Adana.

One of our church members has recently returned from Adiaman, whither he had gone on business; and he brings back a very favorable report. There are some twenty or thirty, in an Armenian population of two thousand, who have become more or less enlightened. Almost every evening, if not quite, they come together to read and examine the Scriptures, and are thus engaged till near midnight. The leading men among them are a priest and a teacher, both of whom seem to have made considerable progress in their inquiries. One of the Jacobites also, of whom there are some fifty families in the place, seems to be much enlightened. They are very earnest, especially the priest, for some one to instruct them more fully in the truth. Their entreaties are, indeed, affecting. The priest, after pressing his suit in the most urgent terms, spoke in substance as follows: "We have made known to you our condition; we ask you to come to our help. If you do not send some one, our souls will be required at your hands." Without supposing that these men feel, in the fullest extent, the import of these words, it is still affecting to hear them plead so warmly for some one to explain to them the word of life. We have sent one of our brethren to spend a short time with them. Considerable persecution has arisen in the place. The teacher and priest have both been deprived of their monthly stipends; and the latter

has been threatened with the loss of his priestly office. One or two others have been beaten. All this is confirmatory proof of the progress of the work.

Applications like that which is mentioned above, Mr. Schneider says, are becoming so frequent as to occasion great solicitude.

Having learned from several sources that some inquiring Armenians in Adana near Tarsoos, were anxious to have some one make known to them the truth, we have recently despatched one of our brethren thither. His first reports have just reached us, and are very cheering. As soon as it was known that he had arrived, his room in the khan was thronged with visitors. The crowd became so dense, indeed, that the vitiated air made it quite uncomfortable. After some discussion with this party, they retired; but in a very short time another company came, with whom he had profitable conversation. While they were preparing to leave, a special messenger arrived from one of the first party, asking our brother to visit his shop. He went accordingly, and had a very interesting interview. He found the man a Catholic, ready to declare himself a friend of the truth, with his whole house of eight souls. Before this interview was finished, three different individuals came, with special invitations for him to repair to as many different shops. To all these places he went, and found opportunities to make known the truth. In fact, he had hardly time to take any thing to eat till night; such was the press around him. In the evening he was again similarly employed, being conducted to a private house for the purpose. These developments of the first day certainly indicate a very promising state of inquiry.

On the Sabbath six individuals met with him for reading the Scriptures and prayer; and they spent the greater part of the day in these exercises. There are six decided Protestants in the place; and, according to their report, there are not far from two hundred others, who are more or less inclined to receive the truth. There are five thousand Armenians, about three hundred Greeks, and two hundred and fifty Armenian Catholics in Adana. Our native brother feels encouraged; and it is not surprising. He asks for books and tracts; and he says that we must have one or two of our native brethren located there permanently. These enlightened men are greatly rejoiced to find our brother among them; but they wish for something more. They ask for a regular preacher, either native or American. But where is the man to go? And yet this field, so suddenly thrown open to us, must in some way be supplied.

Progress at Aintab.

Mr. Schneider next reports the state of things at Aintab.

The exercises of our last Sabbath were very interesting. Eight individuals, five males and three females, were admitted to the privileges of the church. During the reading of the Confession of Faith, and especially when the new members solemnly covenanted to be the Lord's forever, there was deep emotion; and while the elements were distributed, there were many tears shed. We cannot doubt that the Master of the feast was present, and communed with his people. The house was crowded in every nook and corner, and others gathered around the windows. Indeed, so great was the press, that we were exceedingly uncomfortable. Many were new hearers; and there is great reason to hope that they were favorably impressed with our mode of celebrating the Supper, so different from the irreverence and lightness manifest in Armenian churches.

Mr. Schneider thinks that there is continued evidence of the presence of the Spirit; and he states the following facts in support of his opinion.

I have had two calls from a man, who seems to be under deep conviction of sin. His sense of his entire destitution of all goodness is very clear and full. He labors to find words expressive of this destitution. I have not met with a case among this people, where there seemed to be so clear and strong a feeling of the need of divine cleansing and purification; and I cannot but hope that it is soon to be followed by a change of the heart.

Another case is that of a young man, who has visited me in great distress of mind. About a month ago we had a day of fasting and prayer; and ever since that time he has had no peace. His anxiety has become so great, that his family notice it, and say to him, "What has happened to you? Have you become deranged?" For some time past I have seen him listen with deep and tender interest to the Word; and in this interview, while I talked and

prayed with him, he was in tears much of the time. He says he has fully determined to live for Christ; and there seems to be much reason to believe that in the end he will prove himself to be a sincere disciple. Such tokens of the special presence of the Spirit are truly cheering.

Constantinople.

LETTER FROM MR. VAN LENNEP, DECEMBER 2, 1852.

THE January Herald contained some information in regard to a recent outbreak of persecution in Demirdesh, which cannot have been forgotten by the friends of missions. Another letter has just been received, which affords new evidence that the Lord is ever mindful of his own blessed cause.

Change in Demirdesh.

At the date of this letter, Mr. Van Lennep had returned from his "very interesting and satisfactory visit" to Broosa; and he states the issue of the sharp and sore trial which came upon the Protestants in Demirdesh in the following words:

I was struck with the fact that the persecution was wholly confined to the Greeks. The Armenians did not stir. The former, however, did not regard nationality; for they persecuted the Armenian brethren, where they had an opportunity. Their enmity was directed to the followers of Jesus, whoever they might be. This is a significant fact; for the only way to account for it is, that the Armenians knew that persecution by violence would do their cause no good. And if they have learned this, they have learned something very important respecting the freedom of conscience, and the means which act upon man's faith.

Another interesting fact is, that the effort to root out evangelical religion from Demirdesh, made under the most favorable circumstances possible, has proved a complete failure. There was a powerful Pasha, brother-in-law of the Sultan, who has been found difficult of control by the first authorities in the state, an old enemy of the gospel, fully determined to put down this obnoxious "sect." The Greek Bishop in Broosa was equally decided. The two men in the village who had shown the most deadly hatred of Protestants and Protestantism, had been elected headmen, and were equally determined to use all their power against it. All these labored to the best of their ability, and yet they gained nothing. Friendly persons, moreover, used all their powers of persuasion to induce our native brethren to return for a time to the Greek church, thinking that they could not, a mere handful, resist such a storm. But not one of them showed the slightest inclination to do so. They persisted in saying that, come what would, they would not deny the truth. Pastor Stepan said that they were all gathered in his study one morning, in the hottest stage of the persecution. A friendly Greek was present; and after using every argument to induce them to conjure the storm, seeing his efforts unavailing, he exclaimed: "Nothing can now save you but a miracle of God." They knelt in prayer, and shed many tears, and then they rose to obey the summons of the Governor. They shook the pastor's hand fervently, being certain that before sunset they would be in exile or in prison. But God did work a miracle. He softened the Governor's heart, who told them to go home in peace, and promised that no one should molest them. And he was true to his word. All persecution has ceased. The Greek who labored to induce them to return for a time to the Greek church, says that God has wrought a miracle to save his people; and he attends the preaching of the Word.

I preached on the Sabbath in the village to the brethren, and passed through the place without hearing a whisper of unfriendliness. I met a marriage procession, and the crowd opened very politely to let me pass. In the evening I had another audience in the city, wholly composed of Greeks; while the pastor had a service in Armenian in another room. Indeed, several persons have expressed a desire to join the Protestants, the sustaining power of whose religion was made so evident during the persecution. Others that were doubtful, have become decided; and I am much pleased to see that a number of women, mothers especially, have embraced new or more decided views.

Marsovan.

LETTER FROM MR. BLISS, NOVEMBER 5, 1852.

Death of Mr. Sutphen.

THE last number of the Herald contained a brief announcement of Mr. Sutphen's decease.

A letter has since been received from Mr. Bliss, his associate in the missionary work, describing his last sickness and his happy release from the pains and sorrows of his mortal state. This communication will introduce us to his sick room, and show us in what way his earthly tabernacle was taken down, as also in what manner he met his last enemy.

I know not by just what name physicians would designate the disease commissioned to bear away Mr. Sutphen; but I cannot but think that it was one which had been long upon him, slowly gathering strength for the last fatal stroke. Three years ago, while yet in the United States, and engaged in labors as a colporter on the Erie canal, he had a severe attack of cholera; and since that time he has never enjoyed his former health. Particularly has he been subject to attacks of diarrhea. True, he was usually able to check them without much difficulty, by attention to diet and other simple remedies; but of late they had assumed such a character as to lead him to fear the existence of deeply seated inflammation, and perhaps ulceration.

On the 25th of September last he had an attack, which, though at first much like what he had often had before, soon began to exhibit symptoms of a very violent and alarming character. Having no physician in Marsovan, and none in whom we could put confidence in any place nearer than Trebizond, two hundred and fifty miles distant, we were shut up to the use of such means as our few medical books suggested. Of these we availed ourselves to the best of our ability, ever looking to God for his blessing upon the imperfect instrumentality. Whether the result would have been otherwise than it was, had we been able to secure the services of a skillful physician, no one of course can tell. A brother at another station, who had had some previous knowledge of Mr. Sutphen's case, made a statement of it to perhaps one of the best physicians in Turkey, and sent us the directions given for its treatment. They came too late for use; but it was some relief to our feelings to find that they corresponded almost exactly with what we had done.

And, indeed, at the first the means used for the relief of our suffering brother seemed to check the progress of the disease; and we pleased ourselves with hopes of his speedy recovery; but soon, alas! these hopes were dashed to the ground. There were afterwards occasional remissions in the disease; and some of its most distressing symptoms were at times apparently relieved by the medicines used; but its power was never broken. Like a strong man armed, it seemed to stride on, uncontrolled and uncontrollable. During the last three days Mr. Sutphen's sufferings were most intense. Day and night he tossed in almost constant agony; but at length, on Saturday evening, October 9, as it began to draw towards the Sabbath, the end came. The pain-racked body sank to the repose of death; and the ransomed spirit passed to its eternal rest!

Our brother was not able to converse much during his sickness; but what he did say indicated the "perfect peace" of one whose mind was "stayed on God." When inquired of as to his feelings in view of the threatening character of his disease, he replied that "it was his prevailing desire to live." "He had long been looking forward to the missionary work, and he should now love to continue in it." "But," he added in tones most affecting for the plaintive resignation they expressed, "God knows what is best, and what will be for his own glory; and if it is his will to take me so early from his work, I do not repine." In all his sufferings he uttered not an impatient or a murmuring word. When in the greatness of his agony reason was unsettled, it was exceedingly touching to see with what gentleness and meekness he would even then respond to anything which was said to him; and when his thoughts were most wandering, they still dwelt upon sacred themes, and clothed themselves, oftentimes most appropriately, in Scripture language.

But the surer testimony that our departed brother belonged to Christ, and now rests in him, is to be gathered, not from broken sentences uttered amid the agonized tossings of raging disease, but from the life he lived among us. That life we shall none of us soon forget; so beautiful a transcript was it of the Christian character, so harmonious a blending of gentleness, meekness and humility with ardent zeal and untiring activity in his Master's service. Though he died within nine months of his arrival in the country, and within three of his reaching this station; and though much of the time had been passed in circumstances unfavorable to study, yet such had been his industry and consequent success in the acquisition of the language, that he had already begun to work. He was taking charge of the small Bible class, conducting its devotional exercises him-

self, and giving all the requisite instruction. And before he could do this, he was ever seeking to make himself useful, not disdaining even the humblest labors, if he might thereby help on the good work. How often was he asking us, "Is there not something which I can do to assist you?" He seemed to be ever pressed in spirit, burning with desire to work while the day lasted. How little did any of us think that that day, so promising in its commencement, was to end while yet the freshness of earliest morn was upon it! But so hath it pleased the Master; and to his holy will we desire to bow with meek submission; for we know that all he does, is done in infinite wisdom and goodness, though we may not be able to discover the reasons of his acts.

Mr. Sutphen was born in Sweden, Monroe county, New York, on the 14th of February, 1825. He became hopefully pious in 1843, during a revival of religion which was then enjoyed by the Presbyterian church in his native town; and he made a public profession of his faith in the Lord Jesus Christ the same year. He graduated at Hamilton College in 1847, and at Union Theological Seminary, in the city of New York, four years later, the third Presbytery of New York having previously licensed him to preach the gospel. He was ordained at Sweden November 7, 1851, and married to a daughter of Rev. H. H. Kellogg, Clinton, November 24. On the 29th of the same month he sailed for Smyrna, in the bark Sultana, and arrived at that port on the 16th of January.

Lessons Taught by this Event.

Having given the preceding sketch of Mr. Sutphen's last hours, his sorrowing associate in the missionary work adds the following just and timely remarks:

Without doubt this afflictive event was designed to teach us and the church at home some needed lesson. Of the twelve new missionaries for whom we have so long waited and prayed, Mr. Sutphen was the first. He came, but, alas! he has gone before the second has appeared. What is the lesson taught? Is it that we did wrong to ask for new missionaries, that Mr. Sutphen ought not to have come, and that no more should be sent? Shall we, or the church at home, or any candidate for the missionary service, put such an interpretation upon our brother's early death? Doubtless we should learn to "cease from man whose breath is in his nostrils," and to remember that not by the might of missionaries, either new or old, but by the Spirit of the Lord, is his cause to advance. But while the Lord would have us rightly esteem human instrumentality, he certainly would not have us discard it.

And by so early taking away "the first of the twelve," may it not be his design to startle us all from our leisurely method of doing his work? Ought not, therefore, we who are in the field to read in this providence an admonition to call louder and more earnestly for helpers in our work? And ought not the church at home to read in it an admonition to send forth its sons, not one by one, as may suit earthly plans or earthly affections, but in numbers more in correspondence with the demands of the work, and more in correspondence with its obligations to Him who hath purchased all its sons and daughters with his own precious blood?

And let no one think that because our brother's course was ended so soon, his choice of the missionary life is a matter of regret. Who shall say how much his usefulness, while yet in his native land, may have been increased by his choice of that life? Who shall say how much good that choice may have done to the church in his native town, awakening an interest in the missionary work never before felt, and which the news of his early death shall only deepen? Who shall tell what impressions for good that choice may have made upon the companions of his youth, upon his fellow students in the college and in the seminary and upon those who listened to his preaching before he left his native shores? And though in this country he never preached a sermon to a native audience, yet who shall tell what impressions may have been made upon those who here witnessed the clear shining of his Christian life? As we were about to kneel in prayer beside his dying bed, he was asked what particular petition he wished presented for him. "Pray," he replied, "that God may be glorified, and his kingdom extended." All personal desires seemed absorbed in longings for the advancement of God's kingdom and glory. And this was the spirit, not only of his dying moments, but of his whole Christian course. It was this which led to his selection of the missionary life. And though that life was numbered by nine short months, we praise God for our brother's choice thereof, and believe that it was not in vain.

Erzrum.

DEMAND FOR MISSIONARIES.

THE December Herald contained an abstract of a communication which had been prepared by the brethren at Constantinople, showing the urgent need of a large accession to the missionary corps among the Armenians. They confined their survey, however, to Roomelia, Asia Minor, and the district of Aintab. A letter has since been received from Mr. Peabody, in which he describes at considerable length the extent, the destitution, and the promise of the large territory, which naturally falls under the supervision of that branch of the mission which is stationed at Erzrûm.

Success at Erzrûm.

Beginning with the city in which he resides, he supposes its population to be about thirty-six thousand souls, eight thousand of whom are Orthodox Armenians, and two thousand Catholic Armenians. This is a much lower estimate than some travelers have made; and there has undoubtedly been a large reduction in past years, by reason of pestilence and emigration; though the tide has turned at last, and the number of inhabitants is now increasing. The success of the brethren who have labored in this place, has not been very remarkable hitherto; but a great change seems to be going forward, silently but surely. Mr. Peabody says: "The church, which was organized in 1848, consists of ten members. Four other persons, we hope, are pious. During the present year we have had on an average about three times as many hearers as we ever had before. To our Protestant community twenty tax-payers were added last summer. By preaching the pure gospel, we have commended ourselves to the consciences of hundreds in the city, whom nothing but the fear of man deters from avowing their convictions. Our evangelical Vartabed has several youth under his instruction; and two small schools have been established this year. Another missionary is greatly and speedily needed. Shall he not be sent out the present year?"

The gospel is preached three times on the Sabbath at this station; and six meetings for prayer and conference are held during each month. But there is another view to be taken of Erzrûm. "Our city is resorted to by many Armenians," Mr. Peabody says, "from other places. A few persons of this description ventured to have intercourse with us, when the inhabitants of the city stood aloof through fear; and several have been greatly instrumental in diffusing the light elsewhere. The attention of the people of Diarbekr was first aroused by a visit of a member of our church, himself a native of that place. The leading man at Arabkir had his mind first called to evangelical truth while residing here. The most prominent brother at Sivas became a praying and active Christian while here; and though he concealed his light for a time, after he went to that city, it ultimately shone forth. And Kharpût, Geghi, and Khanûs are indebted to this station, under God, for whatever of truth they have received."

The Plains of Erzrûm, Terjan and Erzingan.

But it is time to accompany Mr. Peabody to the various districts which lie around Erzrûm. He will first take us, in a north-westerly course, across a plain, from thirty to forty miles long and twelve to twenty broad, which has about one hundred villages, with an Armenian population of some eight thousand souls. "Many of these villages have been repeatedly visited, though with but little success. Recently, however, freer access to the people has been obtained; prejudice is weakening; and greater willingness to listen to the pure gospel is manifested. This station should be so well manned that a system of visitation could be constantly in operation, which, from the immediate proximity of many of these villages to the city, would not require much expense. Indeed, they may be reckoned a part of the town, or at least its suburbs. Many of their inhabitants, who are mechanics, repair to the city every morning, and return in the evening, after completing their day's work."

Having crossed the plain, let us follow the western branch of the Euphrates about twenty miles, and pass over an elevated tract of country to Terjan. "This fine and well watered district contains between forty and fifty villages, and has an Armenian population of eight thousand. It has been visited but once. On that occasion an opportunity was enjoyed of proclaiming the truth to a large number of souls, which was listened to with respectful attention. But little opposition was manifested, though the people are very ignorant and superstitious."

Leaving Karghan, the last village in Terjan, and sixty miles from Erzrûm, and crossing a range of mountains inhabited by Koords, we come to the rich and beautiful plain of Erzingan, which is twenty miles long and seven or eight broad. "The city of Erzingan, thirty miles from Karghan, and ninety from Erzrûm, contains a population of twenty thousand, one half Armenians. The inhabitants of its sixty-six villages are estimated at twenty thousand, one half of whom are also Armenians, making the entire Armenian population twenty thousand. The climate is fine, never severe in winter, and not excessively hot in summer. This district has once

been visited by a missionary from Erzrûm, and several times by a colporter. Many appearances are hopeful. A number of youth are disposed to inquire after the truth, and eager for books."

Egin—Arabkir.

We go next to Kemakh, distant twenty-six miles, having the Euphrates on our left most of the way. Here we find only two hundred Armenians; and though they have received occasional visits from colporters, they exhibit no special interest in the truths of religion. After a journey of sixty-seven miles, in a southwesterly direction, we come to Egin, with its equable and pleasant climate, and its one thousand Armenians. In the district, moreover, there are at least twenty thousand of the same faith. But there is no spiritual movement, though the doctrines of the cross have to some extent been made known.

Arabkir lies thirty miles beyond Egin, its distance from Erzrûm being two hundred and thirteen miles. The climate is severe at this place, on account of its elevation. But there is an Armenian population of some fifteen thousand in the district, including some six thousand in the city itself. "Arabkir has been visited by a missionary from Erzrûm; as also by our colporter several times. Many books have been distributed; much good seed has been sown, which has sprung up; and the fields are already white unto the harvest. But there being no one to gather it, for aught that we can see, it must perish. Though, according to our last information, about forty met on the Sabbath for prayer and reading the Word, for a long time the friends of the gospel, who last year were calling so loudly and frequently for help, have not written to us. Surely they have good reason to despair of having their wishes gratified."

The following extract, applying to the villages around Arabkir as well as to the city itself, has a peculiar value: "The state of education is better in this district than any where else in this region. Nearly all can read; many are acquainted with grammar, &c., &c.; and, what is far more interesting, a large number are convinced that there is no other name given under heaven among men whereby they can be saved, than that of Jesus Christ. It is also hoped and believed that a few have already become savingly acquainted with him."

Kharpût—Geghi.

Let us now direct our steps to Kharpût. We cross the Euphrates on our way, about six miles below the junction of the eastern and western branches. We pass by Keban Maden, the inhabitants of which are chiefly Greeks; and traverse "a magnificent and well cultivated plain," the Armenian population of which is at least fifty thousand souls. "Kharpût overlooks an extensive, beautiful and productive plain, thirty-six miles long and of various breadths, with three hundred and sixty-six villages, inhabited mostly by Armenians; the number of whom, together with those of the city, are estimated at one hundred thousand. The climate is temperate, being neither excessively warm in summer, nor extremely cold in winter. In regard to this district Mr. Brant, to whom I am indebted for many of my facts, remarks: 'Taken as a whole, I have not seen a place, with the exception of Erzingan, approach to the state of apparent prosperity enjoyed by the inhabitants of the plain of Kharpût.' We have sent many of our books to this district; and it has often been visited by evangelical Armenians. One of our brethren, a native of Kharpût, who was hopefully converted here, returned to his native city, and was very active in diffusing the light which he had received; but he was unfortunately drowned at a place where he went to bathe." One of the Erzrûm brethren has visited the place; as has Mr. Dunmore, more recently. (See Herald for 1852, p. 334.) A number of persons meet on the Sabbath for mutual instruction and prayer; and the field is regarded as very promising.

Arghanie Mines is about ten miles from Kharpût; and Arghanie is twice as far. Both have an Armenian population of five hundred; but there is nothing here to detain us from the prosecution of our journey, which must now be toward the north. The first important place at which we arrive, is Palú, thirty-six miles from Kharpût, and one hundred and thirty from Erzrûm, having four hundred Armenian houses, while the neighboring villages contain probably more than two thousand Armenians. Though it has been favored with frequent visits from missionaries, but few persons have shown any disposition to listen to their message.

Continuing our way, we enter at length the district of Geghi, (the chief town of which is fifty miles from Palú,) with its thirty-three Armenian villages, having a population of fifteen thousand. The Koords are also numerous; but the Turks are few. "The good work which appeared to advance in Geghi so rapidly, has been checked. Our native helper, and those in his village who sympathized with him, have found their enemies too cunning and powerful for them. But they have only laid down their arms, it is to be hoped, to recruit and rally again with weapons better burnished and more skillfully wielded. Though Satan seems to triumph there at present, it is believed that his triumph will be short. It is evident, however, that better qualified leaders are necessary, in order to gain the mastery over enemies so numerous, so subtle, and so exceedingly bitter. This place, it is well known, has been often visited; and many are Protestant in

sentiment. We hope also that a goodly number have become the trophies of divine grace."

A journey of eighty miles in a north-easterly direction, over lofty mountains, brings us to Erzrûm. Looking back over the route which we have now traveled, Mr. Peabody says: "Almost every where we behold signs of progress. Many are reading prayerfully and diligently the Book of books. Here and there we find a little circle of pious souls, earnestly begging that messengers of grace may be sent to them. Shall not their cry be heard, and their request be granted? Eight missionaries should speedily be located in the field now traversed, two at Erzingan, two at Arabkir, two at Kharpût, and two at Geghi."

Pasin—Mûsh—Van.

Mr. Peabody will next conduct us through a region of far less immediate promise; but even here we shall discover one bright spot. Taking an easterly course, we cross a low range of mountains, and descend into the plain of Pasin, forty miles long, and from six to ten broad. As we look about us we count up two hundred and ten villages, upon a soil that is rich and well watered. The Armenian population cannot be less than eight thousand; and when a missionary brother visited twenty of these villages, some time since, he was generally well received.

Proceeding in a southerly direction, over a wild and mountainous region, we come to Khanûs Kalesi, an old town with a dilapidated castle, fifty miles from Erzrûm. "Four years ago a missionary from Erzrûm spent several days in this district, which has an Armenian population of five thousand; and he found some encouragement. Since that time a deep interest has been awakened in two villages, several families having become decided Protestants. Delegation after delegation has been sent to us to plead for a teacher and preacher; but we have none to send. These men have suffered a most bitter persecution, some of them having been severely beaten, turned out of their village, stripped of their property," &c. &c.

Another journey of fifty miles brings us to Mûsh, which has five hundred Armenian families. Efforts have been made by one missionary and several native helpers to introduce the gospel into this place; and the opposition of "wicked and unreasonable men" is thought to have abated somewhat of late. The plain, which is about forty miles long and from twelve to fourteen wide, and has a milder climate than Erzrûm, has an Armenian population of at least twenty-five thousand souls.

Van—Bayazid—Kars.

Passing through Bitlis, with its twelve hundred Armenian families, and the eighty villages in its vicinity, in which there are supposed to be nearly fifteen thousand souls, we arrive at Van, which has two thousand Armenian families. In all the province, moreover, we find that the Armenians are quite numerous, the registered Christian taxpayers amounting to eighty thousand. "No missionary from Erzrûm," Mr. Peabody says, "has ever visited Bitlis or Van; though a colporter has been to each of these cities twice. But he was not able to dispose of many books, or to gain much access to the people."

Mr. Peabody will next take us a twelve days' journey, through several Koordish tribes and many large Armenian villages, to Bayazid; and in this region we can reckon up an Armenian population of ten thousand. But their manners are uncouth, and their spirits are untamed; for they have contracted the habits of the Koords among whom they dwell. Turning our faces towards Erzrûm, distant one hundred and sixty miles, we will not pause till we come to Kars, only six miles from the end of our journey. "This place has been once visited by a native helper. Some persons were found apparently anxious to listen to the gospel; but their wishes were speedily thwarted by a strong Russian influence." The number of Armenians in the town and on the plain is two thousand.

Mr. Peabody closes his communication with the following pregnant paragraph: "According to our estimates, we have in our field a population of orthodox Armenians amounting to four hundred and twenty-five thousand. I am confident that all these estimates are too low, except those of Erzrûm, Geghi, Kharpût and Van. I doubt not, if an exact census could be taken, we should find that there are more than half a million of Armenians within the district assigned to this station. How great the harvest! How few the laborers! One missionary and two native helpers! Where else can be found so large a field, so open to cultivation, and yet so neglected?"

Mosul.

LETTER FROM DR. LOBDELL, OCTOBER 26, 1852.

IT is a gratifying fact that the two missionary families in Mosûl have been able to remain at their post during the past summer. This is the first experiment of the kind which has been made, it is believed; and Dr. Lobdell thinks that he and his associate will prefer to pursue the same course next year. The heat, however, is found to be almost insupportable.

A useful Visitor—Opposition.

Shemmas Elias Fuez, of the Beirût church, came here about a fortnight

since for Salome, who is soon to marry John Wortabet of Hasbeiya; and he has been very faithful to our brethren in his sermons and conversations. He has done us much good; and it would be worth a great deal to us, to have a native preacher permanently, who should be an example of cleanliness, ability and devotion. The best way to convince the Yezedees, Moslems, and even native Christians, of the truth and value of our Protestant doctrines, will be to give them a proof of this in the general thrift, neatness and honesty of a truly Christian community. We pray for such a regeneration as shall change the outer as well as the inner man. Let integrity and industry become a proverbial characteristic of Protestants here, as in 'Aintab, and we shall not need to faint, even with a heat of 115°.

The following extract shows that our brethren at Mosûl are not without encouragement:

Our little community stand together manfully. We find more engagedness in the great work, on their part, than was apparent in the early part of the summer. They are beginning to feel an individual responsibility. The attendance at our evening meetings has increased considerably. The threat of excommunication uttered a few Sabbaths since by a Chaldean priest, against every member of his church who should dare to visit or to speak with the Americans, has had the usual effect of such attempts. Mutran Behnâm, the Jacobite Archbishop, is too cunning to threaten his people. He takes the images out of his church, preaches somewhat evangelically, and thus persuades his flock that they are sure enough of salvation, if they remain in their own communion. He has not a particle of sincerity; but he is crafty and resolute in his efforts to secure the patriarchate. All that he wants is office and money. He would sell himself to us for ten dollars a month. Indeed, he has made the offer. Is not this a strong indication that he fears our influence among his people? For so much evidence of our prosperity we thank God and take courage.

Contentment.

What work can be pleasanter than to guide an ignorant and deluded people into the doctrines of the Bible and the reformation? Already do we begin to see the legitimate effects of free thought and bold inquiry. The shackles are breaking. Pray with us that the liberty with which Christ makes his children free, may be enjoyed by all this priest-ridden people! If you would send a hundred men to Turkey, they could all find employment in making known the gospel.

Dr. Lobdell's dispensary is crowded every day; and he endeavors to cure both soul and body. "I have a young assistant," he says, "who promises to be of great service. He and two others are rapidly learning English with me." He concludes his letter as follows:

On the whole, I can assure you of our happy condition and hopefulness of heart. I feared that Mrs. Lobdell would be the first to suffer from the heat; but she has really *enjoyed* it. As a place of ease and physical comfort, give me the meanest cottage in the most secluded part of New England, in preference to the best palace in Mosûl; but as a spot whereon to build a structure to the glory of God, and fulfill the mission of the Christian, I ask no better place than my adopted home.

Madura.

LETTER FROM MR. WEBB, AUGUST 27, 1852.

A FEW days prior to the foregoing date, Mr. Webb made a visit to Pulney; and in the present letter he has given some interesting notices of the congregation which has been gathered in that place.

The Pulney Congregation.

The case of one individual who has joined us with his family, is worthy of being recorded. He is a man of high connections and in good circumstances. He was even the priest of a large body of pariahs in this region; and he derived from his office a very comfortable livelihood. For about a year prior to connecting himself with us, he came to see me on almost every occasion of my visiting Pulney. In our interviews he would manifest great interest in the doctrines of Christianity, contrasting them with the dogmas of the Hindoo shasters, with which he seemed to be perfectly familiar.

On my last visit he informed me that he had resolved to renounce his connection with heathenism, and join our congregation. I was scarcely prepared for such an announcement; for at that time

all our members were of the despised caste, which had regarded him as their gooroo. But as he said he had seriously resolved upon the step, I admitted him. The poor outcasts in our congregation were surprised to see him enter the church, and stand up before them all, and then make the same declaration and promise that they are required to make when admitted among us. He will in future derive no emoluments from his office. When I reminded him of this, he replied that he had studied medicine, and intended to support himself by practicing it. We naturally fear the existence of some secret worldly motive, when such apparent sacrifices are made. If there is any such motive in this case, I am unable to detect it. The man seems to have been deeply convinced of the folly of heathenism, and of the truth of Christianity, and to have had sufficient truthfulness of character to induce him to renounce the one and choose the other.

Mr. Webb found the usual place of worship at Pulney well filled on the morning of his first Sabbath there; and he preached on the subject of baptism. In the evening the house was lighted by lamps supplied by the natives. He describes the services on this last occasion as follows:

After reading the Scripture and prayer, I commenced examining all the adults in the lessons of the past month. A number of the women and several of the men, though unable to read, have learned to repeat correctly the Lord's Prayer, the ten commandments in full, the whole of the first catechism, and part of the "articles of faith." The rest, besides the Lord's Prayer and from twenty to forty questions in Spiritual Milk, can recite two or three of the commandments. I am particularly gratified with the progress they make in their lessons.

After an hour spent in this examination, I formally admitted to the congregation a widow of the potter caste, who has for some time been regular in her attendance, and anxious to join us. This is the third individual of high caste who has been received among us. I have been particularly anxious that such should connect themselves with us, before the idea that Christianity is the religion of Europeans and pariahs only, should be more firmly fixed in the minds of the heathen. I have been anxious for this, moreover, in order that that characteristic of Christianity which levels the distinctions of human pride, and makes all one in Christ Jesus, may have scope for its exercise and development. I have had still another reason for desiring accessions from different castes among the sudras; which is that every new comer makes a path directly from his own circle of relatives to the church of Christ.

Mr. Webb next gives an account of the other individual who has joined the congregation from the higher castes.

An Interesting Baptism.

My missionary experience does not furnish a case of so much interest and encouragement as that of another person of the weaver caste, whom I received into the church on my last visit. It is about twelve months since he first manifested a desire to know the doctrines of Christianity. From that time his interest gradually increased, until I became well satisfied that a work of grace had truly begun in his heart. I most cheerfully acceded to his request for baptism; and he received the name of John. Though he learned the lessons, and attended the church like the regular members, he was never formally received into the congregation, till I admitted him to the privileges of the church. On the evening previous, I reminded him that among Christians there could be no distinction of caste; that all were brethren, being one in their common Lord. He replied: "I have thought of that subject, and have determined to renounce all claims to distinction among the members of the church." When I asked him if he was resolved on treating them as brethren, he said he was willing to live with them, associate with them, and eat with them, if it was the will of Christ. Knowing that my cook was a member of the church, he offered to show his sincerity by partaking of food with him then and there; which he did.

When his wife and family heard of the step which he had taken, they prepared to leave the place, regarding themselves as finally disgraced in the eyes of all their friends. He induced them to remain, however, by promising not to come any more to the house without their consent. He did this, he told me, with the hope that they might before long relent. "If they now leave," he added, "I can have no hope for them." For three weeks he subsisted on charity in the house of the catechist, his wife refusing to prepare his food, and threatening to leave if he

entered the house. She at last consented to cook for him, on condition that he would eat on the verandah of the house. He gladly acceded to her wish; and, with admirable forbearance and humility, he continues to eat and sleep on the verandah of his own house, with the hope that he may thus overcome her opposition.

On a recent occasion, when I sent for her, she immediately came. She manifested no anger or bitter feeling against her husband; but her grief and sorrow, she said, were inconsolable. John seemed delighted with the opportunity which she conceded to him of speaking with her on the subject of Christianity, and reading to her from Christian books. I doubt not that his prayers for her will be heard, and that the course, so remarkably conciliatory, which he has adopted, will be blessed by his Master.

Mr. Webb received several applications from persons who wished to be admitted to the Pulney congregation, during his recent visit.

History of the Congregation.

The following historical sketch is deserving of a place in the Herald.

It was in December, 1842, that Mr. Lawrence first visited Pulney. He was taken by the catechist who accompanied him to the neighborhood of the Roman Catholic church. It being Christmas, the people were assembled for worship. Mr. Lawrence sat down in the shade of a large tree, which grew where our church now stands. When their service was done, he sent for the "covilpilley," or catechist. After some hesitation he came; and, learning that Mr. Lawrence wished to speak to the people, he invited him to the church verandah, where they were still standing. After preaching, Mr. Lawrence prayed. David, the "covilpilley," now says that he paid little attention to the sermon; but he well remembered that prayer; for it produced an impression on his mind which was not erased for a whole year.

Nothing further was done, till a man who had friends in Pulney, and was passing through Dindigul, being acquainted with the mission family, called at the bungalow, and induced Mr. Lawrence to commence a school. Joshua, a native of Dindigul, and a Christian man, the fruit of Mr. Lawrence's labors, was first sent with the direction to return within fifteen days, if he was unsuccessful. Ten days passed; but no one ventured to send a child to the strange teacher. David first set the example by sending his little brother Moses, now a member of our church. In a day or two others joined; and within three weeks Joshua reported thirty-five children in his school. It subsequently met with many reverses. It was repeatedly broken up; and it was as often recommenced, when the fear occasioned by the presence of their priest had passed away. Soon after Joshua began his work, a school-room was built, which still stands. A boy whom we named Sampson, at present a reader in our employment, was the first monitor. Soon after the school was commenced, David had occasion to visit Dindigul. Joshua, the teacher, gave him a letter to Mr. Lawrence, who instantly recognized him as the Pulney "covilpilley," and induced him to stay a few days in his preparandi class. The Pulney Romanists heard of it; and on his return they held a meeting of all in the vicinity to inquire into his case.

But David's mind was now fully impressed with the sin of idolatry, as practiced in the Roman Catholic church; and he had resolved, let the consequences be what they might, no more to act as "covilpilley." When he declared his purpose, they used every effort to dissuade him. They tried to frighten him; and they actually had him imprisoned three days on a false charge. His wife forsook him, and no one was allowed to render him any assistance.

He then went to live with Joshua and Sampson in the school-house. Hearing that Mr. Lawrence was on the Hills, he repaired to him for advice. He was comforted, and was told to look to God for help. But these trials were almost too severe; and David was wavering, when Mr. Lawrence made another visit to Pulney. Finding that Sampson had resolved to renounce heathenism, and that David was fully convinced of the truth of Christianity, he forthwith laid the foundation of the congregation by solemnly receiving them both.

WANTS OF THE MISSION.

The condition and prospects of the Madura mission have been frequently spread before the churches. Our brethren have told us what large and promising fields the providence of God has given them; they have reported to us the indications that a mighty work is in progress on every side; and they have also appealed to us for suitable reinforcements, that they may go forward in

their plans and labors with courage and efficiency. And yet they continue weak and over-burdened. Harvests that are ready for the sickle, they cannot touch. Lost souls, that might receive the gospel of Christ, were it carried to them, they must leave to perish in ignorance of the only way of salvation.

Nor is this all. Such a mission, if no additions are made to it, becomes feebler and feebler by a necessary process. Should death make no inroads, the climate will surely do its work. One and another and another, in the course of years, must seek a more genial and invigorating home, though it be for a season. But every departure of a brother or sister lays a heavier load upon those who remain.

Condition of Tirumungalum.

A pertinent illustration of this process is at hand. Mr. and Mrs Ford have been obliged to retire from Tirumungalum, on account of her impaired health; and no one can say when they will return. In the mean time, what is to be done? No other missionary can be spared from his post. And hence nothing remains but to commit the station to the care and supervision of some brother, who has already more on his hands than he can do.

Mr. Herrick has received this trust; and he writes in regard to it as follows: "You can easily see that I can do little for Tirumungalum, without neglecting my duties at Pasumalie. Fifty-three young men and boys to be fed and clothed, besides being cared for when they are sick, in addition to the labor and thought to be bestowed upon their instruction and moral training, should receive the whole attention of myself and those who assist me. But, on the other hand, how much labor ought to be bestowed by a missionary upon Tirumungalum? In the first place, it has a boarding school of twenty-five boys, all nominally Christian. There are also two day-schools on the compound, one for girls and one for boys, both composed in part of the children of those who have embraced Christianity. In seven or eight different villages there are about one hundred and forty persons, who have left their idols, and who would regularly study Scripture lessons, with proper care, and attend statedly upon the means of grace. More than one hundred thousand people within the limits of the station still bow in idolatrous worship, most of whom know not what they must do to be saved. But with the amount of labor which I can bestow even upon the nominal Christians, they will make but little progress. The catechists and schoolmasters among them will not discharge their duties faithfully, unless they are superintended. The people will not forsake the evil practices, which cling to them with all the tenacity of habits early formed and long continued; nor will they attend religious exercises regularly on the Sabbath, &c., unless they shall be frequently admonished and exhorted by a missionary. They have, moreover, their little disputes among themselves, and their troubles with the heathen around them; and if they cannot occasionally make these known to a missionary, and obtain his advice, our hold upon them will be very much weakened, and our means of benefitting them diminished."

After reading this statement, we cannot be surprised that our missionary brother makes use of the following language: "I have never yet known the feeling of discouragement, and do not expect to know it. The promises of God will, I trust, prevent that. But I must say it makes me sad to see the need of so much labor, from the performance of which such results might be expected, while I can do so little. To human appearance, it seems impossible but that the work should go backward rather than forward. When can it be expected that the multitudes of heathen around us will be converted, if the few who have renounced idolatry, cannot be properly cared for and instructed? Oh that the people of God could better understand their responsibilities, and appreciate the privilege offered them of honoring God and saving lost souls! Oh that they could see how much depends upon the degree of vigor with which the missionary enterprise is prosecuted! Could the theological students of America know how many and what inviting fields of labor there are in heathen countries unoccupied, few would remain unemployed, I am sure, long after completing their studies."

Past Appeals.

But how does it happen, some one may ask, that the mission is placed in this trying position? Why have not more missionaries been sent forth into this large field? It is not because the brethren have been silent in respect to their wants. No. They have spoken and earnestly; but they have spoken in vain. In their annual report for 1850 they said to us: "We are ten missionaries and one physician for a population of one million two hundred thousand souls. How little can one missionary do for one hundred thousand or more immortal beings! We need at least thirteen more missionaries. If so many were added to our present number, each one would have a parish of fifty thousand persons, to whom he might minister in spiritual things. Our efforts are now scattered among a large population, and on this account we labor at a disadvantage. Persons visit us from all parts of this extensive district. When villagers come to us from the extreme parts of our field, we have no heart to say to them, 'Because your place is remote from us, we cannot receive you.' Besides, we consider this mission field as almost exclusively under the

care of the American Board. But if we wish to occupy the whole district, we ought to have at least twenty-four men to carry on the work effectually. If this number is thought to be too large for one mission, the question would arise as to the expediency of dividing it into two."

Next year the mission introduced into their report the following statement of Mr. Taylor, as illustrating the wants of their field: "Could I be heard, I would plead earnestly for a missionary to labor 'by the way of the sea.' There are now eight congregations in that region. The people are all of low caste, are related to each other and strengthen each other; and among their relatives who remain, there is unusual encouragement. But the great reason why I would plead for them, is the need in which the congregations stand of spiritual help. Most of the time, I have been able to have barely one catechist there for the whole; but for about three months I have failed even of that. There are three persons among them, called readers, who have for about two years had the Bible in their hands, but who might say, 'How shall we understand, unless some one teach us?' The people are teachable. I believe they are sincere in renouncing their former devil worship, (for such was their religion;) and they now show a desire to make the Sabbath a day of rest. A missionary is needed for them; catechists are needed for them; and, in addition to the common schools, boarding-schools are needed for the promising boys and girls."

And similar have been the more recent words of these brethren. About a year ago Mr. Herrick wrote as follows: "To us in the field it seems a little strange that it should be necessary, at this day, to urge upon the churches in America the importance of progress in the missionary work. As well might a farmer hire a laborer, and send him into the field without tools, or withhold the expense necessary to gather his crops in the time of harvest; as well might a rail-road company complete a piece of road, and then refuse to furnish a sufficient number of cars and locomotives to accommodate the public, as for a society to establish a mission with the expectation of giving to it only the men and money needed at first. When the churches send forth missionaries to plant the gospel standard on a heathen shore, is it not with the desire that they may accomplish the object for which they are sent? Do they not follow them with the prayer that 'a great door and effectual' may be opened to them? Do they not pray that the seed sown may spring up and yield fruit? And when they see that in answer to their prayers 'the harvest truly is plenteous,' while 'the laborers are few,' do they not, in obedience to Christ's injunction, 'pray the Lord of the harvest to send forth laborers into his harvest?' Dare they neglect thus to pray, even though the proof of their sincerity should oblige them to send their own sons and daughters into the field, and to cast their substance far more abundantly than ever into the treasury of the Lord? To say nothing of the duty which the church owes to God, or of the condition of the world as demanding an increase of missionary labor, there is no course that commends itself to economy even, but such an one as shall enable each mission to take advantage of every backward movement of the enemy, and to hold every post gained."

To these appeals, however, no response has been made by the churches. From our schools of theology none have gone forth, saying, "Here am I; send me." In all the length and breadth of our land not one preacher of the gospel has been found, who has felt himself constrained to join the ranks of these brethren and fellow laborers in the Lord. And how long must this state of things continue? How long shall the dearest interests of this large mission be kept in imminent peril? Candidates for the ministry of Christ! What say you?

Recent Intelligence.

SANDWICH ISLANDS.—From a letter of Mr. Coan, dated October 16, the following extract is taken: "The religious interest which I mentioned in my last, still continues. It is silent, gentle, diffusive, active and general. All parts of Hilo and Puna feel its vivifying and cheering influence. It is like the small rain, or the gentle dew, and not, as in 1837, like the great rain of Jehovah's strength. The leading members of the church 'speak often one to another.' They visit much from village to village, and from house to house. The attention of most of the people is more or less awakened. We held a series of religious meetings at the station not long since, which grew in interest to the last; and such meetings are held occasionally at most of the out-stations. Many of the papists have left their teachers, and returned to the old way; and the priests are feverish with alarm. Nothing troubles them so much as a revival of true, spiritual religion around them. If popery is ever driven from the earth, it will be destroyed by the breath of God's mouth and by the brightness of his coming."

Mr. Coan also says, in the same letter, "We have not had a more interesting time since the great awakening in 1837–9. The people now are more intelligent and better disciplined than they were then; and this, even in a powerful work of grace, would ensure less noise and animal excitement. The present work, however, cannot be compared with that for energy and vital power. But the present is good and cheering; less than we might have, more than we deserve."

On the Sabbath prior to the date of this letter, Mr. Coan admitted seventy-two persons to his church by profession. Within four months, nearly two hundred were gathered into the fold of Christ; and there were "many candidates for the same privilege."

Gaboon.—Letters have been received from Dr. Ford, dated September 11 and 22, in which he refers briefly to the lamented decease of Mr. and Mrs. Porter. The former died of fever. "He was perfectly rational till within two hours of his departure. He often spoke of his spiritual condition, and expressed an unwavering trust in his Redeemer. He felt that he could commit the interests of himself, of his family, then in most critical circumstances, and of the mission which he so much loved, to the care of Him who has promised never to leave or forsake them that confide in him."

The decease of Mrs. Porter is not to be ascribed to the climate. "In sickness or in health," Dr. Ford says, "she was a pattern of submission and devotion. She was ready to die, when the summons came; and though she felt that her life might still be useful to the mission, she longed to follow those who had gone to the Savior, if it was the Lord's will to take her away. During her illness she spent much time in prayer for herself, her family at home, and this mission, which seemed to call forth her love in a remarkable degree."

Our brethren are deeply affected by their bereavement. And they dread the effect of recent events upon candidates for the missionary work. Dr. Ford is confident, however, that there is no good reason for feelings of discouragement. The past season has been more unhealthy than any which he has known in Africa; and another like it, probably, will not soon return. And it is worthy of a distinct notice, that Mr. and Mrs. Porter often said that they did not regret having joined the mission; and they hoped that others would not be deterred by their end from following their example.

Syria.—A part of the field occupied by our brethren of this mission is in a very unsettled and unhappy state; and it will not be strange if a temporary suspension of missionary labors shall become necessary in Hasheiya and its vicinity. At Sidon Mr. Thomson reports "a great deal of religious interest."

Bombay.—The January Herald contained a letter from Mr. Hume, in which he announced the commencement of a series of lectures, &c. in the mission chapel. Under date of November 17, he referred to this subject again, in the following language: "Our public lectures and discussions in the chapel are continued twice a week, on Tuesdays and Fridays, and are exciting much interest. They are well attended, far better than we could have anticipated; and the reports of them in the Dnyanodaya are read by great numbers, not only in Bombay, but throughout the country. A learned Hindoo has recently commenced a course of lectures in a Hindoo temple, in which he discusses the merits of Hindooism and Christianity. This, instead of being an evil, helps to excite interest, and draws increased attention to our discussions. A report of his lectures, furnished by an educated and friendly native still nominally a Hindoo, is published in the Dnyanodaya. Other causes, calculated to awaken the attention of the people to religious subjects, are also at work; so that at the present time in Bombay these subjects are on all sides examined with unwonted interest. There never has been any thing like it since our coming to India." The importance of this species of missionary labor, which has been recently commenced by the mission, will be readily inferred from the fact, that among the topics discussed are "the methods of salvation set forth in the Pooranas," "the way of salvation as set forth in the Bible," "the nature and necessity of regeneration," "the doctrine of transmigration," "the birth, life and death of Jesus Christ," "the Hindoo and Christian accounts of the creation," "the Chrisian Sabbath."

Madura.—Mr. Rendall states that five persons were recently admitted to the church at Madura East, four of them being pupils in the girls' boarding school.

A letter from Mr. McMillan, dated October 30, represents the demand for missionary labor as increasing; but the ability of himself and his brethren to meet it is painfully inadequate.

Madras.—From a letter of Mr. Winslow, dated November 13, it appears that the population of Madras is supposed to be 720,000; and a recent census shows that in the Presidency there are 22,301,697 souls, of whom about 1,750,000 are Mohammedans, there being some 70,000 of this class in the city of Madras. If the returns are correct, there are nearly 500,000 more males in the Presidency than females.

Mr. Winslow makes the following significant statement: "At the public examination of a native girls' school, which, strange to say, has been supported for six or seven years by the natives themselves, and has educated some girls of leading families, one of the most prominent of the native gentlemen who have favored education in English and the western sciences, spoke in a very earnest and effective manner in favor of the re-marriage of Hindoo females. He had an audience of some eight hundred respectable natives; and his speech was most warmly cheered and applauded. He brought arguments even from the Hindoo shasters to prove that the present degrading system of excluding from social life all

young widows, and forcing multitudes, left widows while yet almost children, into a life of loneliness and, indeed, servitude, unless they run into sin, and become abandoned, as too often they do, is not a part of Hindooism in its purer form, and ought to be renounced. This is a most important movement in the right direction." And the shasters are undoubtedly with those, who take the position which Mr. Winslow has mentioned. The earliest sacred writings of the Hindoos do not justify the degradation of widows, nor idolatry, nor caste. And the people may one day understand this matter.

The following extract is from the same letter: "I received two persons to the church at our last communion; and there was another candidate, whose case was deferred. The high school and other schools are in a good state; and my congregations, especially on Sabbath mornings, are very good. At Royapooram there is some falling off, for want of a resident missionary."

CEYLON. — Under date of October 1, Mr. Spaulding states that in July last a small class of girls was received into the Oodooville boarding school, consisting of Jane E. Black, Elizabeth E. Clemm, Harriet H. Cooke, Mary Davis, Julia S. Davies, Lucy Ann Divoll, Eliza T. Drew, Ann A. Duffield, Amelia F. Dyer, Sarah Johnson, Ann D Lake, Margaret Purviance and Anna Ross. Four of these pay nothing; five pay thirty cents a month; and the rest pay sixty cents a month, which is considered "full pay." This is a step in advance. Since the last report from this institution, Anna Maria Henry has been married to Nathaniel S. Prime, Abby Ann Egerton to B. H. Rice, Elizabeth Fowler to Abraham, Huldah Little to Thomas P. Hunt, and Phebe McLean to G. M. Clelland; the first of the five having gone to Kandy, the second to Batticotta, the third to Caradive, and the last two to Chavagacherry. Eunice T. Smith and Ellen Bagby were admitted to the church in July, together with the wife of Thomas Spencer and another female; and Jane E. Coe, Margaretta Smith, Ann Gilmer, Margaret A. P. Robbins, with Daniel, have since been received.

In continuing the history of Batticotta seminary to September 23, when a vacation occurred, Mr. Saunders says that Charles Crocker and J. S. Patengell, of the Junior Class, and J. L. Leeds, of the First Class, have been dismissed at their own request. Nathaniel Ford, of the First Class, has been dismissed for improper conduct; but the Lord, it may be hoped, will gather him into the true fold in his own good time. Of the graduating class, thirteen in number, David Ball, James P. Cook, Warren P. Cornelius, Alfred Goldsmith, Charles McIntyre, George Reid, and S. H. Taylor are members of the church; and "their walk as Christians has been consistent." The remaining six, Artemas Bullard, Joseph Gautier, David J. Goodwin, Timothy M. Hopkins, Charles Kingsbury, and John Shepard are not professors of religion. They are nominal Christians, however, and a part regard themselves as the genuine disciples of Christ. To the new class, out of eighty applicants, thirty-four have been admitted. Eight of these pay nothing; eight are required to pay half the price of board; and eighteen will pay the full price. The first eight pay one shilling and six pence per term for books, while the others pay in full.

"It has been a very difficult matter," Mr. Saunders says, October 9, "to select this class. All the candidates had an intense desire to be received; and they left no means untried to gain their end. When the names of the successful applicants were made known, the deep sorrow of those who were unsuccessful, seemed more than they could bear. They come to us daily, with their parents and relatives, begging that they may be admitted. Some offer to sell their jewels, &c., to pay the price of their board, if they can thus secure the advantages of an education in our seminary. The committee were at first instructed by the mission to receive a class of thirty; but the pressure has been so great that they are permitted to take five more on the full pay list, four of whom have been admitted. One poor lad, who cannot use his right arm, and has neither wealthy relatives, nor property of his own, has been to rich natives, and begged a yearly subscription for his support. He now comes to us, and says that he is ready to pay in full for his board and his books."

Mr Smith writes from Panditeripo, October 12, as follows: "A review of the past eleven years, while it brings to view many things which have seemed discouraging, and which at the time well nigh made me sceptical, calls up other facts and circumstances that show conclusively that God is doing a great work in this land, and impresses deeply on my mind the conviction that, though we may not live to see it, there will be a great turning to the Lord from among this people. My courage for another decade of years is greater than it was at first; and my health is quite as good. My expectation of success, moreover, is stronger; and it is founded on a more correct view of the nature of the field."

On the 5th of November, Mr. Noyes wrote an account of the meetings held at Batticotta simultaneously with those of the Board at Troy. At the first of these meetings, after a sketch of the annual meeting at Portland from one who was present on that occasion, a native brother made an address, in which he attempted to show that all mission churches in heathen lands will sustain themselves, at no distant day, referring particularly to the history of the Sandwich Islands. Another native followed, and dwelt

upon the signs and proofs that the churches in Jaffna will hereafter be independent of foreign aid, and assist in sending the gospel to others. Four of the misssionaries then addressed the meeting on "the extent of the work in the Sandwich Islands," "signs of progress in Africa," "indications of the complete triumph of the gospel," "the gospel the foundation of all reforms and the forerunner of all civilization." The Lord's Supper was administered subsequently, when Mr. Poor presented "many thoughts and considerations most appropriate for such an occasion." Mr. Noyes thinks that a very happy impression was made on the minds of those who were present.

Under date of November 6, Mr. Meigs writes as follows: "We have held several evening meetings in the large bungalow in Mavirthapuram, with very encouraging prospects. I have much reason to believe that in due time the people of that village will require a chapel for themselves and their children, and that they will render valuable pecuniary aid in building it. The preaching bungalow answers for our evening meetings so well, that we shall defer for the present any attempt to erect a chapel, hoping that the time will come when the natives will feel able and willing to erect one that will amply accommodate that rich and populous community." He also says: "Two of my native assistants have spent some time in Atchuvaley and Oodoopitty. Besides visiting the people from house to house, and distributing tracts and portions of Scripture, they held several meetings, which were very well attended. In giving me a report of their tour, they seemed to be much encouraged by what they had seen and heard." Mr. Meigs was expecting to receive four persons into his church on the 14th of November; and a few of the largest girls in the select school have become hopefully pious; though they may not profess their faith in Christ for the present, on account of the strong opposition of their parents.

Home Proceedings.

EMBARKATION OF MISSIONARIES.

On the 22d of December the following persons, all destined to the Armenian mission, sailed in the bark Sultana, Captain Watson, for Smyrna:—Rev. William Clark and Mrs. Elizabeth W. Clark, of Orford, New Hampshire, Rev. Wilson A. Farnsworth and Mrs. Caroline E. Farnsworth, of Thetford, Vermont, Rev. Andrew T. Pratt M. D., and Mrs. Sarah F. Pratt, of New Haven, Connecticut, Miss Maria A. West, of Palmyra, New York, and Miss Melvina Haynes, of Southbridge, Massachusetts. Stations will be assigned to Messrs. Clark and Farnsworth by the mission. Dr. Pratt is expected to take the place of the lamented Dr. Azariah Smith at Aintab. Misses West and Haynes are to be connected with the female boarding school at Constantinople.

Mr. Clark, after completing his academical course at Dartmouth College, pursued his theological studies with Dr. Talmage, President of Ogelthorpe University. Mr. Farnsworth graduated at Middlebury and Andover. Dr Pratt received his academical education at New Haven, his theological at New York and New Haven, and his medical in the College of Physicians and Surgeons in New York.

On the seventh of January the following persons sailed from Boston for Smyrna in the Mimosa, Captain King:—Rev. William A. Benton and Mrs. Loanza G. Benton, of the Syria mission, Rev. Dwight W. Marsh, of the Assyrian mission, Mrs. Julia W. Marsh, of New York, Rev. Augustus Walker, of Medway, Massachusetts, Mrs. Eliza M. Walker, of Auburndale, Massachusetts, Rev. George B. Nutting, of Randolph, Vermont, and Mrs. Sarah E. Nutting, of Geneva, New York. From Smyrna Mr. and Mrs. Benton will go to Beirût, in the expectation of laboring on Mount Lebanon; Mr. and Mrs. Marsh will proceed to Mosûl; Mr. and Mrs. Walker will join Mr. Dunmore at Diarbekr; while Mr. and Mrs. Nutting will be stationed in some part of the Armenian field. Mr. Walker pursued his academical studies at Yale College, and his theological at Bangor and Andover. Mr. Nutting graduated at Dartmouth College, and studied theology at Western Reserve College and with a clergyman in Michigan.

DONATIONS,

RECEIVED IN DECEMBER.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
N. Bridgeton, S. B. 6 00
No. 4 Aroostook, I. C. 1 00
Otisfield, Indiv. 4; m. c. 1; la. 3; 8 00
Portland, 2d ch. m. c. 27,37; 3d do. 56,37; High-st ch. 59,49; 143 23—158 23
Franklin co. Conf. of chs. Rev. I. Rogers, Tr.
Weld, m. c. 2; T. F. 1; J. B. W. 1; 4 00
Kennebec co. Conf. of chs. B. Nason, Tr.
Augusta, South ch. 249 59
Brown Corner, Friends, 10 00
Waterville, Cong. ch. and so. 6,75; s. s. scholar, 1,80; 8 55—268 14
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
Bath, Winter-st. cong. m c. 30 00
Waldoboro', 1st cong. ch. and so. 11,69; James Hovey, wh. and prev. dona. cons. Mrs. Eliza A. Hovey an H. M. 50; gent. 6; fem. benev. so. 28,50; juv. cir. 30; 126 19—156 19
Penobscot co. Aux. So. E. F. Duren, Tr.
Bangor, Hammond-st. s. s. to cons. John T. K. Hayward an H. M. 100; 1st par. cong. ch. and so. 46,07; 146 07
Brownville, Cong. ch. and so. m. c. 11 00
Dedham, do. wh. and prev. dona. cons. Rev. Lewis Goodrich an H. M. 27 17
Hampden, Cong. ch. and so. 41 00—225 24
York co. Conf. of chs. Rev. G. W. Cressey, Tr.
Limerick, Mrs. H. Eastman, 5 00
Saco, P. Eastman and wife, 20 00—25 00

836 80

Andover, Cong. so. m. c. 5; East Machias, m. c. 11; Gilead, a friend, 50; Machias, a friend, 8; North Belfast, cong. ch. m. c. 8; 82 00

918 80

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
Hinsdale, Ch. and so. 34,50; m. c. 20,50; 55 00
Keene, Gent. 97,70; la. 42,02; la. Heshbon so. for Ind. miss. 57; 196 72
Nelson, Ch. and so. 30 00
Troy, Trin. cong. ch. and so. 21; Rev. L. Townsend, 10; 31 00
Winchester, 32,82; m. c. 27,18; 60 00—372 72

Grafton co. Aux. So. W. W. Russell, Tr.
Plymouth, Cong ch. and so. m. c. 52 00

Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Goffstown, m. c. 5 00
Hancock, Cong. ch. and so. 36 58
Hillsboro' Bridge, do. 7 00
Nashua, Olive-st. ch. and so. (of wh. to cons. THOMAS PEARSONS an H. M. 100,) 161,60; m. c. 50,40; 212 00
Peterboro', John Field, 30 00—290 58

Merrimack co. Aux. So. G. Hutchins, Tr.
Canterbury, Cong. ch. and so. 38 00
Concord, Mrs. T. D. Merrill, 100; South cong. so. to cons. MRS. APPHIA F. STONE an H. M. 100; 200 00—238 00

Rockingham co. Conf. of chs. F. Grant, Tr.
New Castle, s. s. for Ind. chil. 5 00
Salem, s. s. for ed. hea. chil. 2 50——7 50

Sullivan co. Aux. So. E. L. Goddard, Tr.
Newport, Cong. ch. and so. 38 25

999 05

Legacies.—Windham, David Campbell, by Noah Robinson, Ex'r, 100 00

1,099 05

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Ripton, m. c. 2,88; indiv. 1,75; 4 63

Caledonia co. Conf. of chs. E. Jewett, Tr.
St. Johnsbury, South cong. ch. m. c. 32 13

Chittenden co. Aux. so. M. A. Seymour, Tr.
Burlington, Mrs. A. Morton, 20 00
Colchester, W. K. 3 85
Essex, m. c. 9; fem. miss. asso. 14; 23 00——46 85

Orange co. Aux. So. L. Bacon, Tr.
Brookfield, J. G. S. 2 00

Orleans co. Aux. So. H. Hastings, Tr.
Craftsbury, m. c. 11; Rev. J. N. Loomis, 10; 21 00
Lowell, m. c. 6 00——27 00

Rutland co. Aux. So. J. Barrett, Tr.
Clarendon, m. c. 2 92
Middletown, S. L. 15 00
Rutland, m. c. 24 82——42 74

Washington co. Aux. So. G. W. Scott, Tr.
Berlin, Ch. and so. 11,50; m. c. 20,45; 31 95
Irasburgh, m. c. 1 00
Morgan, Ch. and so. 3 00——35 95

Windham co. Aux. So. F. Tyler, Tr.
Bellows Falls, Ch. and so. 9,25; m. c. 9,25; 18 50
Brattleboro', Centre ch. and so. m. c. 26,97; West so. m. c. 19,26; 46 23
Marlboro', Ch. and so. 4,58; Mrs. L. M. A. 1; 5 58
Vermont, 50 00—120 31

Windsor co. Aux. So. J. Steele, Tr.
Chester, A. W. 5 00

316 61

Legacies.—Peacham, Josiah Shedd, by S. A. Chandler and E. C. Chamberlain, Ex'r's, (prev. rec'd, 2,343,33,) 600; ded. disc. 24,60; 575 40

892 01

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Sandwich, 1st cong. ch. 26 00

Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
Becket, Fem. char. asso. 10,50; indiv. 3; 13 50
Otis, Cong. so. m. c. 12 00
Pittsfield, 1st cong. ch. and so. 96,83; la. (of wh. fr. an indiv. to cons. Mrs. LUCINDA EDWARDS of Virgil, N. Y. an H. M. 100,) 218; less c. note, 1; m. c. 35,17; young la. Inst. 13; 362 00
Williamstown, Williams College, 20 00—407 50

Boston, S. A. Danforth, Agent, (Of wh. fr. a friend, 5;) 672 26

Brookfield Asso. William Hyde, Tr.
Southbridge, Cong s. s. Miss M.'s inf. class, 25

Essex co. North, Aux. So. J. Caldwell, Tr.
Ipswich, 1st cong ch. and so. m. c. 165 57
Newburyport, Dr. Dimmick's ch and so. 213,89; m. c. 26,81; wh. cons. NATHAN FOLLANSBEE and Mrs. SARAH G. CHASE H. M.; Whitefield, cong. ch. and so. to cons. WILLIAM THURSTON an H. M. 100; 340 70—506 27

Essex co.
Marblehead, Cong. ch. m. c. 20 00

Hampshire co. Aux. So. J. D. Whitney, Tr.
Amherst, 1st par. m. c. 55,26; Mill Valley, m. c. 18,41; S. par. m. c. 24; 97 67
Cummington, West par. m. c. 15 39
Easthampton, S. Williston, 500; la. 101; 601 00
Granby, La. 54 00
Hadley, 1st par. m. c. 40,61; North par. m. c. 40; Plainville, m. c. 10; 90 61
Hatfield, Gent. 147 00
Northampton, 1st par. m. c. 77,75; Edwards ch. m. c. 21,70; 99 45
Plainfield, Cong. ch. and so. 30; m. c. 20; 50 00
Southampton, m. c. 72,53; la. 27,30; 99 83
South Hadley, 1st par gent. 117,53; gent. and la. 171,14; 2d par. 20; 308 67
Westhampton, coll. 50; la. 15; 65 00
Worthington, coll. 70,06; la. 40; m. c. 19; 135 06—1,763 68

Harmony Conf. of chs. W. C. Capron, Tr.
Blackstone, Cong. ch. and so. 77,50; m. c. 30; 107 50
Millbury, 1st cong ch. 107,65; m. c. 32,25; chil. fund, 5,10; 145 00
Uxbridge, Cong. ch. and so. 100 00
Whitinsville, do. 222 52—575 02

Middlesex North and vic. C. Lawrence, Tr.
Dunstable, Cong. ch. and so. 23 38
Fitchburg, Relig. char. so. to cons. JOSEPH BALDWIN and Mrs. SUSAN UPTON H. M. 296 40
Groton, Miss H. L. G. 10 00
Pepperell, 4 00
Stow, Mrs. H. R. 2 00—335 78

Middlesex South Conf. of chs.
Hopkinton, Cong. ch. and so. for Gaboon m. 32 00
Lincoln, Evan. cong. ch. and so. 17 50
Saxonville, Cong. ch. and so. 157,83; prev. ack. 10; (of wh. fr. Rev. B. G. Northrop, 50; wh. and prev. dona. cons. Mrs. HARRIETTE E. NORTHROP an H. M.) 147 83
Southboro', Pilgrim evan. so. 17 32—214 65

Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Dorchester, Juv. agricul. so. for Mr. Stoddard's sch. Persia, 13 00
Medway Village, Chil. and friends, for ed. hea. chil. 3,15; E. par. m. c. 13,35; 16 50
Roxbury, Eliot ch. m. c 15 13
W. Roxbury, Spring-st. ch. m. c. 8; s. s. 5,01; a s. s. class, 1; 14 01——58 64

Old Colony Aux. So. H. Coggeshall, Tr.
Scituate, Trin. cong. ch. 14 11

Palestine Miss. So. E. Alden, Tr.
N. Middleboro', Cong. ch. and so. 20 00

Pilgrim Aux. So. J. Robbins, Tr.
Carver, C. R. 6 00
South Marshfield, m. c. 14 74—20 74

Taunton and vic. Aux. So.
Berkley, Fem. cent. so. 16 00

Fall River, E. S. C. 10; Central ch. 461,21; 1st cong. ch. and so. 80; s. s. so. for ed. of hea. chil. 10; 561 21—577 21

Worcester Central Asso. W. R. Hooper, Tr.
Auburn, Gent. 73,82; la. 20; m. c. 16; 109 82
Northboro', Evan. cong. ch. 43; a lady (of wh. for N. A. Inds. 55; wh. cons. Rev. S. S. ASHLEY an H. M.; for *Anna Brigham*, Ceylon, 20,) 130; juv. asso. for *Mary Grace Houghton*, Ceylon, 20; 193 00
Shrewsbury, La. wh. cons. Rev. N. W. WILLIAMS an H. M. 55 01—357 83

Worcester co. North, Aux. So. B. Hawkes, Tr.
Hubbardston, A. G. Davis, 10; M. D. Davis, 10; 20 00

5,589 94

A German sailor, 10: Mekuk, 100; a missionary's sister's off'g, 5; unknown, 3; Auburn Dale, Cong. ch. a bal. 2; Cambridgeport, 1st evan ch. and so. 145,95; Charlestown, 1st ch. and so. m. c. 48,55; Chelsea, Winnisimmet ch and so m. c. 71,50; Broadway, ch. and so. m. c. wh. and prev. donn. cons. Mrs. FEDORA F. COFF an H. M. 76,53; E. Cambridge, evan. cong. ch. m. c. 9,03; Hingham, evan. cong. ch. and so. 36,16; Lowell, Appleton-st. ch. m. c. 9,05; Medford, 2d cong. ch 13,50; Newton Corner, Eliot ch. 93,67; West Newton, cong. ch. and so. 100; m. c. 66; 789 94

6,379 88

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.
Bethel, Cong. ch. and so. 52 04
Monroe, do. m. c. 5 50—57 54

Fairfield co. West, Aux. So. C. Marvin, Tr.
Fairfield, A lady, 10 00
Greenfield, Cong. ch. 43,21; m. c. 49,65; 92 86
Greenwich, Miss Sarah Mead, for sem'y at Sandw. Isls., wh. cons. Mrs. MARGARET ALLEN an H. M. 100; a friend, 50; 2d cong. ch. and so. 117,72; 267 72
Long Ridge, Cong. so. 4 00
Weston, do. 25 00
Wilton, do. 20 00—419 58

Hartford co. Aux. So. A. W. Butler, Tr.
Farmington, 1st ch. and so. (of wh. fr. J. T. Norton to cons. EDWARD NORTON an H. M. 100,) 273 88
Hartford, Centre ch. m. c. 91,28; South ch. (of wh. fr. Seth Terry to cons. PASCAL LOOMIS an H. M. 145,) 327,87; 419,15
South Windsor, 1st cong. ch. Miss B.'s s. s. class, 3,10; Wapping so. m. c. 10,87; la. 31,36; 45 33
Unionville, Coll. 64; c. f. 65c.; 64 65
Windsor, 1st so. 25 00—828 01

Hartford co. South, Aux. So. H. S. Ward, Tr.
Glastenbury, Gent. 360,25; la. 125; m. c 41,18; 526 43
Middletown, 1st so. gent. and la. 97 00
Newington, D. Willard, 12 00
Wethersfield, 202,89; deduct unc. note, 2; 200 89—836 32

Litchfield co. Aux. So. G. C. Woodruff, Tr.
Colebrook, 75
Goshen, A Friend, 50
New Milford, 171 53
New Preston, 25 00
North Canaan, 50 44
South Britain, Cong. ch. 62 06
Warren, 9 46
Watertown, 80; m. c. 34; 114 00
Winsted, Coll. 297 13
Wolcottville, do. 40 00—700 87

Middlesex Asso. S. Silliman, Tr.
Deep River, G. Spencer, 35 00
East Haddam, 1st cong. so. gent. 27,39; la. 22,51; m. c. 6,57; 56 47
Hadlyme, s. s. 8 00
Middle Haddam, Gent. and la. to cons. Rev. WILLIAM S. WRIGHT an H. M. 52 48
Millington, Gent. and la. 18 00
Saybrook, 1st cong. so. gent. and la. 95 00—264 95

New Haven City Aux. So., A. H. Maltby, Ag.
New Haven, Court-st. ch. 217,33; m. c. 5,25; College-st. ch. 232,89; Prof. E. E. Salisbury, 250; union m. c. 34,05; Yale college do. 4,35; North ch. s. s. 38; 781 87

New Haven co. East, Aux. So. A. H. Maltby, Ag.
Branford, La. 42 58
Cheshire, Cong. ch. and so. which cons. Rev. DANIEL RODMAN an H. M. 90 01
Durham Centre, A friend, 4 00
Guilford, 1st ch. and so. 84 50
Madison, Cong. ch. and so. gent. 53 02
Northford, J. M. 10; cong. ch. and so. 23,06; 33 06
Wallingford, 1st cong. ch. and so. 54 37—361 54

New Haven co. West, Aux. So. A. Townsend, Jr. Tr.
Derby, 1st so. 108 00
Prospect, 10 58
Waterbury, 1st so. 300 00
West Haven, 93 00
Woodbridge, Gent. 28,50; m. c. 16,76; 45 26—556 84

Norwich and vic. and New London and vic. F. A. Perkins and C. Butler, Trs.
Colchester, 1st cong. ch. and so. 204,26; m. c. 60,60; a s. s. class, 7,70; wh. cons. HENRY BURR and Miss ELIZABETH AMES H. M.; 272 56
Griswold, L. A. 10 00
Stonington, 1st cong. ch. and so. 23 00—305 56

Tolland co. Aux. So. J. R. Flynt, Tr.
Gilead, Gent. 31; la. 32; young la. sew. cir. 4; 67 00

Windham co. Aux. So. J. B. Gay, Tr.
Canterbury, 1st ch. and so. 21 00
Central Village, Cong. ch. wh. cons. Rev. N. A. HYDE an H. M. 67 62
Mansfield, 1st so. gent. 88,47; la. 68,09; m. c. 23; 179 56
Willimantic, Cong. ch. and society, 41,45; m. c. 18,05; s. s. 5,50; Mrs. A. D. G. 2; wh. and prev. dona. cons. JOSEPH D. FITCH an H. M.; 67 00—335 18

5,515 26

Legacies.—New Haven, S. R. Hotchkiss, by Henry White, Adm'r, (prev. rec'd, 444,91,) 15; Orange, Hannah Bryan, by Lyman Law, Ex'r, 25; 40 00

5,555 26

RHODE ISLAND.

Kingston, Cong. so m. c. 20; Little Compton, a friend, 5; Tiverton Four Corners, cong. ch. m. c. 15; 40 00

NEW YORK.

Auburn and vic. I. F. Terrill, Agent.
Auburn, So. of Relig. inq. 7 25

Board of For. Miss. in Ref. Dutch ch. C. S. Little, New York, Tr.
Bloomingdale, R. D. ch. 13 00
Dutch Kills, Youths' miss. so. 13 99
Jamaica, A friend, 5 00
Marbletown, R. D. ch. 20 00
Newtown, do. 8 27
New York, Collegiate R. D. ch. ninth-st. m. c. 100,14; North, m. c. 4,45; 104 59
Saugerties, R. D. ch. 33 90
Shawangunk, m. c. 7 78
Tarrytown, 2d R. D. ch. 62 00
Union Village, do. 13 65
Utica, do. 300 00
Warwick, do. H. P. 5 00

587 18
Ded. disc. 1 25—585 93

Buffalo and vic. J. Crocker, Agent.
Buffalo, Lafayette-st. ch. 68,54; Mr. Porter's cong. 21; 89 54
Lancaster, Pres. ch. 55 00—144 54

Chatauque co. Aux. So. S. H. Hungerford, Tr.
Sheridan, Cong ch. and so. 10 00
Geneva and vic. C. A. Cook, Agent.
Albion, H. A. K. 4 00
East Bloomfield, 1st cong. ch. 172 00
East Palmyra, Pres. ch. 10 00
Geneva, W. H. S 1 00
Lockport, 1st cong. ch. which and prev. dona. cons. LUTHER CROCKER an H. M. 63 75
Medina, Pres. ch. 62 65
Mecklenburg, do. 17 00
Niagara Falls, do. 29,37; fem. miss. so. 41,10; la. sew. so. 24,25; 94 72
Perry Centre, 1st cong. ch. wh. and prev. dona. cons. Miss DARLISKA E. SHELDON an H. M. 38 00—463 12
Greene co. Aux. So. J. Doane, Tr.
Catskill, Pres. ch. 55,79; a friend, 30; E. M. D. for chil. in India, 1; 86 79
Monroe co. and vic. E. Ely, Agent.
Holley, Pres. ch. 6,63; Mrs. H. B. P. 10; 16 63
Ogden, 1st pres. ch. 98 75
Richmond, Cong. ch. 15; E. Gilbert, 20; 35 00
Rochester, Monthly fem. prayer meeting, 15; Miss M. A. B. 4; Brick pres. ch 50; 69 00
Sweden, 1st pres. ch. 15 00—164 38
New York City & Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. W. P. 50; Clinton avenue, cong. ch. 46,31; Brooklyn, South pres. ch. m. c. 157,95; s. s. 33,79; Church of the Pilgrims, to cons. Mrs. MARY E STORRS, Mrs. SUSAN S. TAPPAN, JAMES G. STEDMAN, HARRIET S. STEDMAN and CHARLES H. STEDMAN H. M. 1,944,37; Plymouth ch. 186,04; 2d pres. ch. m. c. 27,50;) 2,907 35
Oneida co. Aux. So. J. Dana, Tr.
Utica, 1st pres. ch. m c. 10 25
Waterville, Ch. and so. 35,47; Mrs. L. R. M. 3,50; 38 97—49 22
St. Lawrence co. Aux. So. H. D. Smith, Tr.
Depeyster, Cong. ch. and so. 16 00
Gouverneur, Pres ch. J. R. (of wh. for Jewish miss. 5,) 10 00
Heuvelton, do. 17,60; s. s. 3,40; 21 00—47 00
Syracuse and vic. J. Hall, Agent.
Syracuse, 1st pres ch. m. c. 24 19
Washington co. Aux. So. M. Freeman, Tr.
Cambridge, Asso. pres. ch. 16 95
North White Creek, pres. ch. 4 00—20 95

4,510 72

Albany, 4th pres. ch. 100; Miss D. 2,10; Angelica, pres. ch. 30; Arkport, C. H 10; Babylon, Mrs. M. A. C. 10; Ballston Centre, la. hea. sch so. 23,50; Cicero, R. D. ch. m. c. 10; Clinton, So. of Chris. Res. Hamilton college, for *Daniel Niles*, Ceylon, 20; Elba, Cong ch. wh. cons. Rev. BELA FANCHER of Barre Center, and Rev. WILLIAM JOHNS of Bergen, H. M. 100; Haverstraw, pres. ch. 70,59; Hudson, 1st pres. ch. fem. miss. asso. wh. cons. Miss POLLY FOSTER an H. M. 100; Ithaca, pres. ch. 89,18; Lewis, Rev. Cyrus Comstock, 150; Maine, cong ch. m. c. 2; Marbletown, a lady, 5; Mexico, 1st pres. ch. 10; Middletown, 1st pres. ch. benev. so. 28,10; Minaville, a col'd fem. dec'd, 10; Oswego, 1st pres. ch. inf. s. s. 12; Perry Centre, a friend, 5; Romulus, D. D. J. 5; Skaneateles, pres. ch. 37,16; m. c. 38; s. s. 2,84; wh. cons. Rev. JAMES McG. BERTRAM, D. D. of St. Helena, an H. M.; Somers, pres. ch. la. miss. so. 6,25; South Richland, Mrs. J. H. 10; Troy, 1st pres. ch. coll. and m. c. 124,31; Wading River, cong. ch. m. c. 14,33; Winfield, cong ch. 8,51; Woodbourne, Mrs. A. B. 1; 1,034 87

5,545 59

Legacies.—East Bloomfield, Timothy Buell, by C. A. Cook, 25 00

5,570 59

NEW JERSEY.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Branchville, R. D. ch. 16 61
Hackensack, do. 37 50
Hempsted, L. P. 3 00
West Hempsted and Ramapo, R. D. ch. 13 26

70 37
Ded. disc. 25—70 12

Bellville, Montgomery sch. miss. so. 16; Berkshire Valley, pres. ch. 8; Bethlehem, pres. ch. 28,97; Bloomfield, Miss A Griffin, for ed. in Madras, 20; Bridgeton, L. Q. C. Elmer, 20; Fairton, pres. ch. 4,61; Jersey City, Rev. J. V. Henry, 12; Newark, 1st pres ch. John Taylor, 150; A L. Day, 50; a lady, 20; Rev. W. R. 10; Mr. I. 5; s. s. 38,33; 6th pres. ch. coll and m. c. 62,50; 3d pres. ch. 21; m. c. 38,90; a bro. and sis. 1; German pres. ch. 8; Succasunny, pres. ch. 20; 534 31

604 43

PENNSYLVANIA.

Carbondale, six lads, 2; Conneaut, a lady, 1; Dauphin, pres. ch. s. s. 2; Gibson, pres. ch. m. c. 10; Mill Creek, M. R. 10; McKean, 1st pres. ch, m. c. 3,50; Northern Liberties, 1st pres. ch. 43,88; m. c. 26,05; Miss M 's class in s s. 1,50; Philadelphia, T. B. 10; Miss E. B. 3; 1st pres. ch. Mrs. E P. Wilson, 150; Rev. A. Barnes, 125; m. c. 265,05; E. S. 10; la. 84,50; Arch-st. pres. ch. J. C. 10; D. McC. 2; Logan Square, pres. ch. 10; Western pres. ch. m. c. 74,31; J Carmichael, 25; T. Potter, 25; Rev. E. W. G. and wife, 10; Miss M. M. 10; J. B. H. 10; J. S. C. 10; G. W. G. 10; W. E. T. 10; Indiv. 55; Clinton-st. pres. ch. N. B. Thompson, 20; Miss H. 10; D. M. 10; Mrs. W. 10; M. L. B. 10; H. R R 10; indiv. 23; 3d pres. ch. 16; Pittsfield, pres. ch. 3; Shirleysburg, John Brewster, 100; Troy, S. W. P. 10; 1,230 79

Legacies.—Philadelphia, On account of bequest of Mrs. Ann H. Livingston, to "the missionaries," by William Shippen, (prev. rec'd, 800,) 375 00

1,605 79

DELAWARE.

St. Georges, Pres. ch. fem. miss. so. 20 00

DISTRICT OF COLUMBIA.

Georgetown, Zion's traveler, 1 00

MARYLAND.

Baltimore, C. W. Ridgeley, 30 00

VIRGINIA.

Old Church, M. S. S. 5 00

NORTH CAROLINA.

Salisbury, Mrs. C. and chil. for *James G. Cairns*, Ceylon, 20 00

SOUTH CAROLINA.

Charleston, R. W. B. for Armenian m. 5 00

OHIO.

By Rev. S. G. Clark.
Andover, 1,51; Bainbridge, 75c.; Bath, Mrs. H. 3; Bloomfield, 4,61; Boardman, 5,55; Braceville, 30c.; Brecksville, 5,27; Brooklyn, Rev. C. D. and fam. 5; Burton, 18,90; P. H. 10; Chagrin Falls, 11,25; H. White, 14; Conneaught, 13,84; J. A. L. 10; Ellsworth, 29,54; M. A. 10; m. c. 1,83; Farmington, 4,85; Freedom, 20,09; Geneva, 8; Gustavus, 6,41; Hambden, 15,54; Hudson, 25; Independence, 2,98; Johnston, 13,19; Kingsville, 10,30; Kinsman, 22,80; P. A. and son, 10; T. K. 10; Mesopotamia, 18,29; Mrs. I. B. S. 10; E. L. 10; Mecca,

2,75; Newton Falls, 13,67; Northampton, Des. W. 3; Orwell, 6.73; Painesville, Rev. J. M. G. 5; Parkman, 4,94; Peninsula, m. c. 8; Rome, 22,82; Ruggles, s. s. 3; Strongsville, 12,81; Tallmadge, Guy Wolcott, 50; Toledo, 60; Rev. A. S. 10; Troy, 11,55; Twinsburg, 14; Vienna, 15,37; C. W. 10; Wayne, 29,52; West Andover, 9,97; West Mill Grove, 7; Williamsfield, 3,82; M. L. 10; Youngstown, m. c. 24,50; 671 25

By T. P. Handy, Agent.

Cleveland, T. P. Handy, to cons. DANIEL A. SHEPARD an H. M. 100; Dover, S. G. P. 5; Richfield, J. N. 10; ded. disc. 3,66; 111 34

By G. L. Weed, Tr.

Cincinnati, 2d pres. ch. m. c. 14,80; 3d do. m. c. 6,40; Granville, cong. ch. 198; Ironton, pres. ch. m. c. 2,80; Kingston and Porter, 1st pres. ch. 32; Marietta, cong. ch. 130,30; m. c. 5; college m. c. 2,30; Springfield, 1st ortho cong. ch. 20; 411 60

1,194 19

Brunswick, Pres. ch. 50c.; m. c. 2; Cleveland, Mrs. M. E. Temple, 20; Columbus, A. B. 5; Welsh pres. ch. 6; E. C. 5; Defiance, pres. ch. 2; Genoa, W. N. 1; Hartford, E F. 5; Hudson, Wes. Res. college, 5,50; Rev. H. Coe, 7; Sheffield, chil. 1; 60 00

1,254 19

Legacies—Lower Sandusky, Issac Prior, by S. Hafford and J. Moore, Exr's, (prev. rec. 602,) 110 00

1,364 19

INDIANA.

By G. L. Weed, Tr.

La Fayette, 2d pres. ch. s. s. for ed. in Syria, 40; Madison, sem. s. s. for schs. in Gaboon. 20; 60 00

By Rev. O. P. Hoyt, Tr.

La Porte, 68,45; Michigan City, 26,15; South Bend, 37,34; 131 94

191 94

Evansville, Old pres. ch. 30; Wabash, m. c. 5; 35 00

226 94

ILLINOIS.

Augusta, Pres. ch. m. c. 16; Beardstown, cong. ch. m. c. 10; Chesterfield, cong. ch. 5,75; Friendsville, m. c. 3; Peoria, a friend, 3; Union Grove, cong. ch. m. c. 1,35; Woodburn, cong. so. 40; 79 10

MICHIGAN.

By E. Bingham, Tr.

Armada, 1st cong. ch. juv. miss. so. 7; Detroit, 1st pres. ch. 209,46; juv. miss. so. 4; Fentonville, pres. ch. 10; Lapeer, C. S. 43c.; Livonia, Rev. R. Armstrong, 15; Rochester, cong. ch. 5; Southfield, do. 14,30; Tecumseh, pres. ch. 50; Troy, do. 6,50; M. G. 1; 322 69

By Rev. O P. Hoyt, Agent

Allegan, 3; Angola, 10c.; Birmingham, wh. and prev. dona. cons. Rev. JAMES MC LAURIN an H. M. 34,01; California, 7; Cassopolis, 6,40; Constantine, R. D. ch. 7,87; Cooper, 50c.; Dowagiac, 2,11; Edwardsburg, 33,13; Harris Prairie, 4,26; Lima, 19,45; Lodi, 8; Marshall, C. C. 10; Mishawakie, 23; Mottville, R. D. ch. 31c.; Orland, 5,87; Otsego, 10; Port Huron, 20; Pontiac, 12.15; Schoolcraft, 5,50; Silver Creek, Mr. S. 3; White Pigeon, 23,60; 239 26

561 95

Detroit, 1st cong. ch. m. c. 17,60; Hillsdale, pres. ch. m. c. 19; s. s. for hea. chil. 1; Jonesville, a friend, 5; Medina, cong. ch. 27,50; s. s. 5,16; a s. s. scholar, dec'd, av. of three sheep, 4; Raisin, 1st cong. ch. m. c. 18,60; Tecumseh, 1st pres. church and cong. s. s. 6; Union City, indiv. 30; 133 86

695 81

WISCONSIN.

Berlin, Pres. ch. m. c. 7 00

IOWA.

Anamosa, Rev. A. W. 5; Dubuque, cong. ch. m. c. 43,75; Kossuth, R. J. H. 75c.; 49 50

MISSOURI.

St. Louis, Z. B 1; 3d pres. ch. s. s. 15; 16 00

KENTUCKY.

Newport, 2d pres. ch. m. c. 2; Mrs. L.'s s. s. class, 1,56; 3 56

TENNESSEE.

Maryville, I. S. C. 5; Moorsburg, pres. ch. m. c. 1,70; Rutledge, do. m. c. 1,60; 8 30

IN FOREIGN LANDS, &c.

Constantinople, Mrs. S. C. H. 19 35

Doaksville, Choc. na. m. c 27,45; col'd people, for African m. 4,70; Fort Towson, m. c. 7,25; Wheelock, ch. 63,40; Mt. Zion ch. 9,80; 112 60

Eaton, C. E. Coll. 10; m. c. 6; 16 00

Fingal, C. W. Mrs. E. D. Johnston, 25 00

Liverpool, Eng. Mrs. C. L. C. 10 00

Tuscarora, m. c. 17 71

200 66

Legacies.—Jaffna, Ceylon, Rev. G. H. Apthorp, (prev. rec'd, 3,925,) 21 00

221 66

Donations received in December, 24,172 47

Legacies, 1,246 40

$25,418 87

☞ TOTAL from August 1st to December 31st, $98,489 46

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in December, $536 95

DONATIONS IN CLOTHING, &c.

Auburn, N. Y. A box, fr. Miss Sarah Oliphant, for Rev. L Smith, Sandw. Isls.

Binghamton, N. Y. A box, by C. A. Cook, for Mr. Ford, Gaboon m.

Bloomfield, N. J. A box, fr. miss. so. in Mrs. Cooke's sem. for D. Ladd, Constantinople. 50 00

Brooklyn, N. Y. A box, fr. Armstrong juv. miss. so. for Miss Fisk, Oroomiah.

Cleveland, O. A bundle, for Mr. Dwight, Constantinople.

Colebrook, Ct. A box, fr Mrs. R. Gilbert, for Mr. Stocking, Oroomiah.

Cooperstown and vic. N. Y. A box, fr. miss. so. rec'd at Tuscarora.

Essex, Vt. A box, fr. la. asso. 21 51

Fitzwilliam, N. H. A bed quilt, fr. Mary, Ellen, Charles, Abby L. and Mrs. Samuel Hill.

Hudson, O. A bundle, for Mr. Vrooman, Canton.

Mendham, N. J. A barrel, fr. Mrs. Dalzel, for Mr. Riggs, Smyrna.

Newark, O. A box, fr. 2d pres. ch. miss. so. 35 53

New York city, A box, fr. la. of 14th-st. pres. ch. for Mr. Wright, Choc m.

Portland, Me. A box, fr. juv. cir. for Mr. Tyler, So. Africa.

Springfield, Ms. 10 copies Webster's Dictionary, fr. G. & C. Merriam; communion service, &c. fr. la. of North ch. 25 00

Unknown. A box, for Mr. Wilson, Syria.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLIX. MARCH, 1853. No. 3.

American Board of Commissioners for Foreign Missions.

Amoy.

LETTER FROM MR. DOTY, SEPTEMBER 16, 1852.

The Rebellion.

CONTRADICTORY reports have been brought to this country, in regard to the insurrection which has broken out in one of the provinces of China. Among the people of that empire it seems to be very difficult to ascertain the truth in such matters; it is not strange, therefore, that we should receive statements that are not easily reconcilable. Even at Amoy, Mr. Doty says, there are no certain means of information which are accessible to the missionaries; and nearly all that is known there, has been gathered up from various reports. Still the Chinese in that city suppose the rebellion to be of a formidable character. This is inferred from the fact, that soldiers have been drafted from the surrounding region to assist in putting down the insurgents. The following remarks on this subject are worthy of special attention.

There appears good reason to suppose the report correct, which affirms that there is a religious element in the movement, the future bearings of which none can foresee. According to this rumor the chief mover, who has assumed the style and title of Emperor by the designation of Fian-tick (Heavenly Virtue), is a professed Christian, and was baptized by Mr. Gützlaff at Macao in 1840. The rebels themselves have either assumed the title of "Shang-ti-hui," (association of Shang-ti,) or are thus designated by the opposing party. It is also reported that they have books concerning Jesus among them, which are regarded as sacred, and that a war of extermination is waged against idols and the temples. It may be that we have in these facts one of the reasons, perhaps the chief, for the increased jealousy of foreigners manifested by our young Emperor and his government. And this state of things may operate against the contemplated extension of our mission to the city of Chiang-chiu, if it does not ultimately affect us unfavorably in this place. Thus far, however, there are no special grounds to fear the latter result.

But we think it requires no spirit of prophecy to foresee, that very much, in reference to the future spread of the gospel in China, may depend on the issue of this contest, should no other agencies and influences be brought forward to modify and control that issue. If the rumor as to the religious feature be substantially correct, the success of the movement in Kuangsi may quite revolutionize the whole empire, and the prophecy concerning the land of Sinim be verified at no distant period. But failure, on the other hand, may have the effect to annul the religious toleration which has been conceded; and China, like Japan, may make trampling on the cross a test of loyalty to the throne. How constantly importunate in prayer should all Christians be, that He who is Head over all things to the church, may cause the issue of these present commo-

tions to be for the furtherance and establishment of his kingdom among this people!

Encouragement.

The attendance upon the means of grace in the church at Amoy is reported as having been good; but in the chapel connected with the dwelling of Mr. Talmage it has not been so in all cases. A number of females are regular worshipers in the sanctuary; and several have asked to be enrolled among the people of God. A prayer meeting, conducted by Mrs. Doty, is sustained with interest.

A young man was baptized in March, having lost his employment and means of living several months before, on account of his firm purpose to keep the Sabbath holy. He strove to support himself by earning a few cash in doing such work as he could obtain, and by peddling potatoes. But the experiment nearly cost him his health, if not his life. His gains scarcely averaged two cents a day; and on this sum he tried to live, sleeping on straw in a borrowed room, with a thin covering of clothes. It was only on his becoming suddenly ill, that we ascertained his struggles and self-denial, even to suffering destitution, to keep a conscience void of offence. There was no complaining, no wavering. Even when we felt called upon, as an act of common humanity, to relieve his immediate and pressing need, he at first refused the offered aid, saying that his sufferings were of no consequence, and his life was of no value. A place was given him in one of our families.

He is a praying man, and his walk is a pleasant exhibition of the doctrines of Christ. He is a younger son and brother of a family residing about two days from Amoy. Previously to his admission to the church, and during the Chinese new-year holidays, he visited his father's house, and made known his convictions of truth, and his purpose to renounce all connection with the prevalent idolatry, and to join himself to the Lord. What he told his parents and family, had the effect to obtain their consent; and it caused his aged father, shortly after his baptism, to come to Amoy and spend some ten days in listening to the gospel.

It proved the old man's only and last opportunity. Soon after his return to his home, a malignant and very fatal epidemic visited that region. Deaths became so numerous, that coffins could not be supplied there, and makers of the article at Amoy were sent for. Among the early victims was a younger brother of our church member. Several others in the family were seized; but their lives were spared. During this time of sickness and distress, our native brother sent to their necessities from his earnings of three dollars a month. In the course of two or three weeks a messenger arrived with the sad tidings, that his father had been suddenly cut down, and his afflicted mother wished him to hasten to her. He went; and during his absence he seems to have done what he could to spread the knowledge of the gospel in his native village. Nor could he do this without encountering the spirit of persecution.

What may have been the real effect upon the old man's mind of the truths he had heard, we have no means of knowing; but it appears that his rejection of idolatry had followed. And the villagers assigned, as the cause of his death, the anger of the cast-off idols, and the forsaking of the prevalent superstitions. Our young brother justly, though vainly, argued that such could not be the fact; for multitudes all around had died, and were dying, who had not done so. In consequence of a longer absence than had been anticipated, which awakened our fears, another church member went to learn the state of affairs. He found such a preparation as opened to him a wide door, and gave him an excellent opportunity to make known the gospel. Being a stranger, he was more readily listened to than the fellow-villager. Encouraging attention was given; and when they left, on their return to Amoy, the people urged them to come again and preach the gospel.

Another Case of Interest.

A second baptism occurred in August. Of the individual who was the subject of the rite, Mr. Doty writes as follows:

The other young man who has recently been received into the church, is a native of the city of Chiang-chiu, the place where we desire to establish an out-station. He did a small business there as a money-changer. He had a partner who obtained possession of all the money, excepting a few dollars, and absconded. Our young friend came to Amoy, in search of his missing partner and money, and heard the gospel for the first time. His attention appears to have been arrested very soon. It was not long before he left caring for his lost

dollars, and became earnestly anxious about his lost soul. He devoted his time to the serious study of the Scriptures, increasing his ability to read them; and he listened attentively to the preached Word. This continued for several weeks, when he returned to his family at Chiang-chiu, consisting of a wife, child, and an aged mother. He had formed the purpose of removing to Amoy; but they were not willing. Again he came to Amoy, therefore, and for weeks devoted himself, as at the first, to reading, hearing and learning. Thus months passed. Occasionally he would visit his family, and again return. During all this time he lived entirely upon his own resources; except that a lodging place was afforded him, in connection with one of the schools of our Scotch brethren taught by one of our church members, and from whom the young man obtained assistance in further acquiring the ability to read, and in understanding the Scriptures. Here too he enjoyed the advantage of being daily under the instruction and spiritual guidance of Mr. Burns, who resides under the same roof. At last his wife and mother became willing to remove; and, some two or three months previous to his baptism, he brought them to Amoy, and rented a house. Here, in a very limited way, he has begun his former business of changing money; and on honest and Christian principles, as we trust, he is sustaining himself and family. Before he was received into the church, he was subjected, as is our invariable custom, to several as searching examinations as we have the ability to institute, both as to his knowledge and experience. Of all those whom it has been our privilege to baptize, we scarcely recall one who has given us greater satisfaction. His wife and mother have become very regular attendants on the means of grace; and they really seem to be in a thoughtfully inquiring state of mind.

Mr. Doty says that "quite a number" of both sexes are either applicants for baptism, or professed inquirers after the truth. A part of these, it is to be feared, have no adequate idea of the nature of Christianity; but others give our brethren much satisfaction. "Some have been called," he writes, "to endure no light trials on account of their professed subjection to the gospel. An aged woman, between sixty and seventy years old, on account of her opposition to former idolatrous superstitions, has been opposed, and in a measure disowned, by a son on whom she was dependent; so that she has been striving to earn her food by doing such work as she could find, and was able to perform. Cruel mockings are endured, and bruises and wounds are received, it is said, on account of her purpose to follow Christ."

Plea for Help.

A new enemy, it seems, is to be encountered by our brethren at Amoy; for Romanism is hereafter to be represented by its proselyting agents in that city. Will not the friends of missions suffer themselves to be provoked to good works by the diligence and activity of the Man of Sin? Above all, shall not the earnest and touching appeals of these brethren in the Lord, whom we have sent forth in the Master's name, meet with a suitable response?

We now feel little encouragement to speak of our present circumstances or future prospects. We have asked repeatedly and importunately. To those from whom we had reason to expect succor, we have sent such pleas as needed no extraneous aid, we think, to show their reasonableness. Must we say, "All has proved in vain?" So far as relates to ourselves, and the pressing need of increased labor in our field, it seems to have been so. As it regards those on whom there rests a solemn responsibility, as we believe, what will be the issue, when they and we shall stand before Him, whose commission to preach the gospel we profess to hold?

As to our need of aid, we can only say that it is increasing from day to day. How few comparatively, even in this city, have ever heard, or are likely to hear without more preachers, enough of the gospel to guide their darkened souls to the Sun of righteousness! We cannot attempt more than we are now trying to do, with any reasonable prospect of being able to accomplish it. Children of the church are coming forward and demanding attention, much and constant; but who is to care for them? The gospel ought to be sounding, while it may, in the more than one hundred villages on the island of Amoy. In hundreds more on the main land, in a measure accessible, should the glad tidings of salvation for sinners be published. If success attend our plans as to Chiang-chiu, and we have no reason to doubt it, much more labor could be profitably expended there than we have ever contemplated. But I fear to say more, lest our hearts fail us, from dwelling upon our pressing need, while there is at the same time so little prospect of relief.

Canton.

LETTER FROM THE MISSION, OCTOBER 25, 1852.

Present Want of Success.

WITH the brethren at Canton, as in other parts of China, it is seedtime rather than harvest. The history of missions does not authorize us to expect at once, in such a country, the rapid and wonderful changes that have been effected in some other parts of the world. But the time will come, doubtless, when the work of the Lord will advance with amazing power and majesty. What are now regarded as obstacles, will then prove to be facilities. Let us pray for the coming of that day, as they that watch for the morning!

The following extract from this letter is eminently suggestive: "The experience of many centuries, and of millions of individuals in each century, has fully proved the utter inefficacy of a remarkably pure system of uninspired morals, enforced by early and careful education, expounded by learned commentators, and illustrated by the lives of many wise men, to purify the heart and expand the intellect. If we who have the perfect standard of God's law and word, are able to pass an opinion, after careful study, in favor of the dogmas of heathen philosophers in Greece and Rome, as compared with those in China, because they seem to approach nearer to that standard, our surprise is constantly excited at seeing the greater influence which the latter exert over this people, chiefly owing to the system of education adopted, in which the works of Confucius and Mencius are taught with a thoroughness and diligence that leaves little to be desired, and nothing to be regretted, except the enormous waste of time and labor on that which is so inefficient to reform, and yields so little return for the well-being of the nation."

Preaching the Gospel.

To the preaching of the gospel of Christ, as the chief employment of the mission, the brethren have devoted "the principal share of their attention" during the past year. This is the only weapon which they can rely upon in their hard contest. But preaching assumes different phases in different parts of the world. It is modified by the character, intelligence, habits of the people, &c.; and hence there must be a wise regard to the peculiar difficulties of each field. This report of the mission mentions one hinderance to the spread of the gospel, growing out of the literary institutions of the country, which every where meets the servant of Christ in China. These, our brethren say, tend to nourish a spirit of conceit, and a reverence for the books which are taught, as also to excite contempt for other nations, because of their ignorance of these books, and to give the people a disinclination to learn any thing of foreigners. "While such institutions," the report affirms, "excite our regard for their antiquity and conservative effects in keeping the Chinese from sinking into the worst results of heathenism, we are becoming more and more sensible of the opposition which they are to make to the humbling doctrines of the cross. The whole power of the literary aristocracy will be brought to their support, on the first serious persuasion of their danger."

In the work of proclaiming the gospel in China, it is clear that the Chinese themselves are to take an active part. The subjoined extract throws additional light upon the importance of such aid. "A native ministry," our brethren say, "can preach as effectively to the educated portion of the people by the pen as by the voice. Foreigners are liable to make many mistakes in preaching orally to the Chinese, owing mainly to their rude speech; and the hearer is easily thrown off the track of the discourse by mispronunciation or bad grammar. The printed page is one of the best means of regaining attention. Preaching thus becomes a combination of speaking and reading, both mutually assisting each other, and being in fact almost necessary to a clear understanding of the novel subjects discussed."

During the past year preaching and conversation have been kept up almost daily at Dr. Ball's house, by himself or by his assistants. Mr. Bonney has conducted services, more or less frequently during the week, and twice on the Sabbath; and Mr. Williams has done the same thing twice on the Sabbath. To all their auditors books have been accessible. "We have only an imperfect idea," the mission say, "of the extent to which our hearers have understood the message which has been delivered. Few of them ever return designedly to a second service, or to inquire further in regard to the new doctrines. And the nature of their language is such, that the major part of our audiences have only an imperfect idea of the books which they read, especially when the subject is new to them."

It is pleasant, however, to receive such testimony as the following: "No opposition has been experienced in our services; the books are respectfully received; the people sit quietly, while they remain; and there are occasionally inquirers who wish to hear more in reference to the things which we teach."

Education—Tracts.

The school under the care of Dr. Ball has been continued, as heretofore. The best Christian books available are made use of in giving

instruction, as also the native classics, by a native teacher who is under his supervision, or that of Laisun. The boys work in the printing office a part of the time. "It would be easy," the missionaries think, "to open many schools like this in Canton; and if we had entire liberty, and felt quite safe to go about the city at all times, it might be desirable to establish them in a number of places, and make them centres for preaching the Word.

It will be inferred from what has been said already, that the press continues to be an important auxiliary in proclaiming the doctrines of the cross. In relation to this subject, the mission write as follows: "The circulation of tracts and good books finds favor with the Chinese; for with them the gratuitous dissemination of *hiuen shi wan*, or 'words to exhort the age,' is regarded as a good work; and benevolent men sometimes spend large sums in subscribing to or printing moral essays for improving the public morals. We have seen no bad results from the distribution of tracts; and wherever we go, in Canton or its vicinity, we are almost sure to disarm prejudice, and change the cry of 'foreign devils' to 'teachers,' as soon as we show our books. Probably we are better known as the distributors of books than by any other appellation."

Madras.

JOURNAL OF DR. SCUDDER.

Dr. Scudder is still at his post in the city of Madras, proclaiming "the unsearchable riches of Christ" to its crowded population. A few extracts from a journal which has recently been sent to this country, will give some idea of his own labors, and of the progress of events in India.

Arrangements for Preaching.

September 3, 1852. I have not attended to street-preaching since I left the house in Armenian street. I preach within doors twice a day at the same place, Fridays and half of my Sundays excepted. On Friday morning I never leave my house; and on Sundays I preach at times at the Royapooram church.

My preaching place is on a great thoroughfare, in front of one of the large markets. I keep a man at the door, who invites such of the persons passing by, as I have directed him to let in. I allow no boys to enter, as I do not think it proper to give them books; and I should be much disturbed by them, as I know well from experience. I see people from all parts of the country within hundreds of miles of this city, as well as multitudes belonging here. I prefer this plan to that of street-preaching, as most of the turmoil and noise and confusion which attend the latter, are in this way avoided; and I am enabled much more judiciously to distribute tracts and portions of the Scripture, of each of which I shall need about twelve thousand a year.

To such congregations we may preach, even if we cannot see them. My eyesight has begun to fail; but though I should become blind, I trust that I shall be able to preach, if spared. My voice is good; and though in other circumstances I should much prefer to part with my voice, rather than lose my sight, still in my circumstances I would sooner lose my sight than my voice; for I could do nothing without the latter, while I can do every thing needful without the former. I can get on with an assistant, understanding Tamil and Teloogoo, even if he be not pious.

Dr. Scudder adds, that six missionaries might very profitably spend each two hours a day at his preaching place, and thus address seventy thousand persons in a year. They would at the same time avoid the annoyances of street-preaching.

Apprehensions of the Hindoos.

10. Under the head of "missionary progress," the Friend of India says that a number of educated Hindoos, in despair of checking the progress of Christianity by the ordinary weapons of calumny and persecution, have resorted to the more civilized expedient of attacking its doctrines at the root. They have commenced the publication of a monthly periodical, filled with extracts from infidel writers, which they are endeavoring to circulate as an antidote to the teaching of the missionaries. They say: "The vigorous exertions of the preachers of the gospel have tended to spread widely the knowledge of the Christian religion among the natives of India. *There can hardly be found an educated Hindoo, that knows not something about it.* They leave nothing untried that can efficiently contribute to its propagation. By means of schools, sermons, lectures, offering handsome prizes to successful essayists, and other indirect measures, they insidiously cause the youths of this country to be initiated in the doctrines of Christianity. The labors of the mis-

sionaries, it must be confessed, have been in this respect to a certain extent crowned with success; though in producing conviction on the mind of the Hindoo population, in regard to the soundness of the claims of their religion, they have not met with equally happy results. But when it is found that the acquaintance of the people with the subject of Christianity has grown so general, and that they have got it, with some enlightened exceptions of course, through no other medium than that of its advocates, it is exceedingly desirable that they should be made aware of what is said against it by eminent men, born and educated in countries where the religion of Jesus is found to form the national faith."

It would scarcely be possible, continues the Friend of India, to bear stronger testimony to the zeal, activity and success of the missionary body, than is contained in these few lines. They indicate a profound conviction, on the part of the Hindoo community, that their strongholds are no more impregnable; that the ground has been mined beneath their feet; and that a movement may commence at any moment, which will terminate in the subversion of the system which they have surrounded with so many safeguards. The feeling of indifference, almost approaching to contempt, with which missionary effort was once regarded, has given place to that vague alarm which is the forerunner of gratifying success. It is felt, even by those who are most wedded to their superstitions, that the cause of which the missionaries are the pioneers, is advancing rapidly; and that with whatever vigor the external observances of Hindooism may be maintained, its vital strength is rapidly declining. They dare not rely on the vigor of idolatrous attachment in the rising generation, and consequently are compelled to search for new weapons, and to place themselves in an attitude of defence, instead of depending solely upon the *vis inertiæ* which has so long befriended them. They occupy very much the position held by paganism in the time of Diocletian, not yet defeated, but fairly frightened into a fierce spasmodic activity, most favorable to the progress of truth. The admissions of weakness do not come from one quarter alone. We quoted recently from the Bhaskur the statement of a moderate Hindoo, that the rising generation care nothing for the prejudices of antiquity. The Vedantists, who have themselves abandoned the essential peculiarities of Hindooism, are also beginning to feel that their attitude is insecure; and they manifest a bitterness of spirit very different from the tone of triumph they at first assumed. There are signs, on every hand, that we are witnessing the beginning of the end.

These facts, as also the opinions expressed in view of them, may well strengthen the faith, and quicken the hopes of every friend of missions.

A Wife restored.

October 7. It is indisputable both in law and morality, says the Delhi Gazette, that a man may harmlessly abduct his own wife, she consenting to the act; and we are delighted to learn that the putting in force of this maxim has given *denouement* to an exciting domestic drama, which has long been enacting in Benares. Five or six years ago, a young brahmin of high caste, a pundit deeply learned in Sanscrit, and bearing a character which secured him universal respect, undertook to refute a Christian tract, published in Sanscrit by Mr. John Muir, of the civil service. He performed his task to the great satisfaction of all orthodox Hindoos, but to the utter discomfiture of his own religious convictions. For, with more honesty than polemical tact, he had read the Bible diligently in order to refute it; and the result was his conversion to Christianity. The same honesty led him to avow his new belief fearlessly, and to make all the sacrifices that the avowal was sure to compel. Despite the entreaties of his friends, the promptings of an affectionate heart, and the denunciations of the Gamaliels who had brought him up, he openly renounced Hindooism, and was publicly baptized by the missionaries at Sigra.

The Benares Recorder shall give the remainder of the narration in his own words: "The mother of the pundit died when he was a child. On his turning Christian, (at which time he was about twenty years of age, and his wife thirteen,) it was found impossible for her to accompany him in his new career. Time rolled on; and about two years ago an attempt was made to restore to him his better half, through the intervention of the civil court. She was confronted with her husband in the presence of our magistrate, Mr. Frederic Gubbins, and was asked whether she would consent to run the risk of sharing his fortunes. Influenced by intimidation, as it now seems, her reply was in the negative;

and it was feared that all prospects of success were at an end. Not long ago the wife's father died; and it appears that since that event the family have been reduced to a condition bordering on destitution. The way was now evidently a little clearer, and hopes began to brighten. Moreover, the pundit had received intimations, through several channels, that his wife still regarded him with affection, and was ready to second him in any attempt to effect her release from the ignominious captivity of a nominal widow. The pundit at last resolved to act with vigor. Taking with him a number of his native Christian friends and several other persons well affected towards him, the whole being marshaled by Mr. Broadway of Sigra, the pundit marched into the city, walked into his mother-in-law's house, led out his not unwilling spouse, lifted her into a palankeen which he had brought with him, and deposited her under his own roof at Sigra. On Thursday morning, in consequence of a complaint that had been made by the mother, the parties met at the house of Mr. Gubbins, in order to ascertain the wife's definite choice. The presence and mute agonies of the mother, however distressing to filial affection, were ineffectual to shake her preference for her husband, to whom she was at once made over."

A late number of the Friend of India contains a notice of the Orissa mission, in the course of which a remark is made that Dr. Scudder regards as very important. After stating that only seventeen persons were admitted to the churches during the previous year, the writer says: "This, as we have often observed, is a matter of little importance, compared with the gradual diffusion of that spirit of inquiry which is the sure forerunner of any great change among large masses of population. The permanent change will come rapidly enough, whenever a sufficient number are prepared to throw off even an external deference to a faith which has predominated for ages."

Ceylon.

JOURNAL OF MR. POOR.

Mr. Poor has sent to the Missionary House the journal kept by him during the six months ending October 1, 1852. He feels called upon, first of all, to acknowledge the goodness of God in granting to him uninterrupted health, as also abundant opportunities for doing his appropriate work. And in this connection he makes the following remark: "I must regard my improved health and vigor, my greater zest and interest in the mission field, and a further view of our relations to the churches by which we are sustained, as among the substantial advantages of my late visit to the United States."

Having referred to his increasing satisfaction in his chosen employment, his thoughts naturally turn to the young brethren at home, who are soon to go forth with the "great commission." As a "token of love and esteem for them," he says: "In the mission field there is no lack of proper occasions for the full exercise of Christian graces of the highest order, whether in relation to themselves, to their fellow laborers, the heathen, or their Lord and Savior. May all candidates for this service then from the outset, 'receive abundance of grace' from the fullness of Christ Jesus, and be provided with 'the whole armor of God.'"

A large Temperance Meeting.

April 15. Mr. Spaulding and myself went to Point Pedro, at the request of L. Leisching, Esq., the police magistrate of that place, to assist in forming a temperance society. He is a young civilian, recently appointed to the office which he now holds in the north of the island. We became somewhat acquainted with his character through an anonymous pamphlet, of which he was the author, entitled, "The pressing wants of Ceylon." On his arrival at Jaffna he was decidedly opposed, from conscientious scruples, to total abstinence societies; but after seeing the bearings of the subject upon missionary operations, and feeling the necessity of decisive measures for rescuing the fallen, as also preserving the great body of the Hindoos from intemperate habits, he was led to the conclusion that the Scriptures allow us to forego, if necessary for the good of others, the use of wine and other intoxicating drinks, even though they may be ranked among the good creatures of God. Having come to this important conclusion, on the high and scriptural principles of abstaining from things lawful for the good of others, he wished to have a total abstinence society formed within the limits of his jurisdiction as a magistrate; hence the invitation to us. The meeting, of which due notice had been given, and for which the necessary arrangements had been made by the Wesleyan missionaries, was held in the government court-house. The number of natives present was surprisingly large, it having been ascertained that full one thousand attended. Addresses were made by six or eight individuals, missionaries and natives, in moving and

seconding a series of resolutions. One of the native speakers presented a Bible view of the nature and fruits of intemperance, showing that no drunkard can inherit the kingdom of heaven.

When all was ready for signing the pledge, the magistrate addressed the meeting through the court interpreter, and took the pledge in the presence of the assembly. His example was followed by nearly two hundred, to whom papers were handed with conveniences for signing. Others were prevented from giving in their names by the lateness of the hour. We had previously attended temperance meetings, but had never seen it in this fashion. At the close of the day requests were made by several individuals from the adjacent villages, that similar meetings might be held among them.

Valany—Pleasant Reminiscences.

A few days subsequently, Messrs. Poor and Howland made an excursion to Valany, a parish on one of the islands which come under the care of the mission. Mr. Poor has made the following entry in his journal in reference to this visit.

22. On our arrival at the house of Stickney, the catechist, we found that he had made arrangements for a lengthened public meeting, at which three distinct subjects were to be presented; namely, the state of Christendom, in comparison with heathendom, having the map of the world before us; Romanism, in comparison with Protestantism; temperance, and the formation of a temperance society. We did not, of course, tell them all that we know in regard to these subjects, especially the first. We had an audience of from seventy-five to one hundred adults, besides the children from two schools. A temperance society was formed, and the pledge was signed by seventy-three individuals. The meeting was highly satisfactory, on the whole, and somewhat in advance of any thing we had seen before under native influences.

David Stickney is described as an efficient laborer in the service of the Native Evangelical Society. The following statements are valuable; and they will have a special interest in the eyes of some persons.

Stickney is the eldest son of Ebenezer Porter and Mary Poor Porter, who have two younger sons educated at the seminary, now in the service of the Madras mission. Mary Poor was the first pupil received into the female boarding school in 1817. She was named and supported by an association of females, who were wont to meet for prayer at my mother's house. Mary was brought to us by her father, at the time of her mother's decease, in consequence of his having two sons, P. M. Whelpley and W. J. Ropes, in the boarding school.

David Stickney was married to Susan Bennet, educated at Odooville, the eldest daughter of Parvathy, who was the first little girl of good caste that was induced to come occasionally to the mission house to learn to sew, and to repeat the catechism, in the early days of the mission. Stickney has several children in a course of Christian training by their father and mother. These are of the third generation from Mary, the beneficiary of the praying circle at Danvers.

Temperance in Arlevetty.

A month later, Mr. Poor attended a temperance meeting at Arlevetty, H. Pole, Esq., police magistrate for Mallagam, being in the chair. A total abstinence society had been formed at this place in the month of February, 1852, not without a decided opposition, however, from the low caste toddy-drawers, who had been particularly disturbed by the interference of the government in closing a dram-shop in compliance with the earnest petition of the people.

May 22. In accordance with intimations given at the formation of the society, a subscription was opened for the purpose of indemnifying in part the native arrack-renters, who had consented to stop their sales of arrack and toddy, in that village, three months before the expiration of the rent for which they had already made their payments to the government. Their loss was estimated at about ten pounds sterling, three of which they voluntarily offered to remit. The remaining seven pounds were raised by subscription from Europeans and natives.

The following statement accounts for the conduct of these arrack-renters.

Soon after the formation of the society, the three arrack-renters visited me in my study; and from them I learned more fully their motives in favoring the temperance reform. They were thoroughly alarmed, it seems, lest by the present course of things the drunken toddy-drawers, who were formerly their slaves, should gain the ascendancy over the land-holders, and thus bring inevitable ruin upon them! This is an alarming feature in the state of society in this

province, which for seven years past has awakened increasing solicitude in our minds, at times bordering upon despair. But a new era has dawned upon us, and our hopes revive.

Mr. Poor says that there are four classes of persons, whose conduct deserves a special notice in the temperance movement at Arlevetty. They are:

1. The low caste toddy-drawers, who have to some extent enriched themselves by toddy sales, though by no means in proportion to what they have done in the way of impoverishing and ruining the higher grades of society! 2. The great body of villagers, who have seasonably taken the alarm, and bound themselves by pains and penalties to resist the invading foe. 3. The rigid heathen arrack-renters, who had the sagacity and the generosity to foresee the approaching evil, and to hide themselves, even at the expense of giving up a part of their expected gains. 4. The government authorities, by whom the nuisance of a groggery was removed at the request of the villagers; and thus the hands of the temperance reformers were strengthened.

The Jaffna Temperance Society.

On the 8th of September, Messrs. Poor and Burnell attended a quarterly meeting of the Jaffna Native Total Abstinence Society, which was organized in December, 1851, in consequence of a movement among the educated natives of Jaffna. A few days before the formation of the society, one of this class, who had been educated at Bishop's College, Calcutta, called upon Mr. Poor at Manepy. The interview is described as follows:

As is my practice when visited by such persons, I observed to him, after the usual salutations, that he was a person of whom I had heard, and whom I was wishing to see, having somewhat to say unto him. After reporting myself to him, I inquired whether he had felt any interest and sympathy in my long protracted labors for the benefit of his countrymen. He assured me that he had; and that, though he had not had the opportunity of becoming personally acquainted with me, his errand was to request that I would preside at a meeting to be held in a few days, for the formation of a total abstinence society in the town. This was a most unexpected and gratifying reply to my inquiry, as he was a leading member of the educated native community, from which not a few, for some years past, have been on their way to the drunkard's grave, and over whom I have set up the lamentation of the prophet, "I have labored in vain, and spent my strength for nought."

Mr. Poor mentions another incident connected with the formation of the same society.

A day or two before last Christmas, H. Pole, Esq., who has for some years past served as a police magistrate in this province, and who is in important respects a religious man, called on me in his morning ride to express, as he observed, "the compliments and best wishes of the season." After thanking him for his trouble in calling, and for his warm-hearted expression of good wishes for "a happy new year," I told him it was fair to presume that he might be willing to do somewhat, that his good wishes in my case might be realized. "It will afford me great pleasure," he replied, "to do any thing in my power tending to such a result." "And will you allow me to specify whereby you may very materially contribute to my happiness?" "Most certainly." "Well then, if you will first inform yourself as to the nature and urgency of the case, attend the temperance meeting to be held in Jaffna on the evening of the 26th instant, and render assistance in carrying out the object aimed at, you will do something towards removing what I have long regarded as the most disheartening obstacle now existing in our mission field, and thus you will do something to make the ensuing a happy new-year." And thus has it happened to a degree beyond all expectation!

Church Building.

The last entry in Mr. Poor's journal is as follows:

October 2. I attended the ceremony of laying the corner stone of a village church in Arlevetty. This enterprise originated in proposals made by Mr. Lincoln Ripley and his wife. The sum of fifteen pounds sterling has been furnished or pledged by the inhabitants of the village; and the same amount has been voted by the mission from the "village church building fund." The edifice will be erected under Mr. Spaulding's supervision. H. Pole, Esq., F. H. Campbell, Esq., and a number of natives were present on the occasion; and we did not forget that this was the village in which the temperance movement assumed a new type, and received a fresh impulse.

LETTER FROM MR. HOWLAND, OCTOBER 12, 1852.

THIS letter contains Mr. Howland's report of his labors at Batticotta, during the six months prior to its date; and he mentions various facts, which show that Christianity is making undoubted advances in Ceylon. Our brethren in that field, as among the Tamil people on the continent, and also in Western India, have frequent occasion for the exhortation of James: "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain; be ye also patient." But "the set time" for an abundant harvest will surely come. And it may be much nearer than we believe.

Preaching Labors.

Mr. Howland first directs our attention to the efforts which have been made, by himself and others, to urge the claims of Christianity upon those who have not received it. And some of his statements will be found very encouraging. "It may be worthy of mention," he says, "that there seems to have been an advance in the preaching department, so far as it is performed by our native assistants. There has been an apparent increase of the feeling of responsibility on their part, with a consequent increase of earnestness and zeal. Sabbath worship is maintained regularly at five out-stations by men whom we call catechists, but who might perhaps be called, more appropriately, preachers of the gospel; and some of them might even be regarded as pastors, as they have charge of portions of the flock. The native preacher at the station has rendered valuable assistance, especially in the care of the work during my absence at the out-stations."

There have been occasional meetings also in different places, some of which have proved to be unusually interesting. "At the commencement of the season," Mr. Howland says, "in accordance with a plan adopted for more thoroughly pervading our field, several of the native brethren visited some of the adjacent islands. And when they returned, they seemed to be so much cheered by the apparent success which had attended their efforts, that I was reminded of the return of the disciples, who rejoiced that even the devils were subject to them. They spoke of large and interesting assemblies, wishing to hear more at ten o'clock at night! In one instance, a man had a large meeting in his own house, even when there was a heathen festival near by. The catechist on one of the islands which they visited, wrote in imperfect English as follows: 'It is very glad to us that our friends came to this place, and had meetings in different places, and visited the people from house to house. The time has already begun, when the whole world will be preached.' They found one village where the people seemed quite ignorant of Christianity; but they listened with great interest to the new tidings." It is an interesting fact, that natives are found so ready to hear their own countryman.

Two of the brethren, mentioned in the foregoing extract, spent a Sabbath with Mr. Howland at one of his out-stations. "I shall not soon forget," he says, "the earnestness and force with which one of them poured out his soul, in addressing such of his people as were present in the evening. After he sat down, his companion, an aged man who has labored long for Christ, arose and alluded to the force and truthfulness of the remarks to which they had just listened, 'every word of which was like a blow,' and then said that he wished to add a word of comfort. The degrading slavery of the people had been mentioned, that of the heathen to the brahmins, and that of the Romanists to their priests. 'This,' said he, 'is because you are subject, first of all, to the Devil. But I told you that I had a word of comfort for you. It is the saying of Christ, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."' He then added some remarks, than which I have never heard anything more happy, considering the time and the place."

Education.

There have been urgent calls for additional schools in villages, which have been comparatively neglected; but Mr. Howland could not meet them. One of these calls was met by the members of the Batticotta church and congregation, who give monthly to this object, in addition to their previous liberal contributions. Young and old cast in their mites; and what has been given in this way, has thus far met the expenses of the school. "We aim at retrenchment in our schools," says our missionary brother, "with the exception of those for girls. So long as the females of this country have such a mighty influence, not only as wives and mothers, but as the real owners of all the landed estate, the education of girls must have an importance, which can hardly be too highly estimated."

In the following extract, we have another illustration of the abiding influence of a good example: "I was interested, a few Sabbaths since, in seeing ten or twelve girls at our church from a village where I had long tried in vain to induce them to come. Upon inquiry, I found that a catechist whose home is in the village, had been stirred up by reading in the Morning Star some account of the efforts of Robert Raikes in collecting poor children into Sabbath schools, and

had improved a Sabbath, when relieved from his usual duties on a neighboring island, in bringing these girls to church."

The desire to obtain an English education is so great in Jaffna, that it even embarrasses the missionaries. They endeavor to keep it "within bounds," by discouraging the incipient wish, and also by requiring tuition from those who commence this course of study.

Out-stations—Village Church.

Passing to the out-stations, which are placed in charge of the native assistants, Mr. Howland states that in April he went to Narantany with his family, intending to remain one or two weeks, for the purpose of reaching the females through Mrs. Howland. They found such an open door for their labors, however, that they remained six weeks. "We had free access to all classes," Mr. Howland writes, "and availed ourselves of the opportunity to declare the whole counsel of God. It was a precious privilege, especially as the people, being Roman Catholics, believe the Bible to be the word of God. And as it has been a forbidden book, it came to them almost with the interest of a new revelation. The surprise and interest with which they heard that there was no instance recorded in the New Testament of Christ's performing mass, or of the Apostles doing it; or of the worship of Mary or the saints, and many other things of the same character, were particularly noticeable. I had a stronger hold upon their confidence, from having with me a French edition of the Latin Vulgate, printed under the sanction of the Pope; and earnest were their inquiries as to whether it contained this or that verse, which they could not but regard as directly condemning their practices and tenets." But it was the aim of our missionary brother to guide his hearers to Christ, rather than discuss points of difference between Protestants and Romanists.

Mr. Howland reports the commencement of a church in Sangany, a village about two miles from Batticotta, where there is quite a cluster of Christians and those who are inclined to receive the truth as it is in Jesus. At a meeting held in the school bungalow last April, the subject of building a house of worship was proposed by Mr. Poor; and it was immediately taken up with so much interest, that contributions were solicited and obtained to such an extent as to authorize the beginning of the work without delay; and the walls are already more than half finished. "The land was given by an aged man," Mr. Howland says, "who was once a member of the church, and in the employment of the mission. He was excommunicated from the Batticotta church, after I became its pastor; and now he is the first person in my field to give a site for the worship of the true God. We cannot but hope that this gift may be the means of his becoming a true penitent, and returning to the fold of Christ. He is a regular attendant at church now; which is the more remarkable, as I had never seen him at church before, since I came to this country."

Oroomiah.

LETTER FROM MR. STOCKING, OCTOBER 16, 1852.

Mr Stocking spent five months of 1852 in Gavalan, the village of Mar Yohannan, for the sake of improving the health of his family. During three months Misses Fisk and Rice were also residents of the same place, with twelve of the older girls in their school. The benefit expected to accrue, in the matter of health, was fully realized; and this village may be resorted to for the same purpose in coming years.

Labors—Mar Yohannan.

Mr. Stocking found abundant opportunities for missionary labor in his new health retreat. This will appear more fully from the following extract.

Our congregation for preaching on the Sabbath has averaged from one hundred to one hundred and thirty; and about the same number, including both sexes and all ages, have received Sabbath school instruction, having been taught familiarly and connectedly the principal facts of the Old and New Testament history. After going through a given lesson, they were called upon to recite from memory what they had learned; and they reviewed it the succeeding Sabbath. Their attention was thus secured; and their minds were also awakened by mutual efforts to understand and lay hold of the truth; so that we found our efforts rewarded by an increasing interest in these exercises to the last. Several adults, encouraged by the example of many in other villages, have commenced learning to read; and they still persevere in their laudable endeavors.

Most valuable and efficient aid has been given in the general religious instruction of the Sabbath school by Misses Fisk and Rice, aided by Yonan and the pupils of the seminary. A school for boys and another for girls are still continued in the village, one being taught by a member of the Seir seminary, and the other by a member of the female seminary resident in Gavalan.

After referring to other services held for the benefit of the natives, and to the favorable impression made thereby, Mr. Stocking bears the following testimony to the good conduct of Mar Yohannan.

In all our efforts to benefit the people, Mar Yohannan has given us the full weight of his influence; and he has greatly facilitated our labors in every branch of our work. We have had ample opportunities for observing the Bishop in his daily intercourse with his family and people; and, though there are many remaining imperfections in his Christian character, arising from his early habits and his acknowledged official authority over them, divine grace seems generally to prevail; and we are led strongly to hope that he belongs to the family of Christ, and that he is destined to do still greater things for the spiritual renovation of the Nestorian church.

The people of his diocese, while they readily acknowledge him as their ecclesiastical head, generally regard him as different from what he formerly was, both as to the character of his preaching and as to many customs and practices which he now boldly discards. He seems disposed to exclude many of the peculiar practices of his church, as fast as the people can bear the change. He has long since relinquished the ordinary prayers in the ancient language in the family, together with the ordinary Wednesday and Friday fasts. His audible voice is uniformly heard in his retirement, at early dawn and evening, praying for his family and people with an earnestness and fervor truly refreshing to our hearts.

And the remarks here made respecting the impressions of the people generally in relation to the Bishop as a reformer, are also true of our helpers, and the pupils educated in our schools. The line of demarkation between an evangelically reformed church and a mere dead Christianity, is becoming more and more distinct, as the aggressive spirit of true piety manifests itself among them.

LETTER FROM DR. WRIGHT, NOVEMBER 20, 1852.

Unexpected Friends.

Dr. Wright reports the prevalence of the cholera in Tabreez; and Mr. Stevens, the English Consul, had been told that twelve thousand persons were cut down by this fell destroyer, prior to the date of the present communication, in that single city. In consequence of this great mortality, several of the principal officers of the government removed temporarily to Oroomiah; so that the labors of the mission were brought more directly under the notice of men in high places. One of these, Khodadad Khan, who is a Mohammedan of rank and wealth, has become particularly interested in the operations of our brethren, as will appear from a note addressed to G. A. Stevens, Esq., a brother of the Consul, whom he styles "the high in rank, the companion of greatness and renown, the kind and faithful friend," in which he says: "During the few days that I have been in Oroomiah, I have observed the affairs of the American missionaries; that their object is the instruction and enlightening of God's creatures from pure benevolence; that they exert themselves, night and day, with this object in view; therefore it is obligatory on all the servants of God to assist them. That I may not be without an interest in this beneficent work, I request you to pay to them yearly, from this date, the sum of ten tomans on my account. I am sure you will do as I request. I will trouble you no further."

Nor is this all. The wife of the Khan has also become interested in the labors of our brethren; and she has written to G. A. Stevens, Esq., "the exalted in rank, the kind and noble friend," as follows: "As the Khân has informed me in detail of the labors of the American missionaries, and commended them to me, I will trouble you with this request, namely, that you will pay over to them yearly the sum of five tomans on my account. I am sure you will do me this favor; and I hope they will accept this my trifling donation." Fifteen tomans are equal to thirty dollars.

Enlistment of Nestorians.

The following extract will be read with regret; and yet the information which it contains is valuable.

You have been informed that the Persian government is raising a regiment of Christian soldiers, mainly from the Nestorians. The enlistment was commenced more than a year ago, and it is not yet completed. The people are much opposed to entering the army; consequently the enlistment has been mostly a forced one. Great corruption exists among the officers charged with the business; and in some cases serious oppression is practiced. At present there is such a state of excitement among the people on the subject, as in some measure to interfere with our labors.

Strong influences have been brought to bear upon the government to induce

it to relinquish the plan of raising the regiment; but the King and his ministers still adhere to it; and of late peremptory orders have been received by the government agents here to complete the enlistment. It is conjectured that the King intends to make this regiment a part of his body-guard. It is said that he has lost confidence in his Mussulman guard, since the attempt on his life last summer by five or six persons of the Bâbee sect. They approached him when out on a hunting excursion, under pretence of having a petition to present. Not suspecting any evil design, he reined up his horse and stopped. The ruffians then drew forth pistols, which they had concealed under their garments, and discharged them at the King. He fell from his horse wounded, though not seriously. The affair was investigated; and wherever persons were found, who were suspected of belonging to the Bâbee sect, they were seized and put to death with every variety of torture. Several hundred persons were killed in this manner at the capital; and messengers were dispatched to various parts of the empire with orders to the local governors to show no mercy to those professing bâbeeism.

Dr. Wright says that both the seminaries are in operation. The applicants for admission to these institutions were so numerous, that many were of necessity rejected.

Gawar.

LETTER FROM MR. COAN, OCTOBER 11, 1852.

THE letters from Mr. Coan, which were published in the December and January numbers of the Herald, will have created a desire for additional information in regard to the course of events at Gawar. This communication, it will be seen, leaves that station in circumstances which may well enlist our sympathies and our prayers; for our missionary brother presents the question, briefly but truly, in the following sentence: "The future with us is yet dark; and we are still called upon to walk by faith."

Visit of a Turkish Official.

You have been informed that Kamil Pasha, of Bashkullah, was absent on a tour through Koordistan last summer, and that Mustapha Pasha, the military Governor, transacted the business in his absence. Kamil Pasha has been as far south as Amadieh; and he was expected, on his return to Bashkullah, to pass through Gawar. Knowing his humane and friendly character, we hoped that he would investigate our matters, and so espouse the right and redress the wrong. We also hoped that he would bring with him the orders, which Mohammed Pasha had assured Mr. Loftus were sent to him, authorizing the recommencing of our building.

In describing this visit, with its effect on the interests of the station, Mr. Coan uses the following language:

After staying here six days, Kamil Pasha left yesterday for Bashkullah. I called upon him twice, once in company with Dr. Wright, who kindly hastened hither to aid us with his counsels and presence. On both occasions, the Pasha received us with very marked attentions, and treated us with the utmost urbanity. The day of our second call was a great day, the troops having been reviewed. All the principal men of the district were there, and received presents from him. We were with him in his tent during these ceremonies; and his attentions to us could not but make a favorable impression on the people.

But he had no authority from his superior in relation to the release of Deacon Tamo or our building. He regretted that the matter had passed out of his hands, as he would most gladly have done every thing in his power for us; but now his hands are tied, and he can not with propriety interfere. He said that Mohammed Pasha had written to Constantinople on the subject, and that Deacon Tamo could not be released till word should come from the Porte. He assured us that nothing would give him more pleasure than to serve us; and he should anxiously await orders from his superior, allowing us to proceed with our building. Meanwhile he would interest himself in our behalf; and, to prove his sincerity, he would authorize us to build a room or two for our fuel and for the accommodation of our guard, irrespective of his superior's orders.

The subjoined extract shows the kindly feelings of this Turkish dignitary towards our brother:

The day after our interview Hourrem Bey, whom the Pasha called his son, came to see us at Memikan; an attention which we hardly expected. The night previous a band of robbers had

come down upon our village, and had fired upon our guard. This circumstance was related to Hourrem Bey, who informed the Pasha. That night three other soldiers were sent to guard us. Yesterday six more came, and informed us that the Moodir himself would be here to-day.

The Moodir visited Memikan, by the command of Kamil Pasha. He was directed to see that the two rooms were built at once, and at the Pasha's expense. He brought a mason with him, and made arrangements for collecting the materials and for feeding the workmen. He did not leave till he had appointed an officer to oversee the work.

We had looked for more important results from this visit of Kamil Pasha; and yet we are exceedingly gratified by his very kind bearing towards us, and his evident desire to render us more comfortable for the ensuing winter. We know not how to account for his assuming the whole expense, except by regarding it as in keeping with his known generosity and kindness.

Prospect for the Winter.

We cannot think of leaving the station this winter, uncomfortable as it must be at best. Already the snows are beginning to settle down upon the mountains around us; and we are not much better prepared for winter than we were a year ago. At this late season we are only permitted to secure a place for our guard and for our fuel. Hence it is the unanimous opinion of the brethren at Oroomiah, that it would be extremely hazardous for Mrs. Coan to remain here in the circumstances. She expects, therefore, to spend the winter at Oroomiah; while Mr. Rhea and myself will endeavor to do what we can alone.

The concluding paragraph of Mr. Coan's letter is as follows:

The season has closed upon us, and we have not accomplished what we had hoped The providences of God have been wonderful towards us; and we have been able to do but little beyond watching their indications, and endeavoring to learn the divine will.

We hope our friends in America will not be discouraged in relation to this field, although in a moral point of view it resembles somewhat the lofty mountains about us. The promises of God are sure, and his word cannot fail. We cannot doubt for a moment that we have been led hither, and that our Master has yet a great work for us to do. Pray for us, that we may in patience possess our souls.

LETTER FROM MR. RHEA, NOVEMBER 13, 1852.

Plans for the Winter.

MR RHEA announces, with great pleasure, the safe arrival of Mr. and Mrs. Crane at Oroomiah on the 20th of October. It would give him still greater pleasure to describe them as "at home" in Gawar; but this may not be during the present winter. From the following extract, it will be seen that it is deemed inexpedient and unsafe for a female to encounter the severity of the cold season in Memikan, till better accommodations shall have been secured. "Mrs. Coan, after a prolonged struggle, yielded to the advice of the mission; and she consents to spend the next few months in Oroomiah 'What will become of these poor women and my little girls,' was her only argument; but it was often urged with the eloquence of tears. Most gladly would she spend another dreary winter alone, without the society of a missionary sister, or even a pious Nestorian female, with but few more comforts than she had last year, were it not considered hazardous to her health."

This letter was written at Oroomiah. The plans of the Gawar brethren will be learned from the subjoined announcement. "We hope tomorrow to celebrate the Lord's Supper; and on Tuesday Mr. Coan, Mr. Crane and myself will return to Gawar. Mr. Crane will remain with us as long as he can, and yet return to Oroomiah before he shall be shut in by the snows."

In speaking of the plans of the station, Mr. Rhea says: "We expect some trials during the winter; but we expect more joys. Our great object hitherto has been to secure the right of residence by patient continuance; but we seem to have been opposed as bitterly, as if our efforts had been of the most aggressive character. And now, if we can breast the mountain storms, and find a path through the deep snow, we hope to make our way to every Nestorian village on the plain. We cannot longer leave these perishing souls in hopeless darkness. We know that many sympathize with our work, and would heartily bid it God speed, were they not intimidated; but the far greater part are blinded by prejudice, and would rejoice to see our plans thwarted. Still these prejudices are not deep-rooted. It is surprising how soon they may be removed by kind and friendly intercourse. We hope that we may have the privilege of such intercourse."

The benevolent intentions of Kamil Pasha, as mentioned in the preceding letter, have not been fully realized. "The rooms which the Pasha promised to build," Mr. Rhea writes, "have been completed. But the labor employed was forced; and the work was so slighted, and the walls were so injured by the rains during the process of erection, that it is a question whether they will withstand the rigors of the winter. Still we hope they will be of service to us; and if they should fall down, we can repair them, and perhaps make them suitable for our occupancy another year, if we should not have the privilege of completing our building. Whether the Turks give us a house or not, we are now in a situation to endure a pretty long siege."

Deacon Tamo.

Khamis has lately visited his brother, Deacon Tamo, who has not yet been released from his confinement. "He was just recovering from a severe illness. His situation was trying; for there was no one to minister to his wants. He is a companion of the vilest prisoners, filthy, loathsome and covered with vermin. Still he is cheerful, and feels ready to die in prison, if it is God's will that he shall give such a testimony of his attachment to the Lord Jesus. When the brother went before the Pasha, and humbly sued for the Deacon's release, this high official promptly and sternly replied, 'No; he has undertaken to do a great work in bringing the English into the country, and building a house for them; I shall not release him.' Such is Turkish toleration, when administered by a genuine Turk."

Deacon Tamo has not lain in prison these four months, Mr. Rhea says, on suspicion of murder; for his accusers know that he is innocent. But his crime is, that he chooses to think freely and act with simply that liberty which is promised to every Turkish subject. Thus far the Deacon has acted the part of a faithful soldier of the cross; and our missionary brother has confident expectations that the Lord "will yet vindicate his cause."

Aintab.

LETTER FROM MR. CRANE, NOVEMBER 6, 1852.

Visit to Killis.

It is well known to the readers of the Herald, that the state of things at Killis is becoming more and more hopeful and animating. Indeed, the formation of a Protestant church has seemed to give a new impulse to the work, which our Aintab brethren are endeavoring to carry forward in that place. The present communication will undoubtedly deepen the interest which is felt in the little band of disciples, who are so anxious to receive instruction.

A few weeks since, it was my privilege to make a visit of nearly a week to Killis. I took with me one of the deacons of the church in Aleppo, as the only deacon of the recently formed church in Killis was absent on a tour to Adana. It was late in the evening when we reached our destination, having been on our horses about thirteen hours; but, late as it was, we found the brethren assembled, awaiting our arrival.

A fact evincing at once the cordiality with which these brethren greet a missionary, and the interest which they feel in having him come among them, is perhaps worth mentioning. Whenever they know of his approach, they are accustomed to leave their work, and come out in a body to meet him, and escort him into the city; while their happy countenances and earnest inquiries show their heart-felt pleasure. They had thus come out to meet us; but as it was some two hours after sundown before we arrived, they had returned, and were waiting for us at the house of our native helper.

Such was their eagerness to express their joy, that we were forced to sit down, irrespective of our weariness, and reciprocate their friendly converse, and answer their inquiries. It was not till near midnight, indeed, that we found ourselves free to retire. The next morning, soon after daylight, we were aroused by their calling, some with inquiries and questions on some passage of Scripture, some leading sick friends, or asking advice for absent ones; for a missionary is always supposed to have more or less acquaintance with medicine.

After consulting with the members of the church, it was agreed that the sacrament of the Lord's supper should be administered on the following Sabbath. During the several intervening days, our time was much taken up in examining candidates for admission to the church. Several presented themselves; but only three were deemed, in the circumstances, proper subjects for admission; though, had not our time been so limited, we should doubtless have accepted more. While engaged in the performance of these duties, we were constantly interrupted by persons coming with questions on passages of Scripture, or for the purpose of propounding some mental difficulty, or to have some of the absurdities of their old church refuted. But all

were eager to listen. Frequently did we hear the remark, "Why do not our priests tell us these things?" "Would that our bishops were here to listen to these points!" And other expressions of a similar import were used.

Mr. Crane does not deem it necessary to give a full account of the discussions which arose during his visit, though many of them related to points of great interest to the Armenian church. That he was "not slothful in business," will appear from the following statement: "Our time was completely occupied each day, from an early hour in the morning till late at night. I preached every day, except Saturday, when I felt too exhausted to conduct religious services. The audiences, though not so large as on the Sabbath, were very attentive."

Sabbath Services.

As the Sabbath dawned on us, we were awakened by the voice of prayer from the adjoining room, used as a chapel. It was the usual hour of Sabbath morning prayer. The services were conducted by our native helper from Aintab, who made a very impressive address on the importance of fulfilling the designs of Providence, in ascertaining and cordially acquiescing in the will of God. The Lord's supper was administered at twelve o'clock, that being the hour when the greatest number of persons were expected to be present. There were some fifty-five or sixty in attendance. During the reading of the confession of faith, there was profound silence; but when we came to the covenant, there was one general burst of emotion, not only from the persons about to be admitted, but from many others in all parts of the room; and for a moment or two the exercise was actually interrupted with sobs. It was a scene long to be remembered; and the impressions received by those who were present, it is hoped, will not be lost. For my own part, never do I remember having attended a more solemn or melting communion service.

In the afternoon the subject of the discourse was the necessity of watchfulness, deduced from the disciples sleeping in the garden. This also was a solemn season. In the evening my room was crowded till a very late hour; and as I once more placed my head on my pillow, completely exhausted, I could not but bless God for allowing me a participation in scenes so refreshing, and so indicative of the power of truth and of the efficiency of the Holy Spirit.

Mr. Crane concludes his letter by relating the following incident: "One morning, about two weeks since, as I entered my study, what was my surprise to meet one of the good brethren from Killis, who had traveled all night on foot, with the express purpose of inducing me to return with him immediately. The deacon whom I have already mentioned as having been on a tour to Adana, had returned, and was dangerously sick. The native brethren wished me to come, therefore, and administer medicine to him, and also, should his disease terminate fatally, attend his burial, and improve the solemn event for the advancement of spiritual religion. It was the same man who came as a delegate to Aintab, more than a year and a half since, when Dr. Smith was sick, to have one of us leave and go with him. Sickness in my family prevented my complying with his request; and with a sad heart I was compelled to give him a negative answer."

Choctaws.

LETTER FROM MR. C. C. COPELAND, DECEMBER 31, 1852.

The Western Churches.

THE following extract contains the latest intelligence from the western part of the Choctaw nation. It will be seen that Mr. Copeland calls for more assistance in the preaching department. Other missionaries have written to the same effect. Who will go?

Our work in this section still seems to prosper. We have not what may be called a revival; but sinners are coming to Christ here and there, one, two, three or more at a time; so that we are not left without witnesses of the presence of the Lord among us. At the last communion season in the Six Town church, four were received into its fellowship, and four young men were also admitted to this church at our last sacramental meeting. The last Sabbath I spent at Bennington; none were received into the church, but ten avowed themselves as inquirers, some of them having been backsliders. Meetings are well attended at all the places where I preach. Still there is not all that earnestness in seeking and serving the Lord, that we could wish to see.

During the year that is now closing, fourteen persons have been admitted to the Bennington church, nine to Mount Pleasant, and nine to the Six Town church. The increase appears small;

but if so many persons have been really converted and brought into the kingdom of Christ, surely we have not labored in vain.

Our little school at Mount Pleasant is quite prosperous. The scholars are few, only sixteen in number; but we think it worthy of the attention of a missionary teacher. At Bennington there are more scholars; and we hope the place will be supplied soon. The people there, I think, should now be assisted. They have tried their own strength, and are satisfied not to try in the same way any more. They turn to us, and will do all they can consistently to sustain a teacher or missionary, or even both.

We need help in preaching. Our native assistants do remarkably well; but some other aid is greatly needed at this time, especially at our communion seasons. It has now been almost a whole year, I think, since Mr. Kingsbury has attended such a meeting with me west of the Boggy. His efforts have been needed in other parts of our field. I have consequently been alone at about twenty-five sacramental meetings; and you know something of the labor to be performed at such seasons.

Micronesia.

VOYAGE OF EXPLORATION.

The November and December numbers of the Herald contained an account of the departure of the Micronesian mission from the Sandwich Islands, accompanied by Rev. E. W. Clark and others, for their proposed field of labor. It gives the Prudential Committee great pleasure to announce, that the voyage of exploration has been successfully made, and that two stations have been commenced in a cluster of islands, where the gospel of Christ had never before been proclaimed. The Caroline returned to Honolulu on the 28th of November, having left Messrs. Snow, Sturges and Gulick, with their wives, the two Hawaiian assistants, and their wives, at the posts which had been selected for their occupancy. Communications have been received from these brethren, with one from Mr. Clark, the contents of which will doubtless be read with peculiar satisfaction.

Kingsmill Islands.

It was on the 15th of July, it will be remembered, that the Caroline sailed from Honolulu. On the 5th of August she arrived at Taritari, about two thousand miles from the Sandwich Islands; but our brethren did not go on shore till next morning. They then landed, deeply affected by the thought that the gospel had been brought for the first time to this secluded people.

Pitt's Island.

They found an Englishman by the name of Randall, one of a firm that is engaged in obtaining cocoa-nut oil, &c., who, with a partner, Mr. Durant, treated them very politely. After visiting a number of the native houses, they returned to the vessel for dinner. In the afternoon the ladies accompanied them in a pleasant ramble, there being no restraint whatever upon their movements. That night Dr. Gulick wrote in his journal, "We are tired, but grateful. We marvel at the providences of the day." "We see no indications of decided opposition to our work. The mouths of all are closed."

Next morning the party accompanied Mr. Randall to the town of Taritari, three miles from the vessel, for the purpose of waiting on the King and chiefs, and conferring with them in regard to the commencement of missionary operations. "The situation of the place," Dr. Gulick says, "we found more luxuriant than any we have yet seen. The patches of *api*, a species of taro, were interspersed among the houses. The island architecture, I suspect, is much like that of the Samoa Islands. A roof supported by posts, three or four feet high, expresses the whole. We saw a council-house one hundred and seventeen feet long and sixty-six wide, and perhaps fifty or sixty high. We frequently remarked, 'Houses for public worship are already built, waiting for those who shall proclaim the salvation of Christ.'"

In describing the interview of our brethren with his Majesty of Pitt's Island, Dr. Gulick says: "We found the King, a youth of fourteen, and his four uncles, awaiting our arrival in a house which was crowded with spectators. There was nothing formal in the arrangements for the occasion; indeed, the reverse was true. As we entered, we shook hands with the King, who sat on an elevated platform. The four chiefs, with others of inferior rank, sat or lay on the floor. Mr. Clark then stated, in a conversational way, why we had come to these islands, and that we hoped to do them good. Mr. Randall interpreted; but he gave such a color to the statement, I have no doubt, that much of its Christian element was lost." The letter of Kamehameha III. was presented; and a copy in English was left with the King.

At length the King and chiefs were asked whether they desired our brethren to teach them the word of God, or, as Mr. Randall interpreted it, the "spirit's talk" of the missionaries. They replied by inquiring whether this would interfere with their polygamy. "One of us proposed," says Dr. Gulick, "that they should be told that

we considered living with one wife the best; but Mr. Randall preferred not to say this, as he had four wives." A decisive answer was not requested; but the King and chiefs were asked to think of the matter; and the hope was expressed that they would receive another visit from missionaries. Two Bibles were then left with them as presents.

The next day was the Sabbath. Mr. Randall, with several foreigners, attended public worship on board the Caroline in the morning. A number of the natives were also present, and appeared to be greatly interested. In the afternoon Mr. Snow preached on shore to a congregation of thirty-four, about one half natives. "It was the first sermon ever heard on this island." The Lord grant that it may not be the last!

On the 9th of August our brethren sailed for Mak-in, which is near Taritari, and with it is called Pitt's Island. They landed next morning, and spent a number of hours in conversation with the foreigners whom they found there. They saw the remains of the late King, who had been dead three weeks, exposed and gradually drying up. "The constant application of cocoa-nut oil seems to preserve his body from corrupting decay." The corpse of his father had been kept several years; and it was only buried in the spring of 1852, through fear of a flood from a western gale.

Description of the Kingsmill Group.

Pitt's Island belongs to a part of Micronesia, known as Kingsmill Group, and lying on both sides of the equator. The northern point of Makin is in latitude 3° 20′ 43″ N. and longitude 172° 57′ E. The other islands are nearer the equator; and they are in nearly the same longitude. Mr. Gulick has entered in his journal the names and population of these islands, according to the statement of Mr. Randall. The list is as follows:

Makin, Taritari,	Pitt's Island,	2,000
Maraki,	Matthew's Island,	3,500
Apiau,	Charlotte's "	3,500
Tarawa,	Knox's "	3,000
Maiana,	Hall's "	4,000
Kuria,	Noodle's "	3,000
Ananouki,	Henderville's "	3,000
Apamama,	Simpson's, "	4,500
Onoonoge,	Sydenham's "	3,500
Tubatuea,	Drummond's "	4,500
Onwotou,	Clark's "	3,500
Tamana,	Rotcher's "	2,000
Perut,	Peru "	1,500
Nukunau,	Byron's "	3,000
Arattai,	Hope "	2,500

If this table is correct, the entire population of the Kingsmill Group is only forty-seven thousand. Mr. Randall thinks it may be fifty thousand; but others have adopted a higher estimate. The following extract from a letter of Mr. Sturges, dated September 17, gives a comprehensive view of the people inhabiting these islands:

The entire group consists of fifteen principal islands, all coral, densely covered with cocoa-nut groves, with a population of about fifty thousand, having one origin, language, faith, &c. They are governed by independent kings, have a limited intercourse with each other, are resorted to by whalers, and occupied by a company of English traders, who export annually more than twelve hundred barrels of cocoa-nut oil from Pitt's Island alone. The natives are of a medium size, dark complexion, inquiring minds, showing more than ordinary skill and perseverance in the structure of their houses, boats, etc.; and they are generally mild and peaceable.

Pitt's Island, the only one we visited, consists of two islands, known to the natives by the names of Taritari, and Mak-in or Muggin. The former is a coral reef, from one-eighth to three-quarters of a mile in width, elevated in spots above the sea, enclosing a lagoon, not unlike the figure of a triangle, and about twelve miles across. The latter is about six miles by three, also enclosing a lagoon.

The following description of the natives of Pitt's Island is generally true of the entire group. Their life is one of indolence. The cocoa-nut, which every where abounds, supplies their few wants with little labor. Their chief employment is the manufacture of cocoanut oil, which is now a source of great profit to the few traders, and might bring a large revenue to the people. They also make an excellent kind of molasses from the cocoa-nut sap. From this tree almost every thing which they eat, drink, wear, live in, or use in any way, is obtained. Probably no other tree answers so many useful purposes.

The population is divided into three classes, chiefs, landholders, and slaves. They live in small communities, regarding the oldest of their number as a kind of patriarch. Polygamy is common. As a nation they are hospitable, seldom allowing a stranger to pass their doors without asking him in to drink "toddy," a pleasant drink from the cocoa-nut. They share to the last morsel with the needy. In each town is a "stranger's house," where travelers, strangers, and the destitute, find temporary homes. Some

of these houses are immensely large, and neatly and substantially built. They serve also as council-chambers, places for feasts, dances, singing, amusements, of which they are passionately fond, assembling on such occasions, not only from different towns, but from different islands.

Their religion scarcely deserves the name, is little esteemed by them, and, according to the opinion of foreigners intimate with them, could be easily exchanged for another. They have no temples, no idols, no priests, at least in the northern part of the group, and probably in all. They have a loose system of "spirit worship;" but their confidence in it has been weakened by the prevalence of a recent sickness among them, which carried off its thousands, notwithstanding the attempts to propitiate the spirits. This worship is mere veneration for the spirits of the dead, whose favor they hope to secure by a few simple ceremonies.

When one dies, the body is placed upon mats in the centre of the house, and rubbed with cocoanut oil by the friends, until the flesh is entirely gone; then the bones are placed upon the loft, or thrown into the sea. During this time a general wailing continues, and a constant fire is kept burning. A stone is placed near the house, as the resting-place of the spirit, to which offerings of cocoanuts are brought twice a year. The tabu system is of but little force. They have but few traditions, and cannot be considered as very superstitious.

Missionaries needed.

Such are the islands of this group; and such are the inhabitants. The question now arises, "Shall any thing be done to give them the gospel of Christ?" It cannot be disguised that there are some obstacles, growing mainly out of the coral formation of the entire group; but these, it is presumed, will not in the end be found insurmountable. Foreigners live there contentedly, with no higher aim than the acquisition of wealth; and shall the followers of Christ shrink from doing likewise, with the promise of the Savior's presence, and having the salvation of lost souls in prospect?

On this question, however, the testimony of Mr. Clark is valuable. Under date of November 4, he wrote as follows: "The difficulties of establishing a mission here, on the whole, are not so great as I anticipated before visiting the Islands. This is a wide and important field; and it must be occupied at some time, and in some way. When and how, are questions of some difficulty. If the foreigners, who are engaged in collecting cocoa-nut oil, should heartily favor the undertaking, the way would seem to be fully open for the immediate establishment of a mission. Mr. Randall, who rather seemed to be the head of the oil factory at Taritari, expressed himself as favorably disposed towards our object, and treated us in a very friendly manner; though I thought he seemed rather cautious about committing himself. He acted as our interpreter; and when the question was put to the King and chiefs, whether they desired missionaries to come and reside among them, he said they expressed a wish to consult him privately about it. We did not think it best to press the question then, as we were not prepared to leave missionaries with them. The chiefs and people appeared friendly."

Still Mr. Clark does not conceal the difficulties of the case. This will appear more fully from the following extract: "This would be a field of a good deal of self-denial for mission families, but not so much so as I supposed formerly. Provisions must be brought mostly from abroad; and families would be under the necessity of dispensing almost entirely with some very desirable articles of comfort, such as milk, fresh butter, and many kinds of vegetables; but they would have in abundance the comforts and even luxuries afforded by the prolific cocoa-nut tree. They would dwell under a torrid sun; but they would have refreshing showers, and the shade of ever verdant trees. They could not ride in carriages; but they could sail over lagoons, or walk under the wide spreading leaves of the cocoa-nut tree, and refresh themselves by a delicious draft from its fruit. Tolerable water may be found in some places, and good water might be caught in cisterns. Families here would be lonely, though they would not be quite so much out of the civilized world as I supposed. The Islands are visited several times a year by vessels from Sydney for cocoa-nut oil; and whale-ships often cruise about the group, and sometimes stops for refreshments, or other purposes. Two were at the Islands during our short stay."

Strong's Island.

On the 10th of August, the Caroline sailed for Strong's Island, or Kusaia, which is the name of the group in the native language, the largest island being called Ualau; the one on which the King lives being known as Lela; and several smaller islands having their distinct names. On the 21st our brethren saw the land, six hundred miles north of west of Mak-in; and on the following day they were boarded by a pilot, Mr. Kirkland, one of the three foreigners on this group, who brought them to the anchorage, within a quarter of a mile of the King's house.

Interview with the King.

They did not go on shore till the next day; as they wished to rest "according to the commandment." Their reception on Monday will be learned from the following entry in Dr. Gulick's journal:

About half-past ten this morning we all went on shore to pay our respects to King George. As Capt. Holdsworth had yesterday made his acquaintance, it was by him that we were introduced. Within an enclosure of reeds were a number of large houses. At the door of one of these we found the King awaiting our arrival. As we each in order shook his hand, he wished us a "good morning" with a very pleasant smile, quite indicative of refinement. We stood about this door of the house for a few minutes, and were then asked to enter by another door. We took our seats on a number of chests arranged on one side of the room, which constituted the whole house. Mr. Clark then gave him the presents we had brought, namely, a red blanket, two red shirts, several yards of turkey red, and a pair of scissors for the Queen, who sat beside him, fondling her infant grand-daughter. With these we also gave a Hawaiian Bible and hymn book, with a copy of Cheever's Island World, which contains a portrait of the Sandwich Islands King, and sketches of Sandwich Islands localities. We thought this a very appropriate present, coming, as we do, from those islands where God's word has been so productive of good.

After the presentation, Mr. Clark stated to him our aims and wishes; and then read the Hawaiian King's letter to all kings and chiefs of the Caroline and Kingsmill groups. A copy of this we left with him, as we had done at Taritari, reserving the original for other occasions. Mr. Snow next made some statements of our definite wishes, such as our willingness and wish that a part of our company might stop on this island; that we all wished to go to Ascension Island, and hoped a part of us might remain there; but if we could not, that we should all like to remain with him, till our vessel should return to us from the Sandwich Islands. He told the King of our having brought a certain amount of food with us and material for houses; but that we should still be dependent on him for fresh provisions, in a certain measure for houses, and perhaps for land to cultivate. It is very questionable whether he understood more han a small fraction of all this, though parts he evidently comprehended. Mr. Kirkland then explained to him our wishes, which he received in the same placid, pleasant, non-committal, yet politely assenting mode, in which he had heard all our remarks. We could see that he was not displeased; yet we did not know more.

We now fell into a pleasant chit-chat. He ordered cocoa-nuts and water; and after about two hours we asked permission to look about his premises. He gave his ready consent, and also accompanied us. In one house he told us the body of his daughter was kept, who died three months since. He spoke of it with a cast of sadness, which quite interested us. He keeps women constantly in the house, to watch and to anoint the dead. We did not ask to enter, for the doors were closed. We spent about two hours in this way, then bade the King "good morning," and spent more than two hours in calling on Kauker, the King's eldest son, and in roaming about the island with Mr. Kirkland.

We are much interested in this people. The King's whole aspect and countenance are very pleasing. There is such mildness, with evident decision and meditative intelligence, that we cannot but have a feeling of respect. His only dress was a faded flannel shirt. His wife had on a short, small cotton-cloth gown. Beside himself and wife, there was no islander present. One or two came at his call, crouching on their hands and knees, and retired immediately. His own son, eighteen or twenty years old, crept in this manner, as he approached to take the little infant to other nurses.

An extract from a letter of Mr. Snow, dated September 1, contains some interesting statements in regard to the inhabitants of Strong's Island.

All of us were struck, from the first, with the marked Asiatic appearance of the natives; and those who were most competent to judge, noticed an Asiatic peculiarity in their language. We were told by Mr. Kirkland, who has resided on the island some twenty months, that most of the people could speak the English language quite readily. We found it a very broken sort of English, however, for the most part, and not so general as he represented. But we were surprised that a people, having so little intercourse with Americans and Englishmen, should have learned so much. Still

this surprise diminished, as we saw more of their power of observation and wonderful inquisitiveness.

Polygamy is unknown among them, so far as we could learn; and labor is honorable among all classes, from the King to the lowest subject. There seemed to be four trades, namely, fishing, cooking, house-building, and boat-making. It is a rule for the son to follow the business of his father; though there are some who become skillful in several trades. The present King was a fisherman; and he still loves and pursues his old employment. So far as we could judge, the chiefs and nobility are as industrious as the common people, if not more so.

The oldest son generally takes his father's governmental position; though this is not invariably the case. The present King was elevated from a low rank among the chiefs to that of king, in consequence of the efficient and noble part which he acted in ridding the people of a most despotic and cruel tyrant, his immediate predecessor. After he had done this work, he retired from public duties to his fishing business, without the expectation or wish of receiving any special honor for his services. But the importunities of the chiefs and people led him to forego the quiet of private life, and to occupy the post of king.

The love and respect of the people for their sovereign was so great, that they crouched in his presence, or approached him on their hands and knees. And what was formerly done voluntarily, is now either done by habit, or is required; for whenever he appears abroad, they always sit with their heads inclined towards him, till he passes them; and if he speaks to them, their answers are in a slow monotone, and so low that he is often obliged to ask the second time. If they are at work, they drop all business till he has passed; and they never look directly at him, when he is observing them. This habit or rule among the people has led many who have visited the island, to style the King the most arbitrary and despotic of tyrants. Notwithstanding all that is said of his severity, however, I think his people truly love him as a king and ruler. They speak of him as "good King George." In and about his premises are marks of the most perfect order and quiet that I have ever seen. And there is a degree of mildness and docility about the people, such as I have rarely found. The women appear industrious, but perform only in-door work.

The King's sympathies seem to be quite American. He speaks of our principal seaports, cities and towns, with a familiarity that is truly surprising; and this may become an important post for commerce. The harbors are equal in safety and commodiousness to any in this part of the Pacific. The soil is exceedingly rich and fertile. The mountains are some two thousand feet high, and well wooded to their tops. The only unpleasant thing that meets the eye, is the deep, unbroken verdure of the island. Though the natives are comparatively few in number, when they pass away, the island will be occupied by enterprising men of the Anglo-Saxon race. How important that the gospel should obtain a firm footing first!

A Station to be commenced.

Before the Caroline arrived at Strong's Island, the question had arisen in the minds of some of the brethren, without any interchange of thoughts or impressions, "May it not be expedient to commence operations at this point, even though a station shall also be commenced at Ascension Island?" Prayer was offered to Him, who giveth wisdom and grace to those that ask him. The evening before the visit to the King, especially, was spent in sincere and earnest endeavors to discover the path of duty. It was finally resolved to submit a distinct inquiry to King George, "Do you wish any of the missionaries to remain on your island?" When the question was proposed, he took it into serious consideration, and subsequently gave his consent, that one of our brethren and one Hawaiian, with their wives, might remain; whereupon it was resolved to commence a station. Mr. Snow says:

1. Several of our company had been led, by a singular coincidence, to consider the feasibility of occupying both Strong's Island and Ascension Island at this time.

2. When we reached the former, we found but three foreigners; and the most influential of these, Mr. Kirkland, was very favorably affected, in reference to our remaining, and used his influence with the King in our behalf.

3. The King received us kindly, and treated us liberally in regard to supplies; and, notwithstanding all the bad stories which he had heard from sea captains, sailors and others about missionaries and their doings, he wished a part of our company to commence a mission on his island. He was ready to give us land,

and build us a house; and he was anxious to have all his people enjoy equally the blessings which we might bring with us.

4. The post seemed to us an important one. Besides the fourteen hundred or seventeen hundred natives, according to Mr. Kirkland's estimate, many of them speaking tolerable English, and wishing to be taught our language, and all as yet destitute of the knowledge of the true God, the island has good harbors, is well wooded, and has good water; and, though small, it is mountainous, and has an excessively luxuriant soil. So far as we could learn, moreover, it is healthy for foreigners, though subject to considerable rain; and while it is comparatively unknown, it is already visited by an average of twelve ships a year for supplies of wood, water, &c.

5. A change might occur before we could visit it again, both as to the number and character of the foreigners; also in the government, in case the old King should be taken away. And the island may be occupied by persons wishing to propagate a different and hostile faith.

The next step was to select the brother and sister, who should be set apart for this field. Mr. and Mrs. Snow were unanimously designated for it; and they readily consented to make the sacrifice involved in taking this step. "We could not but feel, in view of all the circumstances," Mr. Snow says, "that it was our duty to remain, and trust in Providence to light up the dark places in our path, prosper us in our work, and make us a blessing, not only to these benighted islanders, but to many sons of the ocean, who shall frequent this lonely harbor, from whatever country or clime they may come."

A variety of circumstances seem to indicate, that the decision of the brethren was in accordance with the will of God. "Not two years ago," Mr. Snow writes, "a French man-of-war came into the lee harbor, and surveyed it, leaving bouys here and there, and tried to induce one of the natives to go to France to learn the language, that he might return, either as a papal missionary, or with a French missionary, or both. But King George, having heard of the doings of the French at Tahiti, would listen to nothing of the kind; and thus the plan was broken up. How wonderfully has God kept the field for us!" And it is very remarkable, that all the endeavors of unprincipled seamen to prejudice the King against missionaries have had so little effect. Even the King's son, the heir apparent, with a very questionable reputation, in reply to an inquiry, "What do you think of missionaries?" said without hesitation, "Bad captains tell me, missionaries bad; good captains tell me, missionaries good."

Anecdotes of the King.

As the friends of missions will feel a deep interest in King George, the following extracts from Mr. Clark's letter will be read with peculiar pleasure.

On asking him what I should say to our Hawaiian King, in reply to his letter of introduction, the answer was, "Tell him, I will be a father to Mr. and Mrs. Snow." I had repeated interviews with him, and was surprised to discover his high tone of feeling on moral subjects, such as intemperance, breaches of the seventh commandment, &c. He has adopted, and enforces very strictly, the Maine law. No intoxicating spirits are allowed to be made on the island, or brought on shore from ships.

On our arrival, we noticed that the spathe of the cocoa-nut tree was not cut, as is common at Pitt's Island and Ascension, to procure the sap or "toddy," from which an intoxicating drink is made. On conversing with the King on the subject, he remarked, "Plenty white men speak me, very good tap cocoa-nut tree; get toddy. Me say, no; no good. Plenty men get drunk on shore; too much row; me like all quiet. No tap cocoa-nut tree on Strong's Island." Some men, very wise in political economy, would say, 'This is a narrow-sighted policy; especially as the sap, fresh from the tree, affords a very pleasant drink, and may be made into very good molasses.' But this reasoning did not satisfy the mind of this unsophisticated heathen. He chose to prevent the evil in its bud. He could put a tabu on tapping cocoa-nut trees; but he could not prevent the sap from fermenting and becoming more or less intoxicating. Nor could he easily prevent its being distilled, as is done at Ascension, to the ruin of all that is fair and good. He wisely chose that the cocoa-nut trees on his island should produce a nourishing fruit, rather than intoxicating drinks; for they cannot produce both at the same time.

Having heard from Mr. Kirkland that the king and chiefs had been told, that missionaries would interfere in governmental matters, and that he would lose his authority over the people, I referred to the subject, and told him that they came to teach the Bible, and not to rule; and that the Bible commanded all to "fear God and honor the King." He immediately went to his chest, and brought

the Bible which we had given him. I read the passage, and also read and explained the first part of the thirteenth chapter of Romans, in which he seemed much interested. When I came to the passage, "For rulers are not a terror to good works, but to the evil," &c., he interrupted me with the remark, "That's first rate," using an expression which is very common here with all who speak a little English. I told him that Mr. Snow would explain these things more fully. He seemed pleased with the interview; and the Queen afterwards said to me, in her broken English, "The King speak me; he like your talk very much. He say, very straight, very good." His confidence, I trust, is fully secured in favor of the mission. On spiritual subjects his mind is of course dark; but after seeing our worship, he expressed his approbation by the common expression, "It's first rate." We hope that prayer will be offered for him, that he may be brought into the kingdom, and made an instrument of great good to his people.

Ascension Island.

On the 28th of August the Caroline left her anchorage, passed around the southern part of Strong's Island, which was found to be about thirty miles in circumference, and then bore away for Ascension Island, three hundred miles distant, the entire missionary company being still on board, as it was deemed expedient that Mr. and Mrs Snow should accompany their associates to their contemplated field of labor. On the 6th of September the highest peaks of Ascension Island, or Bŏnabe, were discovered, in latitude 7° N.; and in its general appearance of luxuriant green it was found to resemble Strong's Island.

Reception.

Our brethren had some misgivings as to the reception which the natives might give them. "The reports we had heard respecting the character of the foreign residents," Dr. Gulick says, "were anything but agreeable. Still we hoped that in some way God would restrain the violence of man." The same brother continues as follows:

About noon, when we were fourteen or fifteen miles from land, several canoes were seen driving towards us with their utmost speed. On reaching us, they proved to be pilots from the weather or north-east harbor, called also the Matalanim harbor, from its being in the territory of the Matalanim tribe. The lee harbor, they told us, was remote from the provisions which ships desired; and the Matalanim tribe, they said, was the most powerful on the island.

The fact that we had been first boarded by pilots from this harbor, when we had our attention directed to the other, we regarded as perhaps a providential intimation that we should enter it first; and this, added to the wish of securing the good will of these men, decided us to put ourselves under the guidance of the one who first boarded us, a Portuguese, who has lived seventeen years on the island.

About five o'clock in the afternoon, we were anchored in a bay as completely land-locked as the one at Strong's Island, and surrounded by a landscape even more picturesque. Crowds of natives came about us. At one time I counted thirty-three canoes, having probably an average of six natives each; and a large number were on our decks. Twelve white foreigners were also with us, begging for tobacco, and wishing to know whether tortoise shell or biche de mer might be brought in exchange for this weed. It was a great pity, they assured us, that we had none of it; for it was better than currency. Our decks were not cleared till after nine in the evening.

The King was one of the visitors; and next morning he was with our missionary brethren again. Dr. Gulick says:

Without leaving the breakfast table, we gave the King a large red blanket and a hatchet. It was through George May, our pilot, that we conversed with this barbaric prince, whose only dress was a skirt of cocoa-nut leaves, of the same kind with those worn by the women of Taritari. George interpreted our various statements, he said, and added whatever he supposed to be necessary for the elucidation of our plans. We desired to know whether the King would protect us, if we landed in his harbor. We did not ask his permission to land; for no foreigner does that. All come and go, as they list; but during their residence on the island, they all are under the protection of some chief.

George May entered very much into the spirit of the plan, and was quite anxious, apparently, that we should reside in this harbor. He talked very earnestly to the King, informing him of all the advantages that might accrue, and especially of the increased number of ships which might be expected. The King became also quite favorably im-

pressed, and said that "it would be good for us to stop."

About mid-day Messrs. Clark, Sturges and Gulick, with George May, started in a boat for the lee harbor, around which the Kitti tribe reside, and arrived about seven o'clock. Next morning they called upon the King, who is nearly helpless with palsy. "We gave him," Mr. Gulick says, "a red shirt and a hatchet. He appeared much pleased, when apprised of the possibility of our stopping with that tribe. Just as we left, he took hold of Mr. Clark's hand, and expressed a wish that he should come and live with his people."

Kings at Ascension Island are officially the supreme rulers of the tribes; but in the Kitti tribe, it seems, the young man who is *Nanakin*, has by his energy and talent nearly secured the entire control of state affairs; and it is he that protects every white man. Dr. Gulick says:

We were most anxious to obtain the Nanakin's pledge of security; and we walked half a mile to his house. His long aquiline nose, his piercing eye, his elevated narrow forehead, and his politely condescending manners, were different from those of any islander we had seen. Though only twenty-six years old, there is no mystery in his having gained so commanding a position. We gave him a red blanket, a red shirt, and a small axe. He brought out his bottle of cocoa-nut rum, and desired us all to drink; and a part of the foreigners did so. He himself drank to the health of all. Our conversation then commenced; and he finally told us that "it was good for us to stop with him," and that within the boundaries of the Kitti tribe he would protect us.

Of the eight or ten foreigners whom the brethren saw at the lee harbor, nearly all appeared to be pleased with the prospect of having missionaries among them.

Choice of a Residence.

The result of the visit is stated in the following paragraph: "We returned to the Caroline, decidedly in favor of selecting the lee harbor for our first residence. Property is much safer there, we are assured; owing to the fact that the Nanakin is the only person who has any considerable power in the tribe; while in the other tribe the King, Nanakin, and Wadgi or Washi, are all powerful, and in some degree rivals. The Nanakin of the Kitti tribe, moreover, is very favorable to the whites; and he has prohibited the common manufacture of cocoa-nut rum."

Next morning the King at the weather harbor took breakfast with the missionaries; and the Nanakin visited them for the first time. Our brethren gave him a red blanket and a hatchet; but they were not pleased with his appearance. In the afternoon they told the King that they had decided to reside at the lee harbor at first; but that in a few weeks one of them would see him, and make arrangements for the erection of a comfortable house; and as soon as possible one of the famllies would remove to his tribe.

On the 11th of September, the Caroline anchored in the lee harbor, having left her former position very early on the 10th. "A number of the residents," Dr. Gulick wrote the same day, "have been off to welcome us to their bay. Need I say that this is pleasant, after the turmoils of the weather harbor? The natives here are evidently much more accustomed to the arrival of ships. A number of canoes are about us; but they are quite civil, and obey orders much better. We feel altogether safer than we did in the other harbor; and our captain speaks of himself as relieved of a great load of anxiety." Next day Dr. Gulick made the following entry in his journal: "We have learned that our delay in arriving at this harbor on Friday alarmed the foreigners here; and they were preparing to band together, and visit the weather harbor, that they might render any assistance which should be necessary. They feared, indeed, that we might have been taken. There was, no doubt, some danger. Our pilot was very reluctant to take us out of Matalanim harbor at the time we came, and especially so early in the morning."

The first Sabbath of the missionaries at Ascension was "one of perfect quiet." There was public worship on shore in the afternoon, in the house of Mr. James Cook. Some twelve foreigners, with a hundred natives, were present; and all paid the profoundest attention. "Mr. Clark addressed the foreign residents," Dr. Gulick says, "in reference to our objects and plans in coming here. He sketched the history of this Micronesian mission. To explain the course we should pursue, he gave an account of the results of the Sandwich Islands mission, showing our position in regard to matters of government, and the sale of tobacco and stimulants. His remarks were remarkably appropriate."

Station commenced.

On the following day the Nanakin accompanied the brethren to two different places, one of which they selected for their future residence, "though somewhat remote from the feast house, and at certain stages of the tide rather difficult of access." "We hire Mr. Cook's house at once," Dr. Gulick writes, "which is very near the site we have selected, and is a very comfortable

building. We are already sending our goods on shore."

Messrs. Sturges and Gulick, with their wives, took possession of their new home, September 20. Five days later Dr. Gulick made the following entry in his journal: "Several of the chiefs have put themselves under my care as a physician. The King has come to reside near us, for the purpose of seeing me frequently. I fear he will not last long. The Nanakin's wife is also receiving medicines. The Nanakin has at two different times sent us presents of bread fruit and yams. He yesterday brought his pet neice, or Litobo, saying that she wished to live with us. She has now remained with us two days, and has proved herself quite intelligent; yet she has undoubtedly traits of heathenism that will yet appear. But we are happy to have her thus early under our influence."

Character of the Natives.

We find this people very active, both in mind and body. They have a degree of sprightliness, independence and shrewdness, which is beyond any thing we saw on Strong's Island. On coming in contact with them, the first impression is that they are under a less stringent rule. They are generally lighter colored also. Their chiefs, especially the younger portion of them, are remarkably fine looking men, and of a much lighter hue than the lower orders. They are very shrewd in all their bargains. Their ingenuity in disposing of their various treasures frequently reminds one of more civilized lands. They are sly and cunning in petty thefts. Small articles, left about the deck of a vessel, are frequently stolen. We ourselves have lost some things of this description; but those of most value, such as a grindstone and an iron pot, we suppose to have been taken by foreigners, or at their instigation. Many of the resident whites give the islanders a bad character, saying that the latter now think nothing of whites, and that foreigners are obliged to work as hard here as elsewhere for a living. This statement shows that the natives have learned to ask pay for the food and other articles which they furnish. I cannot learn that any foreigners have ever been killed on this island by the natives, with the exception of the captain of the Falcon and five of his men, in 1836. It would seem that in all the tribes, save this, the foreigners are quite at the mercy of the chiefs, so far as relates to property. The chief under whose protection the foreigner may be, expects at least half of all his earnings, and as much more as he chooses. In the Kitti tribe greater liberty is given; and some of the residents have very good houses, and are exhibiting a considerable degree of thrift.

Of the five tribes on the island, the Matalanim is one of the most powerful. Till within about two years it has been considered the most powerful; but a recent battle, in which many muskets and several field-pieces were employed, was decided in favor of the Kitti tribe. It is very difficult for us to procure reliable information; but the whites in the Kitti tribe speak of the Matalanims as the most quarrelsome and restless. It is evident, whatever may be the cause, that the most respectable foreigners have settled at our harbor.

The Kitti tribe may perhaps be said to occupy the south or lee side of the island; and by far the greater number of vessels resort to their principal harbor. The Nanakin is decidedly the most powerful chief of the tribe. He speaks English in a broken way, and evidently has a very active mind. All the foreigners of this tribe feel themselves to be much indebted to his protecting sway. It is said that his fellow chiefs sometimes charge him with being like a white man. The whole family of the Nanakin are remarkably fine looking and intelligent. It is even occasionally hinted by the foreigners that this young man will yet subdue all the island to himself; and he has been heard to say, that he thought he should yet be king of the whole.

The other tribes are much less powerful and numerous. They live on the north and northwest shores of the island, and are "comparatively mild."

All the tribes have constant intercourse with each other. They even intermarry to a considerable extent; so that when the Matalanim and Kitti tribes meet in war, the families of the remaining three tribes are often divided, in consequence of relationship, a part joining one side, and a part the other. It is only a week since the Kitti Nanakin, at the dedication of a new feast-house, invited chiefs from all the tribes, and killed a hundred and fifty hogs, with some forty dogs. After the feast, ten hogs were sent to the King of each tribe. This, we are told, is the largest feast which has been known upon the island for a long time. When the high chiefs of a tribe meet, there is perfect peace; but the highest dignitaries of the

Kitti and Matalanim tribes have not met for more than fifteen years. Only a day or two since, one or two men of the former were killed by the latter; and there begin to be rumors of war. We have arrived perhaps in time to check it.

The population of Ascension Island is estimated by some at three thousand, and by others at ten thousand. Dr. Gulick thinks it may be six thousand. Less of the Chinese or Japanese expression is detected in the countenances of these tribes, than is seen at Strong's Island. They are not given to idolatry, but are very superstitious. Something like caste seems to exist among them.

Foreigners.

The foreigners of the lee harbor are, in many instances, men of some character and self-respect. They seem to be quite cordial in desiring us to settle here, and have exerted their influence with the chiefs in our favor. They plainly see the advantages that will accrue to their harbor and their business from our residence. But we shall not be surprised, if there shall be something of a revulsion of feeling, whenever we come into collision with their sins; but we have great occasion to thank God for having so kindly inclined them towards us.

One of these foreigners has been on the island nearly twenty years, and seems to have very considerable influence, both among natives and foreigners. His name is Corgat. He is by birth a Roman Catholic; and he says that he knows there is, in some respects, a wide difference between Catholics and Protestants, but that there are also many points of resemblance between them; that they worship the same God, and believe in the same Savior; and he is ready to assist any missionaries of the true God. A former wife of Mr. Corgat was a high chief; and her children, now living, are high chiefs in this tribe; for rank descends through the wife.

As to the promise of this new field, Dr. Gulick says: "We think there is as much reason for anticipating beneficial results from missions among this people, as in any other part of the world. They are enterprising and open to new impressions. We see nothing to discourage us, save what may be found among all the fallen children of Adam."

Messrs. Sturges and Gulick, with their wives, Kaaikaula and his wife, having been duly committed to the care of the Great Missionary, the Caroline sailed for Strong's Island, September 29, and arrived at her destination on the 6th of October. Mr. and Mrs. Snow, with Opunui and his wife, were cordially welcomed by King George to their future home; where they were left on the 15th of October, in the keeping of Him whose promises are yea and amen, by the company who returned to the Sandwich Islands.

Appeal.

It is hardly necessary to suggest, that the Micronesian mission has a peculiar claim on the sympathies of American Christians. Let us ever bear these brethren and sisters on our hearts, making mention of them to Him who heareth prayer, that so they may be strengthened with might by his Spirit in the inner man. Let them know, from the testimony of their own experience, that great is the company of those, who are earnestly pleading for the descent of the Holy Ghost on the benighted thousands among whom they dwell.

But other missionaries are needed. A physician should be sent to Strong's Island with the least possible delay. The way is fully prepared. King George said to Mr. Clark, "It is more better you send another man, a doctor; give medicine to the sick. When you go back, you send good man; more better you send him." Mr. Clark is urgent that such an one be sent. "Mr. and Mrs. Snow ought not to be left alone," he says, "without medical aid, any longer than is absolutely necessary." And such are the relations of our brethren at Ascension Island to the two principal tribes, that a station will probably be needed in each of them. If so, a reinforcement should be sent to that island, as soon as practicable.

It may be thought, perhaps, that the population on Strong's Island and Ascension Island is insufficient to justify the employment of a larger missionary force. But it should be remembered, that these brethren are commencing operations for all Micronesia. The points which they now occupy, we trust, are to become centres of light and hope for that "island world."

Recent Intelligence.

AHMEDNUGGUR.—Mr. and Mrs. Ballantine arrived safely at Bombay, November 19, one hundred and thirty-two days from Boston. Mr. Ballantine was encouraged and animated by the intelligence which he received from the different missions of the Board in Western India.

GREEKS AT CONSTANTINOPLE.—Missionary labor among the Greeks of Constantinople and the vicinity increases in interest and importance; and the brethren are persuaded that an evangelical work has at length begun, which promises to result in the salvation of many souls. The question has been before the Committee for some time, "What shall be done with this interesting department of effort?" The providence of God has expanded the operations of the Board, so that

they have transcended its ordinary receipts; hence it has seemed desirable that the Greeks should be cared for by some other society. But, on the other hand, God has evidently led us into this field; and we have facilities for its occupancy, such as no other institution can command. Three or four of the missionaries resident at Constantinople, (including Mr. Riggs, who is expected to remove thither in the spring,) are able to preach in modern Greek. Indeed, three of them were originally sent out to labor among them, and acquired the language while thus employed. Mr. Ladd removed from Brûsa to Constantinople, mainly that he might meet the demand for preaching in this language. Greek pupils, of both sexes, have been several years in the seminaries; and a Greek licentiate has for some time been employed as a preacher of the gospel among his inquiring countrymen.

In view of all the facts of the case, the Committee are constrained to believe that they ought to continue their efforts in behalf of this interesting people, especially as the pecuniary prospects of the Board have brightened so unexpectedly since the year commenced.

CHOCTAWS.—Under date of January 2, Mr. Hotchkin wrote as follows: "During the disbursement of nearly a million of dollars to the Indians, at the different pay-grounds, not a drunken person was seen on the ground, save one white man." "The Choctaws can sustain their liquor law."

Home Proceedings.

FINANCIAL PROSPECTS OF THE BOARD.

IT was stated in the December Herald, that the appropriations for 1853, as sanctioned by the Prudential Committee, were $300,664. The missions had, indeed, called for a larger sum, and there were strong reasons for granting their request; but it did not appear safe to presume upon an income of more than $300,000. On the other hand, after a protracted investigation, it was found that the appropriations could not be placed below this amount, without endangering important interests. The Committee felt themselves shut up, therefore, to this sum.

Can the Treasurer expect to receive $300,000 during the current year? This is a grave inquiry; for if the resources at his command shall fall much below this amount, another debt must be incurred, or the missions will be deprived of their expected remittances. It is earnestly to be hoped that he may not be driven to the necessity of choosing between two courses, either of which will be very undesirable.

The Committee have not been altogether free from solicitude on this subject; but they are greatly encouraged by the events of the last few weeks. *The Boston churches have made a material advance in their contributions.* Before the annual collections were commenced in these churches, it was resolved by a number of benevolent individuals that an effort should be made to raise at least $25,000, being an advance of thirty-three per cent on the average contributions of the past few years. The subscriptions are not yet complete; but it is expected that the $25,000 will be obtained. The donations from one church will amount to $5,000; another will give nearly, if not quite, $4,000; and the spirit generally manifested is of the most gratifying character. Never, in fact, have the friends of the Board in Boston contributed to this object with such a distinct and comprehensive view of the claims of the missionary enterprise.

Shall this example be extensively followed? Will the churches in other cities make an advance of thirty-three per cent? Will the congregations in our villages and towns increase their contributions in the same proportion? Upon the question of ability, in most cases, the Committee have no doubt whatever. May they not hope and expect that there will also be "a readiness to will?" Though the appropriations for this year are only $300,000, a larger sum will be needed next year. *Success begets a necessity for an increased expenditure.* This is one of the laws of the enterprise. And unless we are prepared to advance in our pecuniary gifts, we ought not to pray for such a blessing, as will call for an enlargement of our plans. If we ask for the favor of God on our efforts, we must furnish the means for entering every field which he invites us to cultivate; else we are chargeable with manifest inconsistency.

The Committee are confident that the time has fully come for an onward movement; and they rejoice that such a movement has commenced. Let pastors and churches speed it; let the old and the young speed it. If it be welcomed in the true spirit of missions, a blessing will surely follow it; for it will be in every congregation and every family, as the ark of the Lord in the house of Obed-Edom.

DONATIONS,

RECEIVED IN JANUARY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
Alna, m. c. 11 00
Cumberland, m. c. 16 00
Falmouth, m c 10; a friend, 10; 1st ch. la. 19; 39 00
Freeport, Cong. ch. and so. to cons. JAMES P. WEEMAN an H. M. 100 00
Gorham, m. c. 79 23
Harrison, Cong. ch. and so. 9 00
Mechanic Falls, m. c. 7 00
Portland, A friend, 50c.; union m. c. 27.85; 3d ch. to cons. EDWARD GOULD and JAMES CRIE H. M. 125; m. c. 76,94; 2d ch. 9; m. c. 22,74; 262 03
Skowhegan, Mrs. I. R. 2 00—525 26
Kennebec co. Conf of chs. B. Nason, Tr.
Augusta, Rev. J. G. M. 2 00
Gardiner, Cong. ch. m. c. 11 00
Winthrop, Mr. D. 5 00—18 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
Bath, Winter-st. cong. so. m. c. 25 00
Rockland, Cong. so. 15 00
Topsham, do. 24 00—64 00
Penobscot co. Aux. So. E. F. Duren, Tr.
Bangor, 1st par. s. s. 75 00
Bradford, Mrs. M. P. B. 3 00—78 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.
South Berwick, Ch. and so. 27 00
712 26

A clergyman's daughter, 2; Belfast, cong. ch. 75; Bethel, 1st cong. ch and so. 8; Bucksport, m. c. 60; Calais, Mr. Keeler's ch. and so. for Micronesian m. 130; wh. cons. ANDREW MCCULLOUGH an H. M.; s. s. for *Jane Darling*, Ceylon, 20; for ed. hea. youth, 3,10; Camden, cong. so. m. c. 41,40; la. miss. so. 18,65; (of wh. to cons. Rev. JOB WASHBURN an H M. 50;) s s. asso. 23,15; Monson. cong. ch. m. c. 13; A. H. 38c.; Prospect, ch. and so. 7; Robbinston, cong. ch. and so. wh. cons. CHARLES KALER an H. M. 105; 506 68
1,218 94

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
Keene, C. Fox, 5 00
Nelson, Rev. S. M. Stone, 5 00
Walpole, 1st cong. ch. and so. 70 50—80 50
Grafton co. Aux. So. W. W. Russell, Tr.
Campton, Cong. ch. 14; la. 27; 41 00
Hanover Centre, 1st cong. ch. m. c. 7 00
Littleton, m. c. 13,33; s. s. 1,05; 14 38
Orford, West cong so. 20 00—82 38
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Amherst, Gent. 89,45; la. 57,51; m. c. 31,51; wh. and prev. dona. cons. DAVID FISK and Mrs. ABBY A. DAVIS H. M. 178 47
Antrim, Pres. ch. 16 00
Bedford, Gent. 158,15; la 32,62; 190 77
Francistown, Rev. L. T. 2 00
Hancock, Cong. ch. and so. 34 82
Nashua, 1st ch. and so. wh. cons. Mrs. JANE MARCH and Mrs. ELIZABETH SHEPHERD H. M. 213,17; Pearl-st. ch. and so. 271; J. B. 10; 494 17
New Ipswich, Gent 29,33; la. 39,67; m. c 18; Mrs. D. E. 10; 97 00-1,013 23
Merrimack co. Aux. So. G. Hutchins, Tr.
Hooksett, Mrs. E. G. 2 00
Rockingham co. Conf. of chs. F. Grant, Tr.
Atkinson, Cong. ch. and so. 33 00
Exeter, 1st and 2d cong. chs. m. c. 21,50; 1st ch. 4,50; 26 00
Greenland, Cong. ch. and so. 30; la. asso. 34,19; Mrs. L. P. W. 10; 74 19
Hampton, Cong. ch. and so. 20 24
North Hampton, Gent. and la. 16; m. c. 27,78; chil. 5,50; 49 28
Seabrook, Coll. and m. c. 21 00
S. New Market, Cong. ch. and so. 12 00
Stratham, B. F. C. 5 00—240 71
Strafford Conf. of chs. E. J. Lane, Tr.
Centre Harbor, Cong. ch. and so. 15 00
Gilman Centre, 37 50—52 50
1,471 32
Lancaster, Cong. ch. m. c. 8 00
1,479 32
Legacies.—Conway, George Douglass, 200 00
1,679 32

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Vergennes, Cong. ch. and so. wh. cons. Miss SUSAN B. STRONG an H. M. 105 00
Caledonia co. Conf. of chs. E. Jewett, Tr.
Hardwick, L. H. Delano, wh. cons. Rev. WILLIAM H. LORD of Montpelier an H. M. 100 00
St. Johnsbury, E. & T. Fairbanks & Co. to cons. FAYETTE JEWETT an H. M. 100; friends, 50; 150 00—250 00
Chittenden co. Aux. so. M. A. Seymour, Tr.
Burlington, Calv. cong. so. 285; s. s. 15; 300 00
Franklin co. Aux. So. C. F. Safford, Tr.
Enosburgh, Gent. 71; la. 62; (of wh. to cons. Mrs. MARY A. KENT an H. M. 100,) 133 00
Orange co. Aux. So. L. Bacon, Tr.
Brookfield, 1st cong. ch. and so. 28 89
Chelsea, do. 38 82
Corinth, do. 32 58
Randolph, do. 31 52
West Fairlee, do. 9 78—141 59
Orleans co. Aux. So. H. Hastings, Tr.
Thetford, 1st cong. ch. and so. to cons. E. C. WORCESTER an H. M. 107; la. cent. so. 20; S. Y. C. 10; S. F. 10; 147 00
Westfield, S. P. C. 4 00—151 00
Rutland co. Aux. So. J. Barrett, Tr.
Brandon, m. c. 64 00
Castleton, m. c. 15 00
Clarendon, 31,21; c. f. 3; 34 21
Orwell, Rev. J. Hall, 10; Mrs. H. 8; Miss H. 2; 20 00
Rutland, Cong. ch. and so. 34 00
W. Rutland, (of wh. to cons. ABNER MEAD an H. M. 100,) 203 77—370 98
Washington co. Aux. So. G. W. Scott, Tr.
Barre, Cong. ch. m. c. 25 00
Waterbury, Cong. ch. and so. 32 55—57 55
Windham co. Aux. So. F. Tyler, Tr.
Windham, Mrs. E. G. B. 5 00
Windsor co. Aux. So. J. Steele, Tr.
Norwich, N. cong. so. 18 00
Sharon, C. Baxter, 50 00—68 00
1,582 12
A dying mother, 90; Bennington, 1st cong. ch. s. s. 7; 27 00
1,609 12
Legacies.—Josiah Shedd, by S. A. Chandler and E. C. Chamberlin, Ex'rs, (prev. rec'd, 2,918,73,) 400; disc. 15,30; 384 70
1,993 82

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Falmouth, B. H. 5 00
South Wellfleet, Cong. so. 6 00
Wellfleet, 1st cong. so. m. c. and friends, 15 00—26 00
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
Monterey, A little girl, 25
Pittsfield, Young la. institute, 8 00
Stockbridge, S P. 2 00—10 25
Boston, S. A. Danforth, Agent, (Of wh. fr. la. Jews' so. for sup. of Mr. Schauffler, 69; Maverick ch. young la. colp. cir. for Constantinople, 10; for Ceylon, 10; R. S. Davis, 25; Rev. J. L. T.

Coolidge, 10; a lady, 10; a mem. of old Pilgrim ch. 5; a friend, 5; do. 5; Phillips ch. la. benev. so. 57,62;) 2,455 23

Essex co. North, Aux. So. J. Caldwell, Tr.
Belleville, m. c. 94 00
Haverhill, Centre ch. s. s. 11 90
Newburyport, United m. c. 42 33
Rocky Hill, m. c. 5 40
W. Newbury, 1st ch. two mems. 5 00—88 63

Essex co. South, Aux. so. C. M. Richardson, Tr.
Gloucester Harbor, Cong. so. 30 50

Essex co.
Lynn, 1st par. Sabbath gift so. 155 88
Marblehead, 1st cong. ch. and so. (of wh. to cons. Miss HELEN GREGORY Miss AMANDA P. GILLEY, WILLIAM T. BARTOLL and JOHN BARTOLL H. M. 400.) 987,75; a friend, 4; s. s. class, 25c.; Lydia, Sarah and Charles, 1,25; E. A. L. 6c.; M. L. L. 12c.; 993 43
Salem, Crombie-st. ch. m. c. 20 00
Saugus, Cong. ch. m. c. 5 00-1,174 31

Franklin co. Aux. So. L. Merriam, Tr.
Ashfield, La. 21 47
Bernardston, Cong. so. 34 30
Buckland, do. 45 37
Gill, do. 10 66
Greenfield, 2d do. 110 50
Leverett, Cong. ch. and so. 18 45
Montague, do. 64 22
Northfield, Trin. so. 3 00
Rowe, Cong. so. m. c. 2 00
Shelburne, Cong. so. gent. wh and prev. dona. cons. Rev. GEORGE F. BRONSON an H. M. 32,40; la. 43,69; inf. s. s. class, 4,78; 80 87
S. Deerfield, 1st cong. so. to cons. CYRUS A. STOWELL an H. M. 118,66; s. s. 24; 142 66
Sunderland, Cong. ch. and so. 78,18; m. c. 22,53; to cons. QUARTUS SMITH an H. M. 100 71
Warwick, Trin. so. 30 32
664 53
Ded. paid for printing report, 20 50—644 03

Hampden co. Aux. So. C. O. Chapin, Tr.
Springfield, C. Merriam, 150 00

Hampshire co. Aux. So. J. D. Whitney, Tr.
Cummington, 1st parish, Clarissa Brigge, 20 00
Hadley, 3d ch. and so. gen. benev. so. 7 90
N. Amherst, Rev. P. Cooke, 10 00
N. Hadley, s. s. 8 09—45 99

Harmony Conf. of chs. W. C. Capron, Tr.
Millbury, 1st cong. ch. and so. 12 00
Sutton, Cong. so. 81,47; m. c. 10,38; 91 85—103 85

Middlesex North and vic. C. Lawrence, Tr.
Lancaster, Cong. so. 26 50
Littleton, do. 14 47
Townsend, 1 00—41 97

Middlesex South Conf. of chs.
Concord, Ortho. ch. and so. 17 00
Holliston, Cong. ch. and so. m. c. 27 17
Lincoln, Cong. ch. and so. m. c. 10; la. sew. cir. to cons. Mrs. PRISCILLA HAGAR an H. M. 100; Miss M. Fiske for ed. in Nestorian m. 20; 130 00
Sherburne, Cong. ch. and so. 33 25
Sudbury, Cong. ch. and so. wh. cons. Rev. CHARLES V. SPEAR an H. M. 89,65; m. c. 15,01; 104 66
Wayland, Trin. ch. and so. m. c. and coll. to cons. Rev. HENRY ALLEN an H. M. 88 16—400 24

Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Brookline, Mrs. L. Pierce, 10; Mr. Leavitt's s. s. class, 5; 15 00
Dedham, A friend, 4 00
Dover, Cong. ch. 5 00
Roxbury, Eliot ch. and so. gent. 423; m. c. 63,50; J. M. 10; 496 50
W. Roxbury, Spring-st. ch. m. c. 7 13—527 63

Old Colony Aux. So. H. Coggeshall, Tr.
Wareham, Ch. and so. 40; a friend, 3; 43 00

Palestine Miss. So. E. Alden, Tr.
Braintree, Dr. Storrs's ch. and so. m. c. 53; S. par. juv. miss. so. 20; 73 00
Randolph, 1st par. m. c. 69 92
South Weymouth, Mrs. Betsey Hunt, dec'd, 100; union ch. m. c. 37,50; 137 50—280 42

Pilgrim Aux. So. J. Robbins, Tr.
Kingston, Evan. ch. 15 50
North Carver, C. R. 5 00—20 50

Taunton and vic. Aux. So.
Raynham, Cong. so. 50 00
Rehoboth, do. 46; m. c. 26; 72 00
W. Attleboro', do. 27; m. c. 8; juv. miss. so 8,46; 43 46—165 46

Worcester Central Asso. W. R. Hooper, Tr.
West Boylston, Mrs. A. K. 10 00
Worcester, Centre ch. s s. 5 07—15 07

Worcester co. North, Aux. So. B. Hawkes, Tr.
Athol, Gent. 49,58; la. 18,74; m. c. 17,68; 86 00
Gardner, Three s. s. schol. to ed. a girl in Africa, 2 00
Winchendon, North ch. 6; juv. miss. so. 4; 10 00
Templeton, D. Whitcomb, 100 00—198 00
6,421 08

Andover, Chapel cong. 25; Chelsea, united m. c. 36,67; Dracut, Evan. cong. ch and so. 23; E. Cambridge, do. 16,29; Lowell, 1st cong. ch. and so. 56,27; John-st. ch. and so. 27,21; G. Colton, 10; a new year's gift. 3; Malden, Trin. cong. so. s. s. 27,93; Natick, cong. ch. and so. 62,25; m. c. 18,75; N. Andover, Trin. cong. ch. 69; Lawrence, Lawrence-st. ch. and so. wh. and prev. dona. cons BENJAMIN COOLIDGE an H. M. 95; North Chelmsford, cong. ch. and so 15; Reading, Old South ch. m. c. 64; Waltham, Mrs. R. J. 10; Winchester, cong. ch. and so. wh. cons. Rev. REUBEN T. ROBINSON and CHARLES WILDER H. M. 167,50; 726 87
7,147 95

Legacies.—Abington, Edward Cobb, by Zibn Torrey, Ex'r, (prev. rec'd, 4,050,) 275; South Hadley, Miss Mary Lyon, by A. W. Porter, Ex'r, 800; South Royalston, George Coffin, by Silas Coffin, Ex'r, 15; 1,090 00
8,237 95

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.
Stratford, Cong s. s. 7 41

Fairfield co. West, Aux. So. C. Marvin, Tr.
Greenwich, Miss S. Lewis, for sem. at the Sandwich Islands, 50; 1st cong ch. 43; s. s. 3; chil. of W. A. F. 1; S. B. 1; wh and prev. dona. cons. B. B. LOCKWOOD an H. M. 98 00
South Norwalk, Cong. ch. m c. 20 00—118 00

Hartford co. Aux. So. A. W. Butler, Tr.
East Windsor, Theol. Ins. m. c. 36 49
Farmington, Av. of m. box, 3 00
Hartford, A friend, for Armenian m. 300; a few friends, 12,50: Pearl-st. ch. (of wh fr. A. W. B. to cons. CHAUNCEY HOWARD an H. M. 100; J. L. Boswell, to cons. Mrs. ELIZA C. A. SCHNEIDER an H. M. 100:) 265; Centre ch. m. c. 17,65; C. Day, to cons. T. W. T. CURTIS, an H. M. 100; 695 15
Manchester, 1st ch. m. c. 14,14; 2d do. m. c. 12; 26 14
Plainville, Cong. so. 70 00
Simsbury, m. c. 36 00
Suffield, 1st ch. m. c. 91,48; gent. 24,12; 115 60—982 38

Hartford co. South, Aux. So. H. S. Ward, Tr.
Cromwell, Gent. 70,45; la. 70,25; m. c. 34,30; s. s. 9; (of wh. to cons. JOHN STEVENS an H. M. 100:) 184 00
Portland, Gent. 41,50; la. 29; 70 50
Westfield, Gent. and la. 52,49; m. c. 11,11; 63 60—318 10

Litchfield co. Aux. So. G. C. Woodruff, Tr.
New Hartford, North so. 27,48; Mrs. E. S. Brown, for *Ann Eliza*

Martin, Ceylon, 12; 39 48
Plymouth, J. P. B. 2 00
Winchester, Centre, 34 00
Winsted, Mrs. L. W. P. fr. estate of a dec'd brother, 5 00—80 48
Middlesex Asso. S. Silliman, Tr.
East Lyme, Mrs. M. E. G. 1 00
Hadlyme, Gent. and la. 42,83; m. c. 20,41; 63 24
Westbrook, Gent and la. 21,11; m. c. 32,56; s. s. 6,33; 60 00—124 24
New Haven City Aux. So., A. H. Maltby, Ag.
Fair Haven, 2d cong. ch. and so. 118 75
New Haven, Center ch. (of wh. fr. H. Sanford, to cons. CHARLES F. SANFORD of New York an H. M. 100,) 747; Chapel-st. ch. wh. cons. HENRY N. WHITTLESEY and LEWIS T. FITCH H. M. 279,36; North ch. (of wh. fr. E C. Herrick to cons. Mrs. HANNAH HERRICK an H. M. 100,) 328,52, Court-st ch. 8,75; union m. c. 24,17; 1,387 80-1,506 55
New Haven co. East, Aux. So. A. H. Maltby, Ag.
Branford, 1st so m. c. 4 61
Madison, 1st cong. ch. wh. cons. ZENAS WILCOX an H. M. 111,25; la. miss. so. 30; 141 25
North Branford, J. F. Linsley, 50; cong. ch. 37,60; 87 60
North Haven, Cong. ch. and so. 52,27; m. c. 3,61; 55 88—289 34
New Haven co. West, Aux. So. A. Townsend, Jr. Tr.
Middlebury, E. H. 5 61
Milford, 1st so. gent. 142,42; la. 105,81; united m. c. 63,40; s. s. 25; 336 63
Prospect, M. S. 1 00
Waterbury, 2d ch. 127 27—470 51
Norwich and vic. and New London and vic. F. A. Perkins and C. Butler, Trs.
Canterbury, 1st ch. and so. 41,95; m. c. 12,85; 54 80
Griswold. Jewett city, m. c. 20,79; gent. 36,96; la. 7,75; 65 50
Lebanon, Exeter so. m. c. 9,62; Goshen, 26,33; 1st so. gent. and la 61.95; 97 90
Ledyard, Gent. and la. 40 00
Lisbon, Newent so 1 00
Montville, Gent. and la. 56 00
North Stonington, do. 95 02
Norwich, Main-st. ch. gent. (of wh. fr. W. A. Buckingham, to cons. CORNELIUS SPALDING of Newburyport an H. M. 100; C. B. Rogers, to cons JOHN W. C. LEVERIDGE of New York an H. M. 100;) 290, la. 79,87; 2d and Main-st. m. c. 13,09, 4th ch. 24; m. c. 30; 436 96
Preston, 1st so. gent. 26,75; la. 29,70; 56 45
Stonington, Cong. ch. and so. 63 90
Voluntown and Sterling, 15 25
981 88
Ded. unc. bill, 1 00—980 88
Tolland co. Aux. So. J. R Flynt, Tr.
Andover, Cong. so. 74 51
Marlboro', do. 34 57
Vernon, Chil in Miss Pratt's sch. 1 00—110 08
Windham co. Aux. So. J. S. Gay, Tr.
South Woodstock, la. to cons. Rev. HENRY M COLTON an H. M. 53,93; Muddy Brook, cong. ch. 35; 88 93
Windham, Cong. ch. to cons. Rev. OSCAR BISSELL of East Windsor Hill an H. M. 50 00—138 93
5,126 90

Legacies.—New Haven, Ruamah Canada, by Hawley Olmstead and Edwin C. Herrick, Ex'rs, 600; New London, Mrs. Susan C. Kellogg, by Robert Coit, Ex'r, (prov. rec'd, 1,500,) 113,76; 713 76
5,840 66

RHODE ISLAND.

Barrington, m c. 13; Newport, cong. ch. and so. 112,80; m. c. 103; united cong. ch. s. s. 18,14; Providence, Benef. cong. ch. and so. (of wh. fr. Mrs. E D. Rathbun for *Emily M. Jones*, Ceylon, 20; H. S Dyer, for *Benjamin Dyer*, Ceylon, 20.) 284,75; High-st. cong. ch. m. c. 26,76; Valley cong. ch. 6; M. H. 2; Slatersville, cong. ch. and so. (of wh. to cons. DANFORTH CROSSMAN and THOMAS ANDREWS H. M. 200,) 300; 868 45

NEW YORK.

Auburn and vic. I. F. Terrill, Agent.
Cayuga, 1st pres. ch. 22,57; fem. miss. asso. 24,11; 46 68
Homer, Cong. ch. 234 00
Preble, Pres ch. 21 00
Sennett, Cong ch. 10 78
312 46
Ded. disc. 1 54—310 92
Board of For. Miss. in Ref. Dutch ch. C. S. Little, New York, Tr.
Albany, 3d R. D. ch. 75 00
Clarkstown, R. D. ch. 40,16; a lady 5; 45 16
Coxsackie, R. D. ch. m. c. 16,55; la. miss. so. 36,45; to cons. Rev. PHILLIP PELTZ an H. M. 53 00
Currytown, R. D. ch. 7 49
East New York, do. 50 00
Fishkill Village, do. 125 55
Glenville, 2d do. m. c. 23 90
New Baltimore, do. m. c. 10 00
New York, Market-st. R. D. ch. m. c. 205,58; s. s. miss. so. for sup. of Mr. Doty, Amoy, 50; B L. Kipp, 20; 275 58
New Utrecht, R. D. ch. 141,50; three la. 15; s. s. 16,64; 173 14
Tiossiock, R. D. ch. 10 00
Warwick, do. fem miss. so. 8 00—856 82
Buffalo and vic. J. Crocker, Agent.
Attica, Pres. ch. 16 00
Buffalo, 1st do. 406,74; m. c. 43,26; s. s for *Jesse Ketchum* and *Matthew La Rue Perine Thompson*, Ceylon, 100; North pres. church, 337,69; m. c. 128,49; s. s. for *G. B. Walbridge*, Ceylon, 20; wh. cons. GEORGE L. HUBBARD, HORACE STILLMAN, Mrs. ELIZABETH CHESTER, and Miss MARY E. DAVIS, H. M.; Lafayette-st. church, 120,16; 1,156 34
Dunkirk, Pres. ch. 15 00
Silver Creek, do. 15 00
Westfield, do. 110 50—1,312 84
Chatauque co. Aux. So. S. H. Hungerford, Tr.
Carroll, Cong. ch. 10 43
Geneva and vic. C. A. Cook, Agent.
Bellona, Pres. ch. 36 00
Coventry, 1st ch. 23 00
Geneva, Pres. ch. m. c. 51,39; H. Dwight, 100; D L. L. 10; G. P. M. 10; R. S. 5; W. H. S. 1; W. H. 1; juv. miss. so. 6; 184 39
Greene, Cong. ch. 15 46
Lyons, Pres. ch. 83,83; miss. so 27; 110 83
Ovid, Pres. ch. A. Joy, 25; I. L. Eastman, 20; C. E. 10; C. J. 10; Mrs. A. D. 10; N. J. 10; indiv. 47,30; 132 30
Palmyra, Pres. ch. (of wh. fr. Rev. H. Eaton, which and prev. dons. cons. Mrs. BETSEY WEBSTER, of Boscawen, N. H. an H. M. 20,) 73,57; m. c. 25,16; 98 73
600 71
Ded. disc. 28—600 43
Greene co. Aux. So. J. Doane, Tr.
Catskill, Pres. ch. J. Atwater, wh. cons. Miss EMILY A. ATWATER an H. M. 100 00
Hunter, A friend, 5 00—105 00
Monroe co. and vic. E. Ely, Agent.
Byron, Pres. ch. 55 00
Powlerville, Cong. ch. 16 56

Honeoye Falls, Pres. ch. 20 00
Pittsford, Pres. ch. 10; S. L. 10; 20 00
Rochester, J. D. 4; 1st pres. church, 443,40; 447 40—558 96
New York City & Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. Anson G. Phelps, 500; G. Carpenter, 100; Miss Mary Bronson, 100; V. W. Wickes, 15; H. W. K 1; University Place pres. ch. (of wh. fr. J. K. Myers, to cons. JOHN H. WRIGHT of Persia an H. M. 100,) 450; Brooklyn, 1st pres. ch. s. s. miss. asso. for ed. of a boy at Behec sem. 25; South pres. church, 330,23; m. c. 126,40; Central pres. ch s. s 11,38;) 1,921 97
Oneida co. Aux. So. J. Dana, Tr.
Utica, 1st pres. ch. m. c. 10 64
St. Lawrence co. Aux. So. H. D. Smith, Tr.
A friend, 10 00
Brasher Falls, Pres. ch. penny-a-week coll. 22; s. s. for school in Ahmednuggur, 20; E. S. H. 25; C. T. H. 25; Rev. H. D. 5; Mrs. I. W. B. 3; wh. cons. Mrs. MARY A. DYER an H. M. 100 00
De Kalb, Mrs. T. 1 00
Depuyster, A. L. Proctor, 25 00
East Stockholm, Cong. ch. m. c. 7,75; indiv. 23,50; 31 25
Gouverneur, Pres. ch. 56,55; m. c. 20,53; com. fund, 5,36; s. s. 17,56; 100 00
Hopkinton, Cong. ch. 18 00
Madrid, do. wh. and prev. donation cons. Rev. L. W. CHENEY of Heuvelton an H. M. 30; indiv. 3,50; 33 50
N. Lawrence, Cong. ch. m. c. 8 00
Ogdensburg, D. C. 5 00
Parishville, Cong. ch. la. wh. and prev. dona. cons. Rev. BLISS B. BURNAP an H. M. 30 00
Potsdam, L. K. 10; B. G. B. 5; 15 00—376 75
6,064 76
Bainbridge, Cong ch. 20; Ballston, Rev. H. W. B. 3,75; Barre Centre, cong. ch. 16; Beekmantown, pres. ch. 13; Bridgehampton, pres. ch m. c. 10; Brooklyn, a friend, 25; Brownville, 3; Canandaigua, 1st cong. ch. and so. gent 99,48; la. 80,73; Miss B. Chapin, 20; Mrs. G 10; Ontario fem. sem. 40; m. c. 114,21; s. s. 40; Carlisle, pres. ch 40; J. G. W. 1; Catchogue, two boys, 1; Cazenovia, 1st pres. ch. and so. chil. 14,40; Chester, pres. church, 15; Clifton Springs, H. N. B. 2; Cooperstown, C. S. 4; Cornwall, a friend, 5, Cortlandville, Trin. pres. ch. s. s. 10; Eaton, 3; Florida, pres. ch. 50; Fayetteville, chil. 1; Franklin, 1st cong. ch. and so. 35; juv. miss. asso. 3; Groton, cong. ch. 10,50; Mr. and Mrs. C. K. 11,50; Harpersfield, cong. ch. which cons. Rev. HARPER BOIES an H. M. 50; Havana, ch. and cong. 18; Hopkinton, Z. C. 10; Hudson, 1st pres. ch. s. s. for *John Hermedz*, Oroomiah, Persia, 35; Ithaca, 1st pres. ch. s. s. 20; Jamaica, Miss B.'s s. s. class, for bibles for Madras, 5; Kasoeg, H. W. K. 1; Lansingburg, 2d pres. ch. 55; Madison, pres. ch. penny-a-week miss. so. 35,50; fem. cent so. 23,48; Maine, cong. ch. m. c. 4; Mexico, 1st pres. ch. 10; Middleburgh, four daughters of J. Moase, 2; Milton, S. C. 10; Miller's Place, cong. ch. m. c. 50; New Lebanon, pres. ch. m. c. 5; Orient, W. S. Hobart, 50; Poughkeepsie, 1st pres. church, m. c. 25; C. Bartlett, 25; Rensselaer co. a friend, (of wh. for Choc. m. 1,) 2; Schenectady, S. B. M. 2; Sherburne, Mrs. F. L R. 10; South Amenia, pres. ch. 38,84; Southold, pres. church, 15; Spencerport, 1st cong. ch. and so. wh. cons. Rev. I. H. DILL an H. M. 70; Strykersville, 2d cong. ch. 10.50; Tarrytown, two girls, 5; Troy, E. T. 10; 1st pres. ch. 150; West Hoboken, pres. ch. m. c. 3,44; Yonkers, Oak Grove, sem. 5,25; York Centre, cong. ch. and so. m. c. 11; 1,468 58
7,533 34

Legacies.—Southport, John L. Smith, by H. T. Smith, Ex'r, 100 00
7,633 34

NEW JERSEY.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Bergen, R. D ch. m. c. 99,37; Bergen Neck, R. D. ch. 24,84; English Neighborhood, A. W. 6; Harlingen, R. D. church, 39,73; Long Branch, R. D. ch. 5; Middlebush, R. D. ch. 25; Newark, 1st R. D. ch 124; New Brunswick, 1st R. D. ch. 52,13; New Durham, A. D. 1; Schraalenburgh, R. D. ch. s. s. for ed. hea. chil. 9,59; Stanton, R. D. ch. 10; 394 66
Belvidere, 2d pres. ch. J M. Paul. to cons. THEODORE S. PAUL an H. M. 100; m c. 75; s. s. 25; to cons. Miss WEALTHY L. SANFORD of Seabrook an H M.; Bloomfield, pres. ch. a friend, 30; Bounton, pres. ch. 30; Camden, Central do. 2; Craneville, 5,62; Mendham, pres. ch. m. c 52,23; Newark, a bro. and sis. 1; 2d pres. church, 112,91; m. c. 90; young people's miss. so. wh. cons. Rev. JOSEPH F. SMITH an H M. 117,09; 6th pres. ch. s. s. 10; Perth Amboy, pres. ch. 25; 675 85
1,070 51

PENNSYLVANIA.

Columbia, J. K. 1; Dauphin, pres. ch. 75c.; Harrisburgh, 1st pres. ch. m. c. 45; Kensington, 1st pres. ch. 5; Montrose, pres ch. m. c. 14; New Berlin, union s. s. 14,54; Northern Liberties, 1st pres. ch. A. W. W. 5; indiv. 3; Philadelphia, fem. so. for ed. of hea. youth, for Miss Furrar's school at Ahmednuggur, 50; 1st pres. ch. Miss Sidney Paul, (of wh. to cons. Miss MARGARET S. MCINVAINE an H. M. 100) 150; M. W. Baldwin, 200; A. White, 100; T. M. Mitchell, 20; S. H. Perkins, 25; J. M. Atwood, 20; W. Purves, 20; J. W. 5; s. s. wh. and prev. dona. cons JAMES WRIGHT an H. M. 54.26; union fem. miss. so. which and prev. dona. cons. Miss EUNICE WISE, of Seneca m, and Miss ADELIA GORDON, of Philadelphia, H. M. 130; S. McClelland, 40,50; Western pres. ch cash, 5; I. S. H. 5; 3d pres. ch T C. 10; J. F. 5; E. M. B. 2; Clinton-st ch. Mrs. F. 10; Arch-st. pres. ch D. McC. 2; M. E H. 2,63; K. H. H. and A. S. H. 2,36; E. I. H. 1,21; L W. H. 57c.; E. S. D 50c; J. H. D. 25c.; F. A. P. 5; 3d R. D. church, 100; Wellsboro', coll. 10; West Philadelphia, Hamiltonville, 1st pres. ch. inf sch. for ed. hea. youth, 5; 1,069 57

DELAWARE.

Wilmington, A mem. of Hanover-st. ch. 20 00

DISTRICT OF COLUMBIA.

Washington, 1st pres. ch. miss. asso. 216 28

MARYLAND.

Baltimore, J. G H. 30; 5th pres. church, s. s. 16,14; Miss. A. N's infant class, 5; Cecil, C. K. 10, Frederick City, Mrs. J. P. Thomson, 20; Port Deposite, J. C. 5; Snow Hill, a fem. dec'd, 5; 91 14

VIRGINIA.

Richmond and vic. S. Reeve, Tr.
Portsmouth, Pres. ch. 10,20; Duval-st. pres. ch. 31,18; Richmond, John Glassell, 50; S. Pleasants, 20; E H. C. 34c.; John H. Cocke, 50; W. Somerville, 20; I. I. R. 10; 194 72
French Creek, Miss P. 1 00
195 72

SOUTH CAROLINA.

Charleston, C. W. S. 1; John's Island, pres. ch. col'd cong. for sch. at Gaboon, 20; 21 00

GEORGIA.

Milledgeville, L. L. B. 10 00

OHIO.

By G. L. Weed, Tr.

Cincinnati, 2d pres. ch. m. c. 33,76; 3d do. 8,80; Rev. Dr. Aydelott, 10; Hamilton, pres. ch 5; Harmar, cong. ch. 14; m. c. 24,45; s. s. 5,16; Jacksontown, pres. ch. 20; Jersey, pres. ch. 24,86; miss. asso. 7; s s. 1,14; Marietta, cong. ch. 13; South Fork, m. c. 1; Springfield, cong. ch. s. s. for Mr. Bushnell's s s. Gaboon, 25; Walnut Hills, Mrs. C. B. 8; Williamsburg, O. D. 3; 204 17

Alexandria, Coll. 20; m. c 2,37; Brunswick, pres. church m. c. 3; Cuyahoga Falls, 1st cong ch. wh. and prev. dona. cons. HENRY NEWBURY an H. M. 90; Greenwich, L. M. 5; W. M. M 1; Hudson, Rev. C. Pitkin, 50; Rev. E P. Barrows, 10; Johnstown, coll. 17,71; m. c. 6 92; E. G. 10; Kirtland, 17; Tallmadge, R. F. 10; Warren, 1st pres. ch. to cons. WALTER KING an H. M. 100; 343 00

547 17

INDIANA.

By G. L. Weed, Tr.

Greencastle, D. W. 5; H. B. 5; Mrs. E. H. 2,50; pres. ch. m. c. 2,56; T. S. M. wh. cons. Rev. THOMAS S. MILLIGAN an H. M. 50; Indianapolis, W. E. dec'd, 1,19; La Fayette, W. A. P. 2; Madison, 2d pres. ch. 110,23; Miamitown, Mrs B. 1; Monroe, 10,20; Newtown, 8,25; Parkersburg, Rev. M. C. 5; C. H. 1; Peru, 23,38; Pisgah, 10,65; Pisgah and Bethlehem, 25; Rob Roy, ch. 14,70; Vernon, Rev. M. A. R. 2; Vevay, 11; Waverland, G. R. 5; 295 66

Lawrenceport, ch. 3,55; Livonia, pres. ch. 6,05; Niconza, Shiloh s. s. for *Robert Schuler*, Ceylon, 20, Orland, cong. ch. m. c. 10; 39 60

335 26

ILLINOIS.

By Rev. I. M. Weed.

Batavia, Cong. ch. 10,80; Chicago, 3d pres. ch. s. s. for Bebek sem 20; Dover, cong. ch. 35; East Dupage, do. 3,35; Elgin, do. 8,30; Elysium, pres. ch m. c. 3; Freeport, 1st pres. ch. 58; Greenwood, pres. ch. 17; Hadley, Cong. ch. 8; Lacon Bridge, do m. c. 5; Northfield, M. M. 1; Ringwood, cong. ch. m. c. 11,80. Rockwood, 1st do. 39,15; boys' miss. club, 1,10; 2d cong. ch. 98; fem. sem. for Gawar m. 25; Sugar Grove, T. P. 5; ded disc. 1; 318 00

Alton, pres. ch. 19.35; Augusta, juv. miss. so. for Mr. Ireland, Zulu m. 5; Chicago, 2d pres. ch. (of wh. to cons. JOHN C. WILLIAMS and CHARLES H. QUINLAN H. M. 260,) 259,40; Danville, 5; Mt. Sterling, pres. s. s. 15; Princeville, a friend, 4; Rockford, la. miss. so (of wh. for Mrs. Bridgman's sch. China, 25,) 35; 342 75

690 75

MICHIGAN.

By Rev. O P. Hoyt, Agent.

Birmingham, Mrs. T. 2; Cassopolis, a bal. 1; Kalamazoo, pres ch and so. (of wh. to cons. Rev. H. N. PECK and F. E. WOODWARD H M. 150,) 230,89; cong. ch. 1,81; Niles, pres. ch. 100; cong. ch. 4,10; 339 80

Adrian, 1st cong ch. m. c. 25; Detroit, T. H. 6; Grand Haven, a new year's fam. off'g, 50; Hillsdale, pres. ch. m. c. 14; s. s. 1; Jonesville, m. c. 4; a friend, 3; s. s for ed. in Madura, 2; Lancaster, cong. ch. 11; Monroe, pres. ch. 24; St Clair, cong. m. c. 12; Somerset, pres. ch. 12; Unadilla, Rev. D. R. D. 3; White Lake, pres. ch. 10; 177 00

516 80

WISCONSIN.

By Rev. I. M. Weed.

East Troy, pres. ch. 20; Geneva, do. 9,25; Racine, do. (of wh for Assyrian m. 8,) 63; Whitewater, cong. ch. 27,36; ded. disc. 24c.; 119 37

Beloit, S. T. M. 10; Madison, 5; Patch Grove, Rev. I. Tracy, 10; 25 00

144 37

IOWA.

Davenport, Cong. ch. m. c. 2.85; s. s class, 3,15; Denmark, Mrs. H. K. E. 3; Dubuque, cong. ch. 59,78; Montrose, pres. ch. 5,45; Tivoli, cong. ch. 3; 77 23

MISSOURI.

A German, 50c.; Troy, pres. ch. m. c. 2,35; F. Parker, 15,65; s. s. 1; 19 50

TENNESSEE.

Bethesda, pres. ch. 5; Blountville, S. Rhea, 25; J. R. A. 8; J. N. R. 5; Mrs. N. R. 2; Mrs. F. R. dec'd, 3; Cleveland, pres. ch. 15,50; 63 50

KENTUCKY.

Covington, 1. M. P. 15; Newport, pres. ch. 7,05; 22 05

FLORIDA.

East Florida, Obadiah Congar, by G. C. Fleming, Joint Ex'r, 514 50

IN FOREIGN LANDS, &c.

Alleghany, Miss. so. 13 45

Cattaraugus, Miss. ch. and cong. m. c. 4,35; North Evans, m. c. 10; 14 35

Ceylon, Rev. J. C. Smith, for *E. T. Smith*, Ceylon, 24 00

Doaksville, Choc. na. m. c. 12,05; Miss M. C. 10; Fort Towson, m. c. 10; Pine Ridge, a little daughter. dec'd, 6,50; 38 55

Milltown, St. Stephen, N. B. Cong. ch. la. rea. and sew. cir. for male sem. 25 00

Park Hill, Coll. at ann. meeting, 45; m. c. 21,38; fem. sem. 18,31; 84 69

South Africa, L. Grout, wh. and prev. dona. cons LYDIANNA GROUT an H. M. 26 40

Tuscarora, m. c. 5 00

231 44

Donations received in January, 30,326 31

Legacies, 3,002 96

$33,329 27

☞ TOTAL from August 1st to January 31st, $131,818 73

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in January, $989 30

DONATIONS IN CLOTHING, &c.

Binghamton, N. Y. and Montrose, A box, fr. la. for Mr. McKinney, So. Africa.

Derby, Vt. A box, fr. fem. miss. sew. so. 30 00

Liberty, O. do. fr. sew. so. for Dakota m. 39 81

Newark, O. do. fr. 2d pres. ch. miss. asso. 35 53

New Haven, Ct. Two boxes clocks, fr. C. Jeromo, for Assyrian m.; books, fr. Professor D. Olmsted, for Sandw. Isl. and Choc. m.

Walton, N. Y. A box, fr. fem. benev. so.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLIX. APRIL, 1853. No. 4.

American Board of Commissioners for Foreign Missions.

Dakotas.

THE NEW STATION AT YELLOW MEDICINE.

It is already known to the readers of the Herald, that Dr. Williamson has removed from Kaposia to Yellow Medicine, about thirty miles this side of Lac-qui-parle, in the hope of laboring more efficiently and successfully for the Dakotas. He knew that the change would subject himself and his family to many hardships and privations; but such was his desire to exert a wider influence upon the Indians, that he did not hesitate to make it. He went forward cheerfully in what seemed to him the path of duty; and though the Lord has been pleased to try him beyond his anticipations, he does not regret the decision which he made.

That the patrons of the Board may have the materials for a complete history of this mission, and may also appreciate the difficulties of the work in which our brethren are engaged, it seems proper that some extracts should be published from the recent letters of Dr. Williamson. It can hardly be necessary to add, that both he and his household will be found to have strong claims upon the sympathies of all good men.

The Station commenced.

It was on the 21st of June, 1852, that our missionary brother left Kaposia for Yellow Medicine, to select a site for his future home and commence the necessary buildings. After his return, he was obliged to repair again to the contemplated station; and when he revisited his family after this journey, he found that he had spent nearly six weeks in traveling, "mostly on horseback, but sometimes with a wagon, and sometimes on foot; sleeping in a house or tent when convenient, but as often in neither."

On the 4th of October he put his family into a small boat, that he might convey them to Traverse des Sioux. "We had on board," he says, "the principal part of our provisions for the winter, with our bedding, and such articles of furniture as we could transport to Yellow Medicine before spring; and we had nearly a ton of freight for our friends at Lac-qui-parle. There were three women and four children in our family; who were obliged to sit all day in an open boat on the boxes or bedding, wherever they could find a place, and without any fire. The boat was propelled by five men, mostly with poles, but sometimes with oars. The apprehension that winter might set in before we should reach our destination, made us use all diligence. Hence we generally ate our breakfast before the day broke, so as to start as soon as it was light; and we continued our course till sunset, and sometimes later. The weather was cool. Generally, indeed, we had a white frost at night; and for two days and nights we had a drizzling rain. The women and children slept in a tent; the rest of us in the open air. With all our diligence, we were twelve days in reaching Traverse des Sioux, which is supposed to be not quite one hundred and fifty miles from Kaposia by the river."

From this point it was necessary to proceed to Yellow Medicine by land. As Dr. Williamson was able to take but two tons of clothing, provisions, bedding, furniture, &c., with him, he was constrained to leave many articles at Traverse des Sioux; and his stock of provisions was

scarcely sufficient for two months. "Leaving Traverse des Sioux before noon on Monday," he says, "we arrived at Yellow Medicine after dark on Saturday, October 23. The weather was not so cool as when we were coming up the river; but the smoke of the burning prairie, which made it warmer, affected our eyes very unpleasantly. Our house was not so well prepared for our reception, as I had hoped. It is sixteen feet by thirty, and about fifteen feet high. It has a flat roof, intended for a composition of pitch, sand, &c.; but this had been applied to only a small part of it; as the workmen, having no experience in such matters, were unable to use it according to their instructions. The walls were covered on the outside with split boards; and as these would not exclude the wind, the space between the studs was filled with mud, hay and sticks. This was left rough and uneven at first; and it had cracked in drying, so as to admit the wind. As the rain came upon it before it was covered, the earth was continually falling on the lower floor, between which and the roof nothing intervened but the joists. As there was no partition, the whole house constituted but a single room, without a stove or fireplace. Such as it was, however, we were glad to reach it."

In addition to the labor of preparing this rude dwelling for the approaching winter, it was necessary to send to Lac-qui-parle for a load of potatoes. While Dr. Williamson's team was absent for this purpose, and before he had finished his plastering, it began to snow; and the cold weather commenced immediately. And yet our brother wrote on the 19th of November as follows: "I have never for a moment regretted our coming here; nor do I know that any of my family do; though it not only cuts us off almost entirely from civilized society, but separates us, by making it necessary to send our children away to be educated. I believe here is the place where our Master would have us labor; and I hope it will be our pleasure to labor and to suffer, if need be, to extend his kingdom." In regard to the prospect of interesting the Indians in the truths of the gospel, he spoke hopefully. He found them more willing to listen to his message than those whom he had left at Kaposia; and therein his heart rejoiced. Miss Williamson commenced a school early in November; and though the number of pupils was small at first, she was encouraged by their apparent desire to receive instruction.

Unexpected Disasters.

Dr. Williamson intended to send a team to Traverse des Sioux, soon after he reached Yellow Medicine, for the purpose of procuring additional supplies. But such was the severity of the weather in November, that this plan could not be carried into effect till the last day of the month. And even then he was reluctant to have his two hired men set out upon the journey; but they were "full of life, and anxious to go;" hence he finally consented to their departure. They arrived at their destination in safety; and on the 10th of December, having purchased an additional yoke of oxen, they turned their faces homeward. On the 15th of December, "notwithstanding several falls of snow," they had traveled about fifty miles, half the distance to Yellow Medicine. Then, however, disappointments and disasters began to thicken around their path. But the story must be told in Dr. Williamson's own language. "On the 13th of December," he says, "commenced the most terrible series of cold and stormy days I remember to have known. To the end of the month the thermometer at sunrise stood, on an average, at 6° below zero; or, omitting the only three mornings when it rose above the average, it stood at 8¼° below; while the average at one o'clock in the afternoon, which is at this season the warmest hour of the day, was only 4¼° above. But this gives only a faint idea of the severity of the weather. The only three mornings when the mercury was above zero, it sunk as the day advanced, so as to be below in the afternoon, the snow falling at the same time; and two of them were the most terrible days I ever knew, the wind blowing a tempest, and drifting the snow so thick that at times a house could not be seen one hundred yards, and forming drifts in a single day and night not less than ten feet deep. From the 15th to the end of the month there was not one clear day; and more than half of the time the snow was either falling or drifting. In such weather we knew it was impossible for any one to make much progress, in traveling through a deep snow over a prairie, when persons must direct their course by trees several miles distant. We felt much anxiety concerning our men, therefore; for we had some reason to suppose that they were on a part of the road where for forty miles there was no human dwelling, or a single thick grove, in which they might find some shelter from the wind; and if so, it seemed to me that they and their teams must all perish."

Dr. Williamson hoped, however, that they had not left Traverse des Sioux. But in this he was disappointed. "It appears," he says, "that on the morning of the 15th they left the house of a trader, the only inhabited dwelling this side of Traverse des Sioux; and on that day they came about ten miles, and encamped where there was a sufficiency of wood for fuel. The storms detained them at that place till the 22d, by which time the snow had become deep; and two of our horses, through want of food and the severity of the weather, were unable to advance; so that they and more than half

of the load were left, it being expected that the horses would perish in the snow. From that point to the next wood near the road the distance is twelve miles; and they were three days in going thither. The feet of one of them had become badly frosted the second day after they left Traverse des Sioux, and those of the other met with the same misfortune at this time. This, with the snow banks, storms, and weakness of the teams, although they had abandoned all their load except about three hundred pounds, prevented their advancing more than about two miles from the 25th to the 31st. On the last day of last year, Mr. Jacques, who had previously proposed the matter to Mr. Hunter without being able to obtain his consent, made himself a small hand-sled, and told his companion that it was useless to try to bring the teams further, or stay with them, as they must in that case all perish together; and that he was determined in the morning to leave them, if he should be obliged to go forward alone. Next morning he bound their bedding on his sled, with such provisions as they supposed they might need before they could reach my house, his Bible, and the newspapers and letters which they were bringing from the post-office; and he then assisted Mr. Hunter to rise and walk, till he was able to go alone; and thus they set off, hoping to arrive the same day at an unoccupied house, built by a trader last summer. But, night coming on, they were unable to find the house; and they slept in a wooded ravine, where they were sheltered from the wind, but without fire. In the morning, the snow about them being about three feet deep, and not firm enough to bear up their little hand-sled, they left it with their bedding, Bible, and the mail which they were bringing us, everything, in fact, except the clothes which they wore, a few biscuits in their pockets, and an axe; and in two or three hours they made their way, less than as many miles, to the house where they had hoped to lodge the previous night. It being the Sabbath, they rested here till the next morning, making a large fire to keep from freezing, and spreading some hay on the floor for a bed. Leaving this house, which is near what are called Patterson's Rapids on the Minnesota, and fifteen or eighteen miles from Yellow Medicine, they arrived about eight o'clock in the evening, both very much exhausted, and having lost their axe in cutting a hole through the ice to get water. Had they lain out that night, as they were without bedding or fire, they must have perished; and it was their opinion that Mr. Hunter could not have continued to travel for more than an hour longer; and it seems astonishing that he was able to travel at all. More than three weeks had elapsed since his feet were first frozen; and they were probably frozen many times subsequently; so that when he arrived, he had no natural feeling in any part of them; and, on exposing them, it was impossible to distinguish between the dead parts and the living." Mr. Jacques suffered much less than Mr. Hunter; but the hardships which he endured, had left their marks upon him. Dr. Williamson and his family, of course, greatly rejoiced to see them, though it was a sad tale which they carried to that lonely dwelling.

Loss of Property.

Dr. Williamson sent for the horse and the oxen, which were abandoned by Messrs. Jacques and Hunter thirty miles from Yellow Medicine; but three were dead; and the rest were too weak to travel. The whole team, therefore, which left Traverse des Sioux on the 10th of December, consisting of three horses and four oxen, are lost to the mission. "In consequence of the losses of which I have written;" says Dr. Williamson, "we shall be under the necessity of asking for some addition to our allowance; how much, I know not. The damage we receive from this terrible series of storms, cannot be much less than a year's allowance for my family; but as Providence has been pleased to subject us to loss and suffering, we are willing to bear it; and as the Prudential Committee could not shield us, we will not expect them to repair the injury, further than is absolutely necessary to enable us successfully to continue our labors. We have lived for the last six weeks chiefly on potatoes and hominy; and we expect to live chiefly on the same food for six weeks to come. We always eat it, however, with a good appetite; and I am sure that I was never more thankful, when I had a better diet; but it does not remove the cravings of hunger, as stronger nutriment would. And appearances seemed to indicate, at one time, that our supply of these would fail, before we could obtain more. When Messrs. Jacques and Hunter returned, we had less than a bushel of corn; and our potatoes were too few to last till the weather could be expected to moderate, and the snow melt enough to admit of our getting more from Lac-qui-Parle, which is the only place, nearer than Traverse des Sioux, where food can be purchased." Two days after the return of the hired men, a small quantity of provisions arrived from Lac-qui-parle, sent by the kindness of Messrs. Riggs and Adams. It was carried the whole distance of thirty miles on hand-sleds, the snow being too deep for horses to travel. Supplies will probably be furnished from that station, so long as they shall be needed.

It will be inferred, of course, that the Indians have suffered much during these storms. Indeed, Dr. Williamson felt constrained to give a cow to those in his neighborhood, though he needed her for his own use, that he might save them from starvation.

The latest intelligence from this station bears

date January 19. Dr. Williamson then wrote that he hoped to save Mr. Hunter's feet. He was obliged to spend several hours each day, however, in dressing them; and the injury was manifestly very serious.

Hope and Faith.

This sad chapter cannot be closed more appropriately than by the following extract from one of Dr. Williamson's letters: "Do not think we have been either discouraged or unhappy. When the Lord took away some of our temporal comforts, he gave us more communion with himself. I never felt more able to pray for the Dakotas, or greater willingness to labor and suffer for the sake of extending Christ's kingdom among them; and but for our solicitude on account of Messrs. Jacques and Hunter, and others who might be exposed to the tempest, I should have been quite happy. In consequence of the distance to the place which the Indians occupy this winter, for the convenience of fishing, we can have no school; and owing to the same cause, with the severity of the weather, my audiences, even on the Sabbath, have been small. On the most of those who are present, moreover, the truth seems to make very little impression. Still we trust that He who suffered as well as labored for our good, and has made us willing to suffer as well as labor for this people, will yet employ us as instruments of blessing and salvation."

Tripoli.

LETTER FROM MR. WILSON, DECEMBER 28, 1852.

Visit to Homs.

In October last, Messrs. Wilson and Foot made an excursion to Homs and Hamath, accompanied by one of the native helpers employed at Sidon. "A part of four days" was spent at each of these places. In respect to the former, Mr. Wilson writes as follows:

This city, containing some eighteen thousand souls, is situated near the western border of a plain which extends to the Euphrates. About two miles distant, on the west, flows the Orontes, the largest river in Syria. The space between the city and the river is devoted to gardens, orchards, vineyards, &c. The water necessary to produce this oasis is brought in a canal from Lake Orontes, some miles south-west. After the wheat and barley are harvested, nothing green can be seen from the time-worn castle-mound of Homs, north, east or south. Like Emesa, which once occupied this site, the city is walled; not to resist cannon-balls, however, but simply to enclose a little spot which shall be exempt from the desolating tread of the desert war-horse, against whose terrible rider the gates must often be shut at noonday.

The houses of Homs are nearly all of one story; and this accounts for the large space covered, in proportion to the population. The walls of the houses are partly of black trap rock, as durable and hard as Boston granite, and partly of dried bricks. These mud-crowned walls in the summer months, assailed by the constant winds of the plain, cannot fail to keep the air filled with dust, much to the injury of the eyes. The streets are wider and better paved than in any other oriental city which I have seen. Nearly all the water used in the place is brought from the Orontes, upon the backs of animals, in leathern bags.

About one-third of the people are Christians; of whom some sixty families are Greek Catholics, and some three hundred families Jacobites, the remainder being Greeks. We were visited by a few persons; and of course we returned their calls. The character of the people does not differ materially from that of the same sects elsewhere, unless it be in the fact that these Christians are more on an equality than in cities on the sea-board. There are no Franks here; which fact would rather favor than hinder a missionary. The mass of the people are weavers or shoemakers; and from all that I saw, I am convinced the people are more industrious than in most cities of Syria. The schools are poor, as elsewhere; and the proportion of readers is probably about the same as in other cities. The people seem to be temperate; and the city, situated as it is, must have fewer corrupting influences than most others. The Syrians are quite poor; and on the whole they are a more approachable class than I have before seen. They have close connections with Sudad, distant one day to the south-east. The Greek Catholics are papists; which is about all that need be said of them, their general character being easily inferred from this fact. The Greeks, much the most numerous sect, are sluggish, as Greeks are everywhere; yet we were pleased to notice signs of life. Dr. Mishakah has sent books from Damascus, and has long been in correspondence with several in this place. One young man, named Abdellah Zeidan, acts as book distributer; and he seems,

notwithstanding all the opposition he meets with, to be sanguine of success. He is still in connection with the church. If I am asked whether he is a converted man, I cannot answer confidently. He has a zeal which appears to be according to knowledge; but whether the grace of God has found an abiding place in his heart, is more than a short acquaintance can enable me to testify. He gave me glowing accounts of the number of persons who were inclined to Protestantism.

I was sorry to see a strong desire for the establishment of a consular agency in the city; and I gave no encouragement whatever to the plan. So far as the two cities are concerned, I should consider Homs quite as encouraging for the missionary as Tripoli; though the Christian population around Homs is small, in comparison with that near Tripoli.

For a description of Hamath, Mr. Wilson refers to a journal of Mr. Thomson, which was published in the Herald for August, 1841. The Christian population of this city is regarded as much smaller than that of Homs, and as offering a less promising field to the missionary. "The Greek Bishops of both places have the reputation of being swindlers and drunkards."

Armenians.

LETTER FROM MESSRS. DWIGHT AND JOHNSTON, DECEMBER 29, 1852.

THE committee *ad interim* of the Armenian mission, consisting of the Constantinople and Smyrna stations, have recently had their attention particularly directed to the pressing wants of their large field. Messrs. Dwight and Johnston have written a letter in their behalf, from which the following extracts are taken.

Report of Pastor Hohannes.

From almost all parts of the country the cry is becoming more and more urgent, "Send us preachers." Our beloved brother, Pastor Hohannes, has just returned from a long tour through Armenia. He brings us cheering accounts of what he saw and heard; and he has placed a written report of his tour in our hands, which will no doubt, in substance at least, be communicated to you. At a public meeting in the chapel at Pera, he presented a cursory view of his tour, which was highly interesting and instructive. He remarked that throughout Turkish Armenia, he found a wonderful prevalence of evangelical sentiments, and, for the most part, great readiness to listen to the truth. Out of this, he said, grows a necessity for four things; namely, preachers, teachers, houses of worship, and books. He generally found the Armenian people very simple-hearted, and ready to receive the word of God as their authoritative rule; but alas! they are, to a most lamentable degree, ignorant of its contents. In some places where he had been laboring for a few days, and was ready to leave, the people said to him, "You have come and preached to us the gospel; and now you are going to leave us! If you go, who will preach to us the word of life? Who will teach our children? Who will be our spiritual shepherd?"

This very year, said Mr. Hohannes, forty preachers are absolutely needed to supply all the open places in Armenia; and next year seventy or eighty will be needed; and there will be a constant increase of the work. Of course, he does not mean to imply that so many are to be looked for from America; for his mind is chiefly on preachers trained up here. But when is there a prospect of our seeing so many of this description?

Of all the places which Mr. Hohannes visited, he puts Arabkir next to Cesarea in importance. "It has a large Armenian population; and they show a great deal of the refinement in manners of Constantinople and Smyrna. It is also a remarkable fact, that a large proportion of the Armenians there are able to read; and many of them have read the Bible and other books from the mission press; and they have profited by them." And there are thought to be at least one hundred and fifty villages in the district immediately around, the inhabitants of which are all Armenians, speaking the Armenian language.

Appeal.

Our souls are burdened when we survey the field which is spread out before us, and contemplate the numbers of the people in all directions, that are now ready and urgent to be taught the way of life. Who can tell how soon this harvest-time may pass away, and the people, instead of being deeply interested inquirers, may relapse into the hopeless indifference of infidelity! Now is evidently the time for action, if we intend to possess the field.

Twelve men have been pledged to us by the American churches; but where are they? The first of the twelve has

been called to his heavenly home, while yet preparing himself for the contest. Four or five more, we hear, are about to embark for this land. But where are the rest? How long must we wait before we hear that they are all found? And do the students in your seminaries, and the young ministers whom the providence of God has left free to entertain the question of laboring in the foreign missionary field, remember how long it takes a man to be ready to preach fluently, after he is actually on the ground?

What shall we say to these people, scattered over all parts of Armenia, who are so urgent to have preachers of the gospel come forthwith among them? We wish that our beloved brethren at home, ministers and candidates for the ministry, would tell us what to say. Let us have a good and satisfactory reason for the fact, that no more missionaries are coming from America to enter this ripened field, that we may give it to those who press the inquiry upon us.

Constantinople.

LETTER FROM MR. DWIGHT, JANUARY 19, 1853.

A FEW extracts from a letter of Mr. Dwight will throw some light upon the state of things at Constantinople.

Special Services.

Before the close of the last year, at a union meeting of the committee of the three churches in this city, I proposed the observance of a day of fasting and prayer for the special outpouring of the Holy Spirit. The proposition was not only readily assented to, but seemed to be received with deep and heartfelt interest. Within the past twelvemonth, the visible church has not much extended itself in Constantinople. There has been evident progress in evangelical sentiment; but we have seen few cases of deep conviction of sin; and not many have been "added unto the Lord." It was agreed, therefore, that Friday, December 31, should be observed as a day of fasting and prayer, a public union meeting of all the churches to be held in Pera; and that on the following Sabbath, in the afternoon, all should unite in commemorating the death of Christ in the same place.

Our Friday meeting was one of uncommon encouragement. Since the time of the persecution, when our brethren were driven from their places of business, and had nothing to do, we have not been able to collect so many together on a week day, as were assembled on this occasion. Our chapel in Pera was more than full; and the countenances of all present indicated unusual solemnity. Five addresses were made, each followed by prayer from the same individual; and although we were together more than two hours, the interest did not flag. One brother asked, on going away, "Why can we not have such a meeting every week?" And I am fully persuaded that this was the feeling of many.

On the Sabbath our place of meeting was filled to overflowing. Many stood at the door, unable to find a place within. Pastor Hohannes was providentially here, having just returned from his long tour; and he rendered essential aid in both meetings. It devolved upon him and myself to officiate at the table; and rarely have I felt more sensibly the presence of the great Master of the feast. Many, I have no doubt, renewed their vows to be the Lord's forever; and I trust they will be enabled to live accordingly. Although we do not see a general outpouring of the Spirit in this crowded metropolis, there is certainly a softened and subdued state of feeling in the churches, with a sense of sin and unworthiness, I think, and a desire to return unto the Lord, and seek his face in prayer. And I trust there is a deeper interest in the salvation of others. Our Sabbath services, particularly in Pera, are better attended than they have been for some time past; and new minds are interested in the truth.

Cases of Interest.

Mr. Dwight refers to two individuals, now in the Armenian church, who have an undisguised sympathy with Protestantism.

A Vartabed, resident in Constantinople, and of very high character and standing, seems more than half inclined to cast in his lot with the people of God. It may more accurately describe his position, to say that he is "halting between two opinions." He has just sent a special messenger to me, with a request that I will meet him at the house of a mutual friend, as I suppose, to consult about his duty. I was mentioning the fact of having received a similar message, some weeks ago, to one of our old established brethren here, and he said, "What is the

use of consultation? Consultation is ruining that man. All that he needs is the simple decision to take up his cross and follow Christ. That cross, from without and at a distance, seems very large and heavy, as though it would be a very formidable work to carry it; but this is all delusion. Only let a man once take it up, and he will find that it is as light as a cork."

I have lately been called several times to the house of one of the first of the Armenian bankers by his wife, who is quite an evangelical woman. Her husband is in confinement on the charge of having misappropriated a large amount of the public money; and she is, of course, in the deepest distress. I hope she knows something of the consolations of the gospel. She begs that I will consider her as one of my flock, although she is still in the Armenian church, and include her in my pastoral visits, as frequently as I can. She lives about five or six miles from me.

Marsovan.

LETTER FROM MR. E. E. BLISS, DECEMBER 31, 1852.

THIS communication contains a review of the missionary work at Marsovan during 1852. Though many of the statements are painful, it will be seen that the Lord has given undoubted tokens of his presence and grace.

Sufferings of the Protestants.

I must still speak of a "great fight of afflictions" endured by our native friends, and to no small extent by ourselves also. These poor brethren, on the one hand deprived through the machinations of ever active enemies of their means of subsistence, and on the other constantly pressed for the payment of a most exorbitant and oppressive tax, made such by the authorities of the place at the instance of the persecuting party, have been in continual distress. Some have continued in prison for weeks, because of the non-payment of this tax; while to pay it was for them an utter impossibility. Others have avoided imprisonment only by fleeing to neighboring villages, or hiding themselves, month after month, in secret places in the city. In this state of things you can readily imagine to what straits they and their families have been reduced. Some have suffered, and are still suffering, for want of the necessaries of life. Others have procured these necessaries only by selling articles of apparel or household furniture, often at great loss.

Mr. Bliss describes an instance of trial and persecution, which cannot be contemplated without deep emotion.

A. M. was once a merchant, doing a good business, living in his own house, riding his own horse, and associating on terms of equality with the wealthy men of the city. His attachment to the gospel has cost him his house, his horse, and all his business as a merchant. True, he has a shop, with goods in it, which he would like to sell; but I doubt whether, during the whole of the past year, his sales have been sufficient to pay the rent of his shop. For months, indeed, he could not go near it, for fear of being instantly arrested and thrown into prison. He lives in a corner of my house, because there is not another roof in Marsovan under which he can find shelter. His table is spread with the coarsest fare; and I fear that there is not always enough of that to appease the cravings of hunger. It would touch your heart to see his small stock of fuel, prepared for the winter, and to notice with what a sparing hand it is used, even in the coldest weather. The wife, belonging to a family of the highest respectability, and as intelligent a woman as is to be found in Marsovan, has borne the main burden of their support by laboring in our family. And yet this is not the most trying case in our little circle.

Mr. Bliss has done what he could, by advice and personal effort, to relieve the necessities of this persecuted band; still he has been able to accomplish but little. And what the future may have in store for them, he knows not.

I ought to testify to the great cheerfulness with which our brethren have borne their trials. I do not say that there have been no exceptions; for they are yet in the flesh. And as adversity has come upon them, cloud after cloud, each apparently more dark and threatening than the last, it is not strange that sometimes they have "feared, as they entered into the cloud." Let no man judge them till, descending to their level of knowledge and experience, he has himself, for the gospel's sake, looked obloquy and poverty and want in the face, for a long, long twelvemonth. It has been a great source of encouragement to us, in regard to them, that under-

all the pressure of persecution they have not forsaken the assembling of themselves together; and that, when they dared not come out of their hiding-places for any other purpose, they would leave them to be present at the place of prayer.

Light in the Darkness.

There is some relief to this picture in the subjoined statement.

During the whole year our friends at the capital, as well as ourselves, have been endeavoring to obtain some abatement of the heavy tax which has been mentioned. For a long time, however, all our efforts proved fruitless. At length there came a change in the administration of the province. The new Governor was kindly disposed; and when the grievances of the Protestants were presented to his notice, and especially when his attention thereto was strenuously urged by the English Consul at Samsoon, who has so often befriended us, and by C. P. Krug, Esq., a Swiss Protestant merchant residing at Amasia, he was induced to send a commissioner to Marsovan to examine the case. To our great joy the Governor also authorized Mr. Krug to accompany the commissioner. The investigation continued three days, it having been protracted to this length by the desperate efforts of the Armenian chiefs to conceal the truth. Resort was had to every device of cunning, deceit and falsehood; and when all these failed to answer their purpose, they stirred up their followers to gather in crowds around the place of investigation, and declaim, with loud and angry voices, that they would never consent to any reduction of the Protestant tax. In the end, however, it was reduced about one-third. This is but an approximation to justice; yet we rejoice in it as an earnest of better times.

For once the Armenian chiefs of Marsovan have not had every thing their own way. For once the Protestant cause has obtained a hearing, and something like a just decision. And for this we are indebted, under God, to Mr. Krug's presence, and to his very firm and energetic advocacy of the cause of the oppressed. He has long resided in these parts, is highly respected by the Turks, and has great influence with them. We thank God for raising us up such a friend, and for crowning his efforts with such a measure of success.

Great good, Mr. Bliss says, has already resulted from this friendly interposition; though the circumstances of the Protestants are distressing in the extreme. The effect of this state of things on the success of the station will appear from the following extract.

Had all the wrongs of our brethren been redressed, and had the fear of future oppression been entirely removed, I have no doubt that hundreds would have joined their ranks within a week. It was the fear that this would be the result, which rendered the opposition of the Armenian chiefs to the recent investigation so desperate. They know full well that the convictions of multitudes are with us, and that nothing hinders the avowal of those convictions but fear. As it is, four new families have taken this opportunity to come out on the side of the truth; and others declare it to be their purpose to do so at no distant period. Our audiences are increasing. Including children, they now number about fifty, an advance of one-third within two months. Nor is this all. When we contrast the present with the past, we cannot but perceive that the daily lives of our hearers, the sentiments which they express, and their prayers, give new evidence of the workings of the Holy Spirit upon their hearts.

Progress in other Places.

Mr. Bliss states some facts in regard to other places, which show the progress which evangelical Christianity is making in the region around Marsovan.

Twelve miles from us is a village named Hadji Keuy, containing an Armenian population of about one thousand souls. We have often been pressed to go there, and preach the words of life. Last week I went and spent the Sabbath. In ignorance of localities, I took up my quarters in an unfavorable place. Still my hearers nnmbered fifty or sixty, coming at different times. All expressed much interest in what they heard, with a strong desire that the same truths might be preached to them every Sabbath. Many things seemed to indicate that a good harvest might be gathered there, had we the reapers.

One company of visitors roused me at the midnight hour. They were men "of reputation," and, as their chief speaker confessed in regard to himself, had proceeded no further than Nicodemus, convinced of the truth, yet shrinking from an open avowal of it.

The native helper at Tocat, Mr. Bliss says, finds more to encourage him in that city than formerly. But the following extract deserves the special attention of our churches.

Another of our assistants writes from Sivas: "Thanks be to God, at the present time there is no small awakening in our city. New attendants at our meetings are never wanting. Last Sabbath the whole number present was twenty-six; and of these three were men who had never been present before." The same brother describes some particularly interesting cases, one of an Armenian, one of a Catholic, and one of a Greek; and he closes this part of his letter thus: "Oh that the Lord of this city would be pleased to send here a faithful shepherd, to guide his people in truth and holiness!" For three full years has this prayer been going up from Sivas. Two years ago, as you know, Mr. Powers spent six months there, and organized a church. A year ago I was there for a single Sabbath. Since that time it has not been possible for any missionary to visit them, although we have most earnestly desired to do so. When we receive such letters as the above, we are ready to mount our horses at once, and cross the snowy mountains, that we may help these dear brethren; but then comes the thought, We cannot leave our present posts for a month, or even a week. What are we to do? Mr. Powers is alone at Trebizond, with his hands more than full. God has removed from my side, in his most holy providence, a most dearly beloved and promising associate, and left me alone. For five months I watched in vain for an opportunity to go to Hadji Keuy, only twelve miles distant. After how many months shall I, or any other brother, find an opportunity to go to Sivas or Divrik or Tocat? Five or six new missionaries are on their way to join our mission; but other parts of the great field have urged more pressing claims for them; and not one is coming to our aid. What are we to do? We ask each other, but find no answer. We would ask the churches at home, "What are we to do?"

Who will answer the appeal by saying, "Here am I; send me."

Trebizond.

LETTER FROM MR. POWERS, DECEMBER 14, 1852.

THE December Herald contained an abstract of a communication which had been received from the brethren at Constantinople, showing the urgent need of more missionaries in Roomelia, Asia Minor, and the district of Aintab. The February Herald contained the substance of a letter from Mr. Peabody, the object of which was to set forth the wants of that large territory which has hitherto fallen more particularly under the supervision of the Erzroom station In this communication of Mr Powers, we have a brief account of the field committed to his care. He first speaks of Trebizond.

Prospect in Trebizond.

The proper Armenians of this city are estimated at four hundred houses. The gospel has been preached here by missionaries eighteen years. During the first part of this period, many became more or less enlightened; and a considerable number were so much interested in the truth as to be reckoned among the "brethren." These were mostly scattered by persecution. Several have died in a state of hardened impenitence; and others are living in all their former carelessness and worldliness. Still there are many in this city whose convictions are on the side of the truth, and who, we trust, will one day openly declare themselves accordingly.

But the inhabitants of Trebizond, like those of other maritime towns, are characterized by worldliness, dissipation and irreligion; and hence the gospel finds powerful obstacles to its spread among them. These obstacles have been multiplied, it is believed, by the great increase of business within these few years. The running of five steamers between this place and the capital has wrought a mighty change since 1834, when Mr. Johnston was obliged to make his first visit hither in a sailing vessel. There is perhaps no city in the Turkish empire where the change in these respects, in eighteen years, has been so great. Even during my residence of a little more than seven years, a large number of new shops and stores, with substantial fire-proof magazines and fine dwellings in European style, have been erected. The number of foreign residents, especially Franks and would-be Franks, has also greatly increased; and there has been a corresponding increase of worldliness, Sabbath desecration, intemperance, and other vices. The effect of all this on the cause of truth, and the progress of our work generally, is obvious.

But there is another view of this question. When this tide of business shall have reached its height, it will ebb; and

the minds of men will become more calm and sober, more disposed to serious thought, and more susceptible of religious influences. This little Protestant community, though not distinguished for its piety or good works hitherto, it is hoped and believed, will yet bring forth the fruits of righteousness. Even now, small and defective as it is, it stands well in the estimation of the other communities for intelligence, uprightness and virtue. And it is devoutly to be hoped that its influence may be most salutary abroad.

Other Places.

Whenever Trebizond shall have become thoroughly pervaded by the gospel, its influence on other places will be very great; for it is one of the gates of ancient Armenia.

To the east of this city, and in its immediate vicinity, are seven villages, containing six hundred houses. In one of these, about fifteen miles distant, there are inquirers; and one man belongs to our Protestant community. Half way between Trebizond and Samsoon is the town of Ordon, containing, with its surrounding villages, six hundred houses. This place has been several times visited by native helpers; and a few individuals are interested in the truth. This side of Ordon, on the coast, are several small villages, containing a hundred and seventeen houses, which have been visited. Eight hours from Samsoon, near the coast, is the town of Tchorshambah; and this, with its surrounding villages, contains fourteen hundred and fifty houses. Between Ordon and Tchorshambah are several villages, containing three hundred and fifty-five houses.

Eighteen hours from Trebizond, on the road to Erzroom, is Geumush-Khaneh, which, with seven surrounding villages, contains nine hundred houses. This place has been visited by a native helper, who preached the gospel, amidst much opposition, to great numbers of the people; and there is one avowed Protestant residing there.

Kara-hissar, in the interior, contains six hundred houses. Tamsara, only one hour distant, has four hundred more; a hundred other villages in the vicinity contain four thousand houses. Kara-hissar has been repeatedly visited, either by a missionary or a native helper. One of the members of this church spent last winter in that place; and he is doing the same thing this winter, working at his trade, and laboring among the people, a support being secured to him on the Aintab plan. The truth has made considerable impression upon the people; and two men have for years been known as open and avowed Protestants.

About sixty miles from the coast, and back from Batoon, is the town of Artoin, which, with its villages, contains five hundred and thirty houses. A member of our church spent several months there last season, and had considerable intercourse with the people. Some professed a firm belief in Protestant doctrines; but most of them are bigoted, and opposed to the truth.

The Armenian population, in the places mentioned in this letter, amounts to about fifty thousand souls.

Erzroom.

LETTER FROM MR. PEABODY, DECEMBER 28, 1852.

The Persecution in Khanoos.

THE December Herald contained a description of trials and sufferings endured, for the gospel's sake, by certain persons in Khanoos. The present letter continues the history of this persecution; and the friends of missions will be gratified to find that, for a time at least, the Protestants have rest.

The two brethren from Khanoos whom I have mentioned as having repeatedly fled hither from persecution, were obliged, in consequence of the unfaithfulness of the Moodir and new acts of injustice perpetrated, to come to us again. As they were formerly subjects of the Czar, their enemies had made a movement to effect their banishment into Russia, which, above all things else, they dreaded. We allayed their fears upon this point; though I have since thought that the thing might be attempted in the spring, and perhaps effected, though it is the duty of the government to protect them. The Moodir himself was coming to Erzroom to take measures for their removal from his district, and, as they supposed, to send them to Russia. Upon learning, however, that they had repaired to this place, he did not come; but he sent a messenger, with dispatches from the Pasha of Moosh and himself to our Pasha, begging that these two Protestants, as they were the cause of so much trouble in Khanoos, might be removed to Erzroom. At the same time, our Pasha received a communication from the Bishop of the principal monas-

tery in Moosh, first sent to his Pasha, containing grievous complaints against the Protestants, stating that if they were allowed to remain in that district, all the other Armenians would emigrate to some other pashalic. These letters were sent to the British Consul by the Pasha. He replied that these complaints were a "humbug;" that he had ascertained that in the village where most of the Protestants reside, there were only two or three families opposed to them, &c.

It seems that an attempt had been made to burn the house of one of these brethren; while the other, who lived in another village, had been deprived of a shelter for his sheep and cattle, though winter was at hand, and for two days in the week was compelled to labor with his team for his persecutors.

Having done all in our power for these oppressed men, we could only commend them to Him in whose hands are the hearts of all; and he was pleased to open a way for them to return to their families. The British Consul was so kind as to send his kavass, with letters from himself and our Pasha to the Pasha of Moosh and the Moodir, the Consul giving strict orders to the bearer that he should not return till the rights of the Protestants were restored. He was to demand that the Protestant, who had been so ill treated in the village where he had lived several years, should be removed to the one where most of his brethren dwell, and furnished with a house for himself and a place for his cattle; that the wife should be restored to her husband, from whom she had been taken by force; that the price of the books forcibly taken from the Protestants by the Vartabed should be paid, &c. These demands were all complied with.

It was very providential that, just before the kavass left for Khanoos, a strong vizierial letter was received from the Porte for the Protestants of that district; and at the time of his visit four families that had outwardly yielded to the demands of their enemies, again declared themselves Protestants; and they have since enjoyed comparative quiet. This is in part owing to the trouble into which their leading persecutors have been thrown by the ravages of the Koords, who are laying waste the district, as well as that of Moosh. From the latter, owing to their depredations, one hundred and fifty families have emigrated.

At the urgent request of the Protestants of Khanoos, Mr. Peabody sent one of the native brethren thither to teach them. They board and lodge him, thus reducing his wages one third. Since his arrival, they have written to Mr. Peabody, expressing their warmest thanks for sending one with whom they are so well pleased. He has a school of eleven pupils, with the prospect of a larger number.

Geghi.

The report from another district, in which the friends of missions have been particularly interested, is less encouraging than one could have wished.

The fire of persecution has become too hot in Geghi for the professed friends of the truth. At a time of great trial, when it appeared that nothing was before them but martyrdom, they forsook our native helper and fled. As this circumstance greatly disheartened him, he left our work, thinking it wrong to receive any support from us, when cut off from those who had been savingly benefited by the truth, as he had hoped, as well as from others. He still suffers from persecution and poverty. A few of his evangelical friends have returned to him, but he seems to feel that it is impossible for him to do the work which we expect a native helper to perform. He thinks he shall be obliged to leave the district with his family. He intended to come to Erzroom last autumn; but he was prevented from doing so by the disturbed state of the country. Our Vartabed also, after making every preparation to visit Geghi, two months since, was detained for the same reason.

During the past year, the Koords have committed greater depredations in that and the neighboring provinces than they had perpetrated before for thirty years, having carried off thousands of sheep, horses, mules and cattle, besides large quantities of grain. Indeed, in some cases they have plundered whole villages, in others numerous houses, churches, with one monastery. They have extorted large sums of money, and cruelly beaten several individuals who ventured to resist them. Submission or death was the alternative.

A few years since most of the Koordish tribes were conquered; and their beys were seized and sent into exile, their fire-arms having been taken from them. When traveling among them, I have uniformly found them exceedingly restive, lamenting that they were obliged to submit to the servile labor of cultivating the earth, and yet live in poverty, whereas they formerly were rich, and

lived at their ease. The immediate cause of this outbreak, however, was an unsuccessful attempt on the part of the government to conquer an unsubdued tribe residing not far from Geghi; and the rebellion will probably become general in Koordistan.

Erzroom.

The remainder of this letter is devoted to the changes which have taken place in Erzroom.

Of the twenty tax payers who joined our Protestant community in the spring, two men with their six sons, four of whom were for a time in our school, have returned to the old church. One of these men, however strange it may appear, was influenced solely by worldly motives in joining us. In order to accomplish his object, he became so troublesome that we were obliged to tell him plainly, that persons like him were clearly injurious to our work, and that, if he could not abandon his carnal purposes, he was in the wrong place. Though the Armenian Bishop complained of us to Mr. Brant for receiving such a man, he had of late been trying very hard to get him back; and after the latter fully understood our opinion of him, he returned; and last Sabbath the Bishop "blessed" him, charging his people not to manifest any hostility towards him.

The other man, who was "blessed" at the same time, we once hoped had become in a measure a partaker of divine grace; but he has fallen into the snare of the Devil; from which, I fear, he will not soon be rescued. For two years past he has certainly had much to bear from enemies of his own household, as well as from those without. His wife and her wealthy relatives have bitterly persecuted him. Repeatedly during the present year has she left him, taking their children with her. Men have stoned his children and his house, destroyed some of his property, and repeatedly insulted him. Not having truly forsaken all for Christ, as we had hoped, he finally yielded.

I regret to be compelled to say, that the Protestants of Erzroom have had no protection the past year, the government having been more hostile than ever before, and their chosen head not having been recognized as such till within a few days. Outrages have been repeatedly committed against them, without their having been able to obtain any redress. Money has been extorted from them; and recently two young men were grossly insulted and beaten in the street; but though the offenders were known, and in one case taken before the Pasha, they were not punished.

But there is another view to be taken of the missionary work in Erzroom. In conclusion Mr. Peabody writes as follows:

Notwithstanding the apostasies already mentioned, twenty persons have been added to our community the past year, including females. Our congregation has averaged about three times its usual number. Our regular religious services, which consist of three meetings on the Sabbath, a weekly conference, a monthly church meeting, and the monthly concert, have been well attended. Much good seed has been sown. When it will spring up and yield the so much desired harvest, is known only to Him whose prerogative it is to give the increase. Thus far we have received only a few drops of divine mercy, from year to year; and for these we would be thankful. But we long to have the windows of heaven opened, and copious showers of grace descend upon us.

Diarbekir.

LETTER FROM MR. DUNMORE, NOVEMBER 25, 1852.

Mr. Dunmore's Return.

THE November Herald contained a full and interesting account of Mr. and Mrs. Dunmore's journey to Erzroom, for the purpose of spending the summer at that station. They continued with Mr. and Mrs. Peabody till the 6th of October, when they set out upon their return to Diarbekir. They reached their home on the 16th of October, having spent the Sabbath in the mountains, and having remained at Hinee one day. In reference to this place Mr. Dunmore says: "There is less interest felt in the truth at Hinee, than there was last spring, though a few stand firm. Persecution has been attempted there, as well as at Diarbekir, and with about the same apparent effect. Baron Sdepan took his family with him to Hinee for the summer, and that seemed to rouse the enemy. One night, as he and his family were sleeping on the roof of their house, according to oriental custom, he awoke and found his covering gone. Supposing that the wind might have taken it off, he arose to search for it, and was startled by the flash of a gun aimed at him. It missed fire, and the thieves fled. Next day he reported to the Governor; and the only satisfaction he obtained, was, that if he would bring him

the thieves, they should be punished; but no effort was made, on the part of the authorities, to apprehend them. Sdepan was told by the Governor that it was the work of the Armenians, and he must leave Hinee, for he could not be protected. An attempt had previously been made to get him away, but he refused to go, as that was his native place. The present Governor was sent from Diarbekir last spring by Abdi Pasha; and he is less friendly to Protestants than was his predecessor. Indeed, the prospect of protection for Protestants there, as in all other parts of this pashalic, seems to be doubtful. The Armenians rule with paras; and a heavy, galling yoke is put on the necks of all who venture to embrace the truth. At one time large numbers attended Protestant worship. Indeed, more than a hundred were present one day; but persecution scattered and diminished them, till only ten or twelve could be relied on as regular attendants; and sometimes there were not so many."

It is the testimony of Mr. Dunmore that Sdepan demeaned himself, during all his trials, firmly and bravely, as became his office and station. "He deserves credit for the manly, discreet, and truly Christian course which he has pursued. But few natives would have stood firmly, at the muzzle of the musket, where he stood."

On returning to Diarbekir, Mr. Dunmore found his little flock scattered. His hearers have increased somewhat of late; and they now average about fifty on the Sabbath, the number one year ago. "There is less of inquiry outside," writes our young brother, "than there was last winter and spring, perhaps not less than when we arrived here one year ago. The apparent falling off in the attendance on our weekly exercises is to be accounted for in other ways than by supposing any decline or backward movement. It will be remembered that seven of our number have gone to Bebek seminary, one to Beirût, and more than that number to Mosul, Kharpoot and other places; while two males and one female have been removed by death."

Mosul.

DR. LOBDELL'S VISIT TO SHEIKH ADI.

In October last, Dr. Lobdell made a visit to Sheikh Adi, the shrine of the Yezidees, in company with the ladies and children of the station, for the two-fold purpose of health and information. Having had some intercourse with the Yezidees as a physician, he hoped to derive from the political and religious chiefs, who should attend their annual festival, such facts as would enable him to form a definite opinion in regard to their observances. In a communication which has recently come to hand, he states "a few of the many facts which show that they form a connecting link between the idolater and the Moslem, and that they differ much less from the Christians around them than the pride of the latter is willing to acknowledge."

Journey to Sheikh Adi.

Having left Mosul on the 30th of September, the party arrived before sunset at Baadri, the residence of Hussein Bey, who is the political head of the Yezidees. "The officials kissed our hands," says Dr. Lobdell, "and treated us with the greatest respect. The white garments of the people arrested our attention at once. Their horror of blue and of lettuce, their reverence for the name of Satan, the peculiar cut of their garments, all being crescent shaped at the neck, their love of streams, and their apparent regard for each other, were soon observable." And the following extract may properly be introduced in this place: "The western face of the mountains, from Jezireh to Baasheika, is skirted with the villages of these people; and my observations go to confirm the statement, that cleanliness is half of their religion. They may wear rags; but even with these they are pretty sure to be clean; whereas the Moslems and Christians, through the mountains, appear to consider filthiness the essence of household felicity."

On the following day the English Consul, who had joined Dr. Lobdell at Tel-keif, accompanied him to a Chaldean convent, about three hours west of Baadri. "Hussein Bey led the van, with his retinue of spearmen, as an escort of honor. At short intervals we met troops of his people in their festive suits. All eagerly seized and kissed his hand. It was pleasant to see their affection for the young Patriarch, who traces his ancestry back to the Sassanian dynasty. All the men carried guns; and the women generally had a kettle or a baby on their backs." Forty monks came forth from the convent to proffer coffee, fruit and wine. And at the dinner given to the party, the head of the convent was "quite liberal with his new fruits and old liquors." Dr. Lobdell saw no reason to reconsider his previous belief, that the priests and monks of that country have chosen their calling chiefly for the sake of a livelihood.

It was not till Monday morning that Dr. Lobdell and his party proceeded from Baadri to Sheikh Adi, four hours distant. There the abundance of the trees, the babbling brooks, the conical temples on square pedestals, though giving forth but a very "dim religious light," were objects truly grateful to eyes that had seen no green thing for half a year.

Religious Worship.

Soon after our arrival the worship began. The whole valley is holy ground.

Chiefs and people, about five thousand in number, trod its terraces with naked feet; but we foreigners were allowed some liberties. A large circle of men was formed beneath the mulberry before our hovel, and shuffled their rough feet upon the rougher pavement to a solemn tune from tambourine and fife, turning one's thoughts to the days of the sweet singer of Israel. The timbrel, which is in common use in the Moslem and Christian villages, is never used at these festivals. This dance was repeated every afternoon for five days. It is deemed a shame for females to join in it, unless in consequence of a very special request. What has woman to do with worship? The shrill *tahlehl*, now and then, would set the circle into a perfect frenzy.

Every morning mothers brought their naked children for baptism to the holy fountain, whose waters have a secret connection with the Zemzem of Mecca, as some of the priests tell the Moslems. The *kawahls* receive a fee for this service. The offerings made to the shrine of Sheikh Adi were for the most part blankets and rugs, the offerers of which threw them over their heads, and were followed by a terrible clattering of tambourines to the door of the temple.

Over the western face of this building, Dr. Lobdell saw numerous figures, apparently hieroglyphical, the import of which not even the priests understand. "Serpents, shepherd's crooks, sharp-beaked birds, coarse combs, and various other objects, were represented, possibly the work of an impious builder, but more probably significant of certain doctrines."

We took off our shoes as we entered the coarse, dark room, where were music and dancing every night during the festival before Melek Taoos, King Peacock, or the Devil's image, as one of the sheikhs privately informed me. The shyness in regard to strangers, generally ascribed to them by travelers, seemed to be entirely gone, doubtless owing to the consular interference of Mr. Rassam in their behalf. Sheikh Nasir, the religious head of the tribe, told me that the tomb in the temple was that of Sheikh Adi, probably the Adi who was a disciple of Manes, and not Mar Adi, or the Apostle Thaddeus, as Dr. Grant and some others have thought. In the minds of the people, Sheikh Adi and God, or the good principle of the universe, are nearly synonymous. They attribute to him omnipresence, omnipotence, and the other attributes of deity; but they are generally willing to admit his inferiority to the one eternal Being. In this respect he bears some likeness to Christ, but more to the good principle of the Manichees.

Doctrines—Observances.

Their doctrines are a strange fusion of the tenets of Mohammedanism and Christianity with the philosophy of the older Persians. Ever suspicious of inquirers, they always try to answer them in the way that will least offend. They are all things to all men, that they may save themselves and their rites. In private, however, I found the priests quite communicative, especially after an emetic and some arrack had restored a man to his senses, whom hundreds supposed to be in the last hour of life. Their thanksgivings and presents seemed to indicate a willingness to tell me all that I wanted to know.

Each village has its house at Sheikh Adi, a stone structure of some ten or fifteen feet square, with a flat mud roof, in which they deposit their valuables and their sick at the time of the feast. The greatest part of the pilgrims lie in the open air, along the sides of the mountains, which shut in all but a narrow entrance. Each company at night had its flaming torch; aud the jeweled hills looked finely. Every new comer fired his gun, as soon as he came in sight of the temple. The hum of music, conversation, &c. scarcely died away, before the sun lifted his burning head upon the clean-dressed multitude that adored his beams.

Whenever a priest appeared with a torch, they would pass their hands through the flame, and reverently kiss the blocks of stone around the shrines, where their respected leaders had placed the sacred fire. Every family brought a meat-offering to Sheikh Adi. This was generally a sheep. The animals are thrust into an immense caldron; and every morning each head of a household receives a share of the sacrifice. The surplus, with the baptismal fees and voluntary contributions, go into the purse of Hussein Bey, who is expected to provide generously for the needy among his people. I am glad to say that their confidence in him is not misplaced.

Dr. Lobdell says that polygamy is common among the Yezidees. And while it is a great shame in Mosul for a woman to learn to read, the Yezidees count it a disgrace for a man to do so. "Not half a dozen men among their one hundred

thousand can write their names. It seems to be thought necessary that a very few shall know how to read and write, that the covetous world may not cheat them, and that the fragments of their religious books may be preserved." They seldom take a note for money loaned; and their honesty far surpasses that of their neighbors.

They greatly dislike to be called Sheitani, more from a regard to the honor of Satan than their own shame. To take his name in vain, is unpardonable sacrilege. That they worship the Devil, is to them a glory. God is too good to need propitiating; and they see no reason why, if the bad kings of this world receive reverence, his Satanic majesty should not also. They have no Sabbath, all days being alike to them, except their festal seasons. Sheikh Nasir candidly admitted that, according to their theology, none have a certainty of salvation but the disciples of Sheikh Adi and Melek Taoos. All others are left "to the uncovenanted mercies of God."

Melek Taoos.

Dr. Lobdell says that they hold traditionally to the great facts of Scripture history, though under disguised and distorted forms. One of the chief priests accounted for the Devil's being called Melek Taoos as follows:

When Christ was on the cross, in the absence of his friends, the Devil in the fashion of a dervish took him down, and carried him to heaven. The Marys soon came, and, seeing that their Lord was not there, inquired of the dervish where he was. They would not believe his answer; but they promised to do so, if he would take the pieces of a cooked chicken from which he was eating, and bring the animal to life. He assented to the proposal; and, bringing back bone to his bone, the cock crew! The dervish then announced his real character, and they expressed their astonishment by a burst of adoration. Having informed them that he would thenceforth always appear to his beloved in the shape of a beautiful bird, he departed. The peacock (taoos) was chosen as their chieftain's symbol; and the deity, if not the sun, was forced to give way in the Sabean system to the prince of hell.

It is easy to see in this myth the substance of the gospel story of Joseph's laying the body of the Savior in a sepulchre, the approach and inquiry of the women, the answer of the angels, the trial of Peter at the crowing of the cock, the appearance of Christ among his disciples, and the exclamation of Thomas, "My Lord and my God!"

Irreligion—Ignorance.

"Brazen symbols of Satan," Dr. Lobdell says, "stand on pedestals a foot long, and are occasionally taken from village to village by the priests. They are sacred, as was the ark of the Israelites. The highest bidder always receives the honor of lodging the image over night; and sacrifices are offered on such occasions."

It would be perhaps unfair to put these people on an equal footing with their neighbors. True, they acknowledge God; but they never pray to him, or praise him. Their Sabeanism predominates over the elements of Mohammedanism and Christianity, if these, indeed, were not added simply to secure the good will of the Moslems and Christians around them. However this may have been at first, it is evident that the people have as much faith in the myths now, as in the distinct relics of the Assyrianized Zoroastrianism preserved among them. They do not pray even to Satan; but, as they told me, they simply reverence him; not, however, according to the Confucian maxim, "Respect the Devil, but have as little to do with him as possible." Their meat and drink appears to be to do his will.

Their great festival affords the young men a fine opportunity for the choice of companions; but in all my stay I saw no indecent gesture. The modesty of the females, while dancing, would put to shame the refined trippings of Christendom. But their ignorance is great. One of the women told me that the females never pray, or engage in any of the acts of reverence; for her part, she said, she did not know that there was any life beyond this. She had heard of Christ from her neighbors; but she did not know what he proposed to do, or who he was; and that she never thought of sin as originating and existing in the heart. She promised to think upon these things, which she then heard for the first time. I may be allowed to ask one question, If these people are ever to be taught the truth, whose duty is it to teach them?

Gawar.

LETTERS FROM MR. COAN.

It was stated in the March Herald, that Messrs. Coan, Rhea and Crane intended to leave Oroo-

miah for Gawar in November last. A letter has since been received from Mr. Coan, dated December 4, from which it appears that these brethren reached Memikan two weeks before. They were welcomed with great cordiality by their friends; and their intercourse with the authorities, prior to the date of this letter, had been of the most friendly character.

Complaints of Mar Shimon.

Mar Shimon was in Gawar, when our brethren arrived at Memikan; and he remained a day longer than he purposed originally, for the sake of having an interview with them. Messrs. Coan and Crane called upon him, and were received very graciously. But the subjoined narrative will show, that his feelings towards them are far from being friendly.

After the usual compliments, a silence ensued, which the Patriarch broke by inquiring why we had left so pleasant a country as Oroomiah, and come to this cold region of snows. "We did not leave our home and friends," I replied, "for the sake of pleasure and profit; but Christ has committed a precious gospel to you and to me to preach. He has given us a great work to do; he has committed much to"—"What has he committed to me?" interrupted the Patriarch. "The papists have come in on one side, the Jacobites on another, the Chaldeans on another, and have taken a great part of my flock from me; and now you are taking what is left." "We have no wish to draw away your people from their church," I replied; "neither has one left your fold in consequence of our labors the past eighteen years. We only desire your good and that of your people, as our works testify." I then referred him to the kindness which the missionaries had ever manifested towards him. He said, however, "What is your kindness to me, compared with mine to you? You have taken from me the fairest portion of my nation. Oroomiah is not worth a para to me." "You are wrong," I said; "the people of Oroomiah acknowledge you as their head; and should you visit them, I doubt not they would do as nobly for you, as they did a few years since, when you were there." He continued his lament over Oroomiah, lost to him, and then went on to say that he had sacrificed to the mission thousands of tomans; and ten thousand heads of his poor people of the mountains had been offered on the bloody altar of Bader Khan Bey's cruelty, in the dreadful massacre of Tiary, which was all instigated by Dr. Grant's attempt to build in Asheta, thus provoking the jealousy of the Koords.

Nearly all the chief men of Gawar were present; and they shouted, as if it had been the voice of a god that spoke. When the tumult a little subsided, I told the Patriarch that I was pained to hear him speak as he had done, and I was constrained to say that he had not spoken the truth. I then said, "Mar Shimon, upon your own head is the blood of the men of Tiary. You know, and the world knows, that you prompted the men of Tiary to rebel against paying their accustomed tribute to Nooroollah Bey. You know that he went to Erzroom to obtain assistance from its Pasha to subject your people; you know that, failing there, he applied to Bader Khan Bey; and you know that Dr. Grant did everything in his power, (and his influence was great with Bader Khan Bey,) to avert the blow from Tiary, and that he in part succeeded, till the Tiarians rose again, after a partial subjugation, and attempted to murder the agent of Baden Khan Bey, who occupied the house Dr. Grant had left in his flight to Mosul. You know that it was your own desire to receive the tribute, rather than that the Koordish chief should have it, which was the cause of all this loss of blood and treasure. You know that Dr. Grant's life fell a sacrifice to your poor people, who fled by hundreds to Mosul, and to whom, as an angel of mercy, he ministered the healing draught, till he caught the disease he would have cured, and died. Then why do you impute to Dr. Grant, who loved you and your people with a martyr's love, the dreadful massacre of the poor Tiarians?"

The Patriarch attempted to deny this statement, but the conversation soon turned upon another theme. Mr. Coan continues his narrative as follows:

I reminded Mar Shimon of the deep interest American Christians had taken in the Nestorians, and our desire to help him in the great work of evangelizing his people, by the multiplication of the Scriptures, both in the ancient and modern tongue, by the increase of other books, by schools, and by preaching the Word. "Who are you," said he, "that you should come to preach to us? Go to the heathen. We first received the gospel; you received it from us. We (pointing to himself) are the root, the source, the beginning of the way of the kingdom of God. We are the fathers,

you are the sons. Why do you come and seize your father by the beard?" Having said this, he suited the action to the word, laying hold of his own, which is of snowy whiteness. "Would," said I, "that you had not backslidden from the way which your fathers trod! Would that you were as zealous preachers, as holy men, as they were! Then we need not stir up your minds by way of remembrance, but could turn to the heathen." "We do preach," said he, "that a man must not lie, swear, steal, &c. What more do you? Jews and Mussulmans do the same. But, where are your fasts and your feasts?" I said in reply, "The kingdom of God does not consist in meats and drinks, but in righteouness and peace." He said that our preaching led his people to break their fasts, and set loosely by their ceremonies; and he then mentioned some disorderly conduct among persons who had attended our preaching in Oroomiah. I replied, "We are responsible to God for our teaching and for a practice conformable to the precepts of our Savior; but we cannot answer for the irregularities of your people. What would you say, were I to tell you that in Jeloo, where our voice has hardly been heard, your people, as the result of your teachings, practice concubinage, and where, to my own knowledge, men have wickedly put away their own wives by paying to you a choice mule?"

Mar Slewa—An Apology—A Contrast.

The Patriarch then turned to Mar Slewa, and asked him to continue the discussion.

The Bishop said little, save to reiterate what had been said about our destroying the customs of the church. "But do you not hold to the Christian Sabbath, as one of the institutions of the church?" "Most certainly," said he. "And yet what have you done," I continued, "this past summer? You have twice sent your own brother to this village on the Sabbath to get men to go and labor for you. All the people of Gawar, if I may except Memikan, labor on the Sabbath, and you set them the example. You also profane the sacrament of the Lord's supper in an awful manner. I have seen your people go into the church, partake of the body and blood of our Lord, and on coming out engage in quarrels and fightings which would disgrace the heathen. Who destroys the customs, you or I?" He remained silent, and the people assented to what I said.

Deacon Khamis, who remained after we left, reports that Mar Shimon strongly urged the Bishop to expel us from the country, who replied that he had tried, but could not; that the Moodir was not able, and how could he do it. The Patriarch said, "I can expel them." The next morning, however, he sent his salutations to us, and desired us to excuse his remarks the day before, saying that he knew we were his friends; and Khamis states that he was excited with strong drink, but that he appeared very different next morning. Certain it is, that I never saw him appear and conduct so strangely before. I would fain attribute his hostility to a feeling as evanescent as the fumes of wine; but I know his sworn enmity to us; and I never have felt more strongly than now, that a desperate struggle is to be made, before we gain these mountains for the Lord Jesus Christ.

The following extract presents a different and more pleasing picture for our contemplation.

We passed a night at a Nestorian village, which contains an unusually large population. The former priest of the village, a very bigoted man of the old school, died last spring; and we found a very different state of things. We attended their evening service in the church, and were invited to preach to the people. After supper at the house of the former priest, a large number gathered about us to hear the words of life, and listened with much apparent interest. A young man, a deacon and son of the old priest, appeared very friendly; and he has since petitioned in person for a school in that village. It is a dark place, and may be considered as one of the out-posts of what Mar Shimon calls his domain; but, by the grace of God, it shall fall into the hands of the saints of the Most High.

Deacon Tamo.

Two weeks later Mr. Coan wrote again. His letter contains some information that will be read with regret.

When Mar Shimon was in Gawar, he promised, in answer to the entreaties of Deacon Tamo's friends, to instruct the Turkish authorities here to draw up a paper asserting the innocency of Deacon Tamo, and requesting his release of Mohammed Pasha of Van. He went to Dizza, and afterward reported to the Deacon's brothers that he had so instructed the

Moodir. Khamis went to the Bishop and the Moodir repeatedly to obtain the paper, but was put off. In answer to his importunities, the Bishop would say that he was willing, but the Moodir was not; and the Moodir solemnly averred that he himself was willing and anxious to release Deacon Tamo, but that the Bishop stood in the way.

Finally the council were assembled; and Khamis, who was present, was informed that if he and the people of Memikan would have no more to do with us, and would cease to harbor us, they would give the required paper. Khamis replied that he was our friend, and could not think of leaving us; that the head and front of our offence was instructing in the words of God those who desired it. They answered, "Deacon Tamo may lie in prison till his bones rot; and we will put you in the same place." Khamis replied, "I am going to Van, of my own accord, to see my dear brother. If the Pasha makes me a prisoner, very well; the good Lord deliver me."

Oroomiah.

LETTER FROM MR. BREATH, DECEMBER 22, 1852.

A new Enlistment—Romanism.

RECENT letters from the brethren at Oroomiah have mentioned the efforts of the government to bring a part of the Nestorians into the military force of the kingdom. It was thought at first that the scheme merely contemplated the formation of a single regiment; but it now seems that this was only a part of the plan. In reference to this subject Mr. Breath writes as follows:

For many months the Nestorians have been distracted by the efforts of our rulers to collect and organize a regiment of Christian soldiers. After their departure, we hoped the country would settle down into its usual quiet, and so be in a better state for the labors of the missionary. But this hope has been disappointed, an order having recently arrived from Tehrân for the enlistment of three hundred more. The way is again prepared, therefore, for annoyances, exactions, and petty persecutions, on the part of the subordinates entrusted with this task. The organization of these troops, intended as a means of ameliorating the condition of the class to which they belong, and elevating them in the social and political scale, may fail of this object. The Christians have no confidence in the government, are utterly incredulous as to any benevolent designs which it has in this matter, and cannot comprehend that it should take any measures, in reference to them, except to oppress them. Looking upon this as a new instance of wrong, they are strongly averse to it; and their opposition, which has well nigh made the attempt abortive, may serve to incense the King, and make him forego any good which he may have designed.

In connection with the last topic, Mr. Breath makes the following statement: "Mr. Stevens, who is still here, has become much better informed as to the political condition of the Nestorians, than he was before. He has expressed surprise at the extent of the oppressions to which they are subject. It is hoped that the representations which he may make on this subject to his Ambassador and to his government, will lead to the reform of some abuses."

The Romanists are unusually active. They have brought within the pale of their church most of those who were disaffected, have added to their number several converts, and have obtained possession of one of our village schools, by seducing the teacher and the owner of the premises where the school was kept. One of the disaffected, a young man, still refuses to return to them; and they are threatening to have him turned out of his father's house, and to bring upon him other evils. You will bear in mind that these Frenchmen rejoiced, almost frantically, at the granting of the law of toleration, and made themselves obnoxious to the authorities by their officious parading of it. You see how they understand it.

The Bible has at length issued from the press; and the mission are making every effort to place it in the hands of the people, who are looking for it with great impatience.

Madras.

EXAMINATION OF THE SCHOOLS.

THE seventh annual examination of the English and Vernacular Grammar school at Chintadrepettah, and also of the vernacular schools, was held in the church at that place, January 4; the latter commencing at three o'clock, and the former at five o'clock in the afternoon. P. Carstairs, Esq. presided at the vernacular examination, and the Bishop of Madras at the one in

English. The attendance was very large and respectable. The number of boys present from the vernacular schools was 204, and of girls from caste families 123; 24 girls and 156 boys at Royapooram not being present. In the English school 145 were present, out of 213 who have been on the roll in the course of the year; making in all 505 boys and 147 girls, or 652 pupils, who receive instruction at the present time.

Vernacular Schools.

The vernacular examination was opened with prayer by Mr. H. M. Scudder, and conducted by Catechist Asbury and Mr. Winslow, the superintendent, assisted in the Nannool and Cural by the teachers. Dr. J. Scudder, Mr. H. M. Scudder, Rev. Rajahgopal, and A. Walker, Esq. also questioned the classes on some parts of their Scripture lessons in Tamil or Telooguo; and Dr. Peck, Secretary of the American Baptist Missionary Union, put several questions through an interpreter. The examination was in different catechisms, doctrinal and historical, the Scriptures, arithmetic, geography, and Tamil grammar.

The girls of the first class sung several Christian songs in Tamil, pointed out on the map of Palestine the most celebrated places mentioned in Scripture, and gave an account of the contents of different books of the Bible. The examiners expressed themselves extremely well satisfied with the answers given, and the result of the examination. In the first four classes of the girls, there were forty who could readily recite the catechisms, and answer almost any common question on Scripture history and the most important doctrines. They appeared cheerful and happy; and their bright, intelligent countenances, and neat appearance, afford a strong contrast to the vacant look and untidy habits of uninstructed Hindoo girls.

The chairman, after distributing the prizes to the vernacular schools, expressed his high satisfaction with what he had seen, his hope that the youth who enjoyed such privileges would continue to profit by them, so as finally to become wise unto salvation, and his confidence that the schools would receive the support which they so well deserved.

Grammar School.

After the Bishop of Madras had taken the chair at five o'clock, a verse of a hymn was sung, followed with prayer by Dr. Peck, and a statement from Mr. Winslow concerning the grammar school. He said that it was opened every morning with prayer by the superintendent, after the reading of a portion of Scripture, verse by verse, by the classes able to read in English, he reading and explaining in Tamil. One of the classes next recites a Scripture text, which is explained and applied, as circumstances may allow. They also come together Sabbath morning as a Sunday school for Scripture studies; and then attend church. The consequence is, that the lads in the advanced classes are as well acquainted with Scripture truth as most lads of their age in Christian lands; though many of them are brahmins or of other high castes. A few are pariahs, who stand and sit indiscriminately with the other castes. They have no objection to study the Bible, but delight in it. Some have been removed, however, to the High School of the University, through fear of too strong a Christian influence; and four at different times, who wished to be baptized, have been taken away by force. One of them afterwards found his way to the Free Church Institution, and is now a candidate for the ministry.

Mr. Winslow stated that the school had been in operation six years, in its present form; for the last three of which it has had about two hundred pupils on the roll, and nearly three-fourths of that number in daily attendance. Of those who have left, six have gone into the medical profession, two to the surveyor's department, and several others into different respectable situations. One has been baptized, and is in the service of the mission. Eight, who have been educated in the school, are monitors in it, and do the greater part of the teaching; and two who were monitors, have lately gone to teach in district schools in the interior on good salaries.

After this statement the lower classes were examined very briefly in the catechisms; and several of the smaller boys spoke short pieces of prose and verse. But the principal part of the examination, which was necessarily brief, was confined to the first class of twenty-five lads and the monitorial class. The former were questioned by the superintendent on different parts of the Scriptures, historical and doctrinal, in which they were ready with their answers; also in geography, the Chief Justice, Hon. Sir Christopher Rawlinson, putting many questions concerning Italy, Spain and other countries, including the religion of their inhabitants, and the difference between popery and Protestantism. The answers given were very satisfactory.

The monitorial class questioned each other on the Apocalypse, and were interrogated by the chairman concerning the nature, necessity and evidences of a divine revelation, and the importance of holiness to happiness; in which they stated that the gods of the Hindoos were entirely deficient. They were examined by one of the teachers in logic, natural philosophy and trigonometry, somewhat briefly; but sufficiently to show that they had some acquaintance with these branches, especially with mathematics. Two of them made a great part of the astronomical

calculations for the Tamil Calendar of this year as an exercise.

The Bishop, before distributing the prizes, was kind enough to express to the pupils the great satisfaction and pleasure he had in witnessing the examination; and he said that the Chief Justice, who had left, had requested him to say the same in his behalf. He assured them that he had not found the school inferior to any similar institution which he had seen, and he had visited all those in Calcutta; and he had much delight, especially in seeing their familiar acquaintance with the Bible, the best of books, and the evidence he thus had that brahmins and others had no objection to studying the word of God.

The Bishop also kindly expressed his gratification at being present on the occasion to the friends who had come as spectators; and urged upon them the importance of aiding such schools in this land. He felt a deep interest in all such, while those without the word of God had not his sympathy; and he thought the worthy conductors of this institution deserving of all encouragement. He then, with a kind and appropriate address to almost every proficient, distributed the prizes; and the exercises were closed by singing a doxology, followed by the usual benediction. Dr. Peck and Rev. Mr. Granger, a delegation from the American Baptist Union to their eastern missions, were present, and expressed themselves as very much gratified. The former said to one of the missionaries, "If I deny the importance of such institutions, I must give up Sunday schools; for what is this but a Sunday school?"

The attendance was quite large and respectable. Besides those who have been mentioned, there were present several gentlemen of high standing in the civil and military services, and a number of ladies, including Lady Rawlinson. Not less than twenty-six chaplains and missionaries, besides a very large assemblage of respectable Hindoos, were also present. One of the natives who has two sons in the school, expressed to the superintendent, after the close of the exercises, his gratification in the progress of his boys, and his sense of obligation for the opportunities given them of obtaining such an education.

Zulus.

LETTER FROM MR. L. GROUT, OCTOBER 26, 1852.

Instance of Persecution.

THE February Herald contained an abstract of the last report from Umsunduzi, the station of Mr. L. Grout, in which this brother stated that a number of instances of defection had occurred among the former friends of Christianity. One family, in particular, had proved a sore trial to his faith. The female whose case is described in this letter, is the wife of one of the sons referred to in the February Herald; and her steadfastness and consistency cannot fail to awaken the sympathy of the churches in her behalf.

Ubalekile, the wife of Uzafugana, of whom I have before written, came here to-day in the rain, seeking a shelter and a place of rest. She has been living for some months with her husband, who turned his back to the truth some time since, among the heathen at their kraals. She still adheres to the gospel, and succeeds in coming regularly to worship on the Sabbath and on other days. She also persists in refusing to join the people in any of their superstitions and wicked customs. The renegade Umehlwana has set himself up to be a prophet from heaven; and he says he has found out a medicine to prevent men from being struck by lightning, and also a medicine to prevent their being bitten by poisonous snakes. He has been administering these medicines to the people; but Ubalekile has refused to take any. And this, together with other bold instances of opposition to error and folly, and her firm adherence to the truth among its bitter foes, has brought upon her increased ridicule and abuse; so that last night she was beaten by her own husband, and driven out of doors and out of the kraal. She remained outside till the dawn of day, and then started for the station; and here she will probably remain, till her friends are so far softened towards her as to allow her to return and live with them again, without suffering such violence.

It seems that one cause of this fresh outbreak is, the freedom and fervor with which Ubalekile has remarked to them on their inconsistency. Some of them deny, or profess to disbelieve, the existence of God. They have also found out a remedy for the lightning. But not long since there came up a thunder storm; and all at once the people were in a panic. They huddled together in the house, shut the door tight, (windows they have none,) and kindled a great fire, that the flashes of lightning might not be visible. Silence was also enjoined. All this, and much more, is common among them at such times. But Ubalekile took advantage of the occasion to point out some of the absurdities of their remarks and conduct. Among other things she asked them, who it was that

thundered so in the heavens. All their gods are beneath. And of what are they now afraid, if there is no God on high? And why do they command silence, and stand in awe of Him whose existence they deny? And why do they fear the lightning, and tremble when it thunders? With these and other inquiries and remarks, and with her influence and example, they finally became so weary; and with her stout refusal to take any of their medicines, or join in any of their follies, they became so vexed and enraged, that they gave her a beating with a piece of cow-hide, and sent her off, saying they could find no peace in her presence. They also sent to inform her father that it would not be their fault if she should be killed with lightning; as salvation from it had been set before her, and urged upon her to no purpose. So, while our eyes are weary with beholding the wickedness and superstition of the people, and our hearts are pained at every day's report of wrong, we are still encouraged to look unto God to keep those who hope in his mercy, and visit us with the showers of his grace.

Micronesia.

LETTERS FROM MR. STURGES.

The Nanakin.

It was on the 29th of September that the Caroline left Ascension Island, on its return to Honolulu; and there was but little reason to expect any communication of a subsequent date from Messrs. Sturges and Gulick for many months to come. But two brief letters have been received from the first of these brethren; and the friends of missions will rejoice doubtless to hear of their welfare. Under date of October 11, Mr. Sturges wrote as follows:

At this early stage of our enterprise, you will expect but little of interest in our field. An incident occurred yesterday, however, which we think worthy of record. Early in the morning, a message came from the Nanakin of this tribe, requesting us to hold service for his people in his feasting-house. At the appointed time we went, and found a large crowd of natives, with some foreigners, all of whom seated themselves in good order. For our text we took the words: "Fear not; for behold I bring you good tidings of great joy, which shall be to all people." Wishing to meet the attempts which are made to excite fears of us, and also to explain our real designs in coming hither, we spoke of the "tidings" which we have brought, and endeavored to show why they were "good." The Nanakin, his chiefs, and his people generally, were attentive. The first, particularly, seemed anxious to understand every word. His meditative look; his repeated request for the preacher to stop for the interpreter to explain; his significant "very good;" his assurances that he had no fears of our designs, and that he regarded our coming as for their good; his telling us not to listen to what wicked men say, for he did not, convinced us that our enterprise had taken a strong hold upon his mind and heart, and that foreign opposition would affect us but little. He is about thirty years of age. He shows a surprising development of intellect; and by his bravery he has made himself the man of the whole island. God seems to have raised him up especially for our work.

Another incident of recent occurrence, though somewhat amusing, throws some light upon his character. Calling at our house soon after we came on shore, we gave him an elementary book in English, assisting him at the same time in pronouncing a few words. He thanked us for it; and a few moments afterwards he said to some foreigners standing by: "I am going to learn English. I am going to make the cooper, &c. help me. And if they don't, I'll pound them." He then said, "You must ask the missionary to pray to God to help me learn English."

Christian Marriage—Appeal.

Two days later Mr. Sturges wrote again as follows:

This morning two couples presented themselves for marriage. The husbands are foreigners, the wives being natives. They gave good evidence of their honest intentions, and of their correct views of the marriage relation. Many of the natives were present to witness the service. We hope a favorable impression has been made, and that this is but the beginning of our work in giving the institutions of the gospel to this very interesting people. We feel greatly encouraged, not doubting that a better day is dawning upon Ascension Island.

But we need more missionaries. Your patrons have long prayed that God would open doors of access to the heathen. He has answered these prayers, and has spread out before them important and

promising fields. Why are they not possessed? The churches, it would seem, must cease praying, or do more. They must not ask for blessings, unless they are prepared to receive them. Would that some of our young men and women at home could have but a glimpse of heathenism, as we see it! How soon would the gospel be sent to all these lovely gems of the ocean!

Proceedings of other Societies.

Foreign.

SWEDISH MISSION IN CHINA.

A MISSIONARY SOCIETY at Lund, South Sweden, established by Rev. Peter Fjellstedt, sent two missionaries to China in 1850. This was the first "direct" effort put forth by the Swedish church in behalf of the heathen. One of these brethren, Mr. Fast, was killed by pirates, as has been mentioned in the Herald. The other, Mr. Elgqvist, escaped from their hands; but "he has ever since been subject to deep depression of spirits;" and it is found that his mind is seriously affected, so that his return to Sweden has become necessary. Two other missionaries, Messrs. Lundgren and Ouchterloy, are expecting to carry forward the plans of the society in China, being already on their way thither.

GOSSNER'S MISSIONARY SOCIETY.

Two missionaries were sent by this society to the South Pacific in 1851. On the 21st of April, 1852, they sailed from Tahiti, and on the 25th they landed at Rurutu, where they were received by the King in the most cordial manner He promised to build a house for them; and he assigned them immediately a temporary habitation. The Queen superintended their domestic affairs. "At break of day, every morning," one of them wrote, "she comes to our dwelling, and kindles a fire for the purpose of cooking bread-fruit and fish for our breakfast; and she does the same thing at mid-day. She also sweeps our chambers; and in the evening she makes ready the lamp. Her Highness, the Princess, regularly takes charge of our washing; and the Crown Prince fills our glasses with water at dinner. Such honors we have never received in Germany!" These brethren ascribed their kind reception to the letters of commendation which the English missionaries had given them.

But Messrs. Mohn and Hones did not continue long at Rurutu to enjoy their honors. In consequence of embarrassments growing out of the presence of the French in that part of the world, we soon find them at San Francisco, on their "way home, or to some other field where the Lord wants" them. In a letter which they published in a recent number of the Pacific, we have the following statement:

It is painful to say, that at the present it looks very dark and gloomy over these lovely Society Islands; and it appears as if true religion would be swept away by superstition. It is well known that the French govern these islands by what they call a "protectorate," but which looks more like oppression and slavery. As to the question what they are doing at Tahiti, we can only answer, "They are going to fill up the measure of their sins." Their native land is already stained with blood and tyranny, and they try the same on the dominion of a nation where they never have been wanted. When, about six years ago, the French arived at Tahiti, the natives lived in peace with themselves and those around them; and no political danger was at hand, that required the office of a protector. But they wanted the "protectorate," and got it with the keen edge of their swords. They pass laws with Queen Pomare's approval, which she never saw. Poor woman! She is "protected" by being shut up in her house, and not allowed to go out without permission of the Governor. She is no more of a queen, than a slave in chains is a free man.

But they want to govern the kingdom of Christ too. When they took Tahiti, they promised to Queen Pomare and her missionaries to secure liberty of conscience in their religious worship. But they soon knew, that in this way they would fail in strengthening the seat of the Holy Father in Rome. They interfered with the missionaries in various proceedings. One is confined to his room, because he intended to go and preach to the people of another island. He was punished, not for the fact, but for the intention. Another goes into a district to preach; and, being invited by the people to stop with them, he advised them to choose a missionary who is to be expected out from England. This was very offensive, because the election of a minister remains with the "protectorate;" and, therefore, he was for some time not allowed to move out of his district. A third preaches about keeping holy the Sabbath; but the French want to have the natives engage in foolish plays on the Sabbath. He is then told very plainly to leave the island, or stand a trial. As he defended himself, and no cause of condemnation was found, they acquitted

him; but still tell him he is on very slippery ground, and inform him that he is not at home in Tahiti, but the French are. It is to be remarked, that the missionaries were on Tahiti fifty years before the French came.

In the latter times a law has been passed that every missionary must be elected by the government, and conform to a state church. By doing so they would just partake of their master's sins. They then took away from them their houses, and made these national property. But they were built at missionary expense? That is all right, the government says, but the missionaries are remunerated for this expense by the comforts they have enjoyed of living in them. On account of this, the missionaries have left Tahiti, except Mr. Howe, who submits to the restriction of the press.

WESLEYAN MISSIONS IN SIERRA LEONE.

THE January number of the Wesleyan Notices contains a very interesting letter from Rev. Richard Fletcher, dated December 29, 1852, in which he describes an extensive and unexpected abandonment of idolatry by persons residing in Sierra Leone. The movement began at Aberdeen, an island near Sierra Leone, November 17; the account of which is as follows:

It was my turn to visit the place, and, as usual, I called upon many of the people before the evening service, accompanied by some of the leaders. Two of the parties upon whom we called were idolaters, one of the Poh-poh, and the other of the Aku nation. We spoke to them upon the folly and wickedness of idolatry, its degrading influences upon them, and urged them to give it up at once, and allow us to take the objects of their worship away, so that they might have a clear course to go to the house of God. To our surprise they permitted us to take them. Often they had been spoken to, but never yielded. They were both old men, sick and infirm, and long residents at Aberdeen; and one in particular, a notorious character among the people, and a leading man among his profession. When I went into his idol-house he followed me, but uttered not a word of objection. I took out his wooden god, &c., called O-batalla, and carried it into his house, and was putting it down in order to pray with him; but he said, "No; go, carry 'em; go, carry 'em." We put them on one side; then sung two verses; and three engaged in prayer on his behalf, that God would enlighten, bless and save him. Afterwards we made preparations for the service, had a very large congregation, and great attention was paid to the word preached.

On the following morning, after we came out of the prayer meeting, we went round to the other idolaters, and succeeded in getting the "country fashions" of four other men, who had long been addicted to them. In the afternoon we took idols from two other old men, leading characters, and men of influence over others. I had several times visited them before, secured their confidence, and had got them to go to the house of God; but I had never pressed them much to let me take their idols; and to do so now I found was not necessary. I had only to tell them that, as they went to meeting now, they must give them up, or God could not bless them. The reply made by the priest was, "Daddy, you savy where they live; go, take 'em." I did so; and they also gave us their drums. One of the idolaters I found was so afraid, that, during the night, he threw his things away into the sea. The following are the names of some of their gods; namely, E-fahs Shango, A-sew, Os-sauin, Opella, O-batalla, Ojuga, &c. So remarkable a day of the kind had not been seen at Aberdeen before. The attention of the people was aroused to what was going on; and many have been led to feel after God, and to inquire what they must do to be saved.

On the 19th of November, Mr. Fletcher went to Murray Town, where a similar change was effected. In speaking of it, he says:

The first person we went to, was a "head woman," or priestess. After conversing with her some time, she most freely gave them up. We prayed with her, and encouraged her, and then removed her idols away. The people saw them as they were conveyed through the streets; which alarmed them, and induced some who were not willing to give their idols up, to run away with them and hide them in the bushes. But others did not remove theirs, and without any objection let us take them. They had heard about Aberdeen, as I expected; and I found some had thrown theirs into the sea already. We went from house to house, and collected a great mass of rubbish and filth, with some few carved images, and a number of drums used by them on their sacrificial days. On the following Sunday, the 21st, many of the idolaters attended the house of God; and in the afternoon others went to our schoolmaster to say they were then willing to give theirs up, if the white man would come and take them. He immediately came to Freetown; but neither Mr. Edney nor myself was at home. After I returned from Kissy in the evening, I went thither, it being a moonlight night, and knowing the opposition we had to contend with there, and the loss we should sustain, if the case was not promptly attended to. With the leaders I went to the different parties; and upwards of twenty persons were willing for the future to attend divine service, and to worship the only true God. At the five o'clock prayer meeting the following morning, many of them were present; and I believe it was the first time in their lives.

On the 25th of the same month we held a special prayer meeting. Persons came from different places; the chapel was crowd-

ed; much of the divine presence was felt; and more than twenty declared their saving interest in the merits of Christ. Public and private prayer meetings are still zealously kept up, and a gracious work is going on in the place. The change which has taken place in this village is most wonderful; and it constrains us to acknowledge the power and infinite mercy of God, and to stand astonished at what he hath wrought. No place in the colony was so notorious for idolatry as this. Once it was a type of hell; but now it resembles a little paradise. Not a "country-fashion" drum is to be heard, which once annoyed the whole town. The idolaters have since been married and baptized, who were not before; and thirty-seven of them have connected themselves with us, and are now on trial for membership; also from twenty to thirty others, who made profession of nothing, together with about twelve backsliders, who have returned from whence they had strayed, making a total of not less than seventy. Those who so recently were degraded idolaters, are now to be seen the first at the means of grace, and at the Sabbath school, with the English alphabet in their hands. One of the morning prayer meetings that I was present at, one of the idolaters, who has since believed on the Savior to her salvation, prayed in the Aku language, not being well acquainted with English; and to her petitions there was a general and hearty response. I learned afterwards that the substance of her prayer was, that God had done her much good, and she was glad that her "country fashion" had been taken. "Once," she said, "I thought I was doing well; but now I know better, and am sorry I did not know sooner;" for the religion of Christ made her happy. She prayed for her country people, and begged Jesus to help her, and keep her, and save her to the end.

Three days later Mr. Fletcher resolved to see what could be done in Freetown. The result he describes as follows:

I went in the afternoon, and called first upon one very old woman near the mission-house; but we found she had removed her things, having heard what had recently taken place. She said she had thrown them one night into the sea, though we could scarcely credit her statement, as we found a few things in her idol place. What there was, she gave us permission to take. We then proceeded to another notorious idolater, who had abundance of things; but he told us to take them all, and was afraid that we should leave some. Several times he said, "Now, look 'em good, look 'em good;" and when he thought we were leaving any thing, he cried out, "Carry 'em all; carry 'em all." The news rapidly spread, and wherever we went, the people were prepared to let us take them without raising an opposition, regarding it as a matter of necessity. We immediately went to several principal places, and secured them before they hid them. By this time the people were alive to what was going on. One husband came to me to take his wife's; a son to inform about his mother; neighbor about neighbor, &c. The people, anti-idolaters, having got so excited, and having collected as many things as we could well carry at once, we saw it was time to leave off for the present. A number of people were glad to assist in taking them to the mission-house; and, after doing so, they wanted to know when we should go again. I told them perhaps in a few days, when all would be quieted down; but, to my surprise, in the morning the inhabitants of the town took it up themselves. Work was almost suspended; and many thousands, during the day, were engaged in going from place to place in quest of "country fashion." Such a day I never expected to witness.

The magistrate of the Kissy and Wellington district, hearing of what had taken place at Freetown, commenced in his jurisdiction, and took all he could find, and threatened to enforce the law upon all who hid their idols. Many from Freetown went to assist him. Freetown, though a large place, had a proper sifting, and very few escaped; for persons who had been deceived by the idolaters, when they applied to them for "luck," &c., were the first to inform of them, point out their places, and help in carrying their disgusting things. The inhabitants of Freetown and other places, being so anxious to see the things, I made my apartments into a "country fashion" exhibition, and for the space of ten days kept it open to all who wished to come. I cannot estimate how many thousands of people came.

MISSIONARY STATIONS DESTROYED IN SOUTH AFRICA.

THE January number of the Journal des Missions Evangéliques contains a letter from M. Jousse, in which he describes the ravages of the Boors in a portion of South Africa lying north of the Vaal. From this communication it appears that three stations of the London Missionary Society have been destroyed in the most wanton manner. M. Jousse writes as follows:

After the battle of Boomplats, a great number of Boors, regarded as rebellious subjects of the English government, crossed the River Vaal, and took possession of a large extent of territory, having first subdued or intimidated the inhabitants. Although the English Sovereignty did not reach beyond the Vaal, the Boors, with more or less reason, dreaded the intervention of Britain in their quarrels with the natives. But these fears are dissipated. The commissioners of the Queen of England have made a treaty of peace with the Boors, the former conceding to the latter the liberty of acting as they please (had they the right to do so?) in all that vast region which lies north of the Vaal; the

Boors, however, promising not to hold any slaves. All the inhabitants of the colony rejoiced over the conclusion of this treaty between two powers which have heretofore been hostile. But the missionaries who labored in this wide field, thus yielded by the English to the Boors, foresaw the numberless evils that would flow from such a compact. They alone perceived that a treaty of peace, violated in its essential articles (the abolition of slavery) before it was signed, would prove the cause of inextricable difficulties to the country which they were seeking to evangelize. Alas! These sad forebodings were realized too soon. For even while Pretorius, that chief of the Boors on whose head the English government had put a price so recently, was entertained as a hero at Bloom Fountain, his people reduced to ashes the station of Mabotsa, under the care of Mr. Edwards. The Bokhatlas fled at the approach of the Boors, who numbered five hundred, and were aided by the natives whom they held under the rod. Eighty-six wagons, loaded with native corn, constituted the booty of the first day. The missionary Edwards, whose house was plundered, found a refuge at Matebe, the station of Mr. Inglis.

Encouraged by their first success, the Boors directed their course towards Kolobeng, the old station of Dr. Livingston, where they arrived on the morning of Saturday, August 28. They passed near the station, not far from which they pitched their camp. The chief Sechele doubtless penetrated the design of the Boors; but he preserved a peaceable attitude. They ordered him to deliver to them Mosiele, the chief of the Bokhatlas who had fled from Mabotsa; and he was invited to appear before the Boors. But this was his answer: "If the affair related to a bushman, born in the country of the Boors, I would not hesitate to deliver him to his masters. But Mosiele is one of us. Shall I tear in pieces my own heart?" The same day Sechele sent one of his men to the Boors, to ask for tea and sugar, doubtless for the purpose of better ascertaining the intentions of the enemy. The Boors replied: "Yes, we will give Sechele some tea and sagar; but we ought first to arrange our matters; and if your chief will not accede to our demands, we will send him some lead." Sechele had no longer any doubt as to the hostile designs of the Boors; and he sent the following message to them: "You say that you are the servants of God. Well, remember that to-morrow is the day of the Lord; and if you wish to attack us, wait at least for another day."

Monday morning two messengers were sent to Sechele, the first of whom told him to remove the women and children from the town, that they might not be killed in the battle. It is probable that Sechele did not do so; for the second messenger apprised him that if the women and children remained in the town, the combatants must meet in the plain. He answered: "I have nothing to say or to do with the Boors." The latter, having formed a close and compact column, advanced at once toward the town of the Bakuenas. At first a few guns only were discharged; then a prolonged and sustained firing was commenced. Sechele and his men had taken the road up the hill; but they had scarcely reached the summit, before a cloud of smoke announced that their town was on fire. Meanwhile Sechele and his warriors assumed the offensive; but death strode through his ranks; and sixty of his Bakuenas fell before the continual firing of their enemies. One ball carried away part of a sleeve from Sechele's dress; another pierced his hat. The number of Boors who fell upon the field of battle, is not known to the natives. A wagon was there to receive them, as fast as they were disabled. A large number of women and children were taken from the Bakuenas. Very young children were placed in bags suspended on the sides of horses, their heads alone being at liberty. The children of nursing women were taken away from them, and given to others; so that, in case the mothers escaped, their offspring would at least remain in the power of the Boors. Now we can readily understand why they wished to have the women and children removed from the theatre of the war.

The house of Dr. Livingston, containing all his goods, was pillaged with savage fury. All his books were cast into the field. Eyewitnesses say that a large space of ground is covered with fragments of books. A few, less injured, or escaped from ruin, were collected and carried by some Bechuanas to the owner, now at Kuruman. The Barolongs of Lotlakana, the station in charge of Mr. Ludorf, betook themselves to flight, directing their course toward Setlagola. Mr. Ludorf is probably there now. It is said that he went to Mosiga to see the conquering Boors. As soon as they saw him, however, they despatched a man to ascertain who he was. Having learned that he was a missionary, the Boors forbade his approach.

Such is the present situation of some of the stations northeast of Motito. The Boors are desirous of pursuing and extending their conquests over all the inhabitants of the country; and they will then divide it among themselves. But it is probable that this result will not follow the threat, and that they will reflect before they attack Mahura; not that he can oppose to them an invincible resistance; but all the tribes at the north will have previously congregated at Motito or Kuruman. Such an assemblage will perhaps check the Boors.

Many Christians in Europe, M. Jousse presumes, will think it strange that a people, whose only book is the Bible, should be systematically opposed to the evangelization of the natives. Nevertheless, he says the fact is as incontrovertible as it is sad. "And any one will understand how it happens, when it is remembered that the large majority of the Boors are utterly unable to

study the pages of this volume. The gospel, moreover, in liberating men from the bondage of sin, causes them to know and appreciate the sweets of a liberty which is limited by duty. The Boors want slaves to till their farms, and they say, 'No liberty for the natives; therefore, no gospel.' And their conduct is also the melancholy result of their principles. A female missionary one day said to the daughter of a Boor, 'Who made the whites?' 'It was God,' answered the latter. 'And who created the blacks?' 'The Devil,' replied the child. These principles, however monstrous, are cherished by the ignorant and prejudiced mass of the Boors. Hence the profound hostility which they feel for the natives, and which has led them to desire the extermination of the race. Hence the hatred of the missionaries which they avow, because the latter would communicate to these poor fallen beings the unsearchable riches of Christ. The Boors have declared their regret that, when they plundered the house of Dr. Livingston, they did not find him. If this great explorer shall fall into their hands, it is to be feared that he will not escape."

STATISTICS OF INDIA MISSIONS.

IT has been ascertained that, at the commencement of 1852, 22 missionary societies operating in India had 313 stations, 443 missionaries, of whom 48 were natives, 698 native catechists, 331 native churches, 18,410 communicants, 1,347 vernacular day schools for boys, containing 47,504 pupils, 347 girls' day schools, containing 11,519 pupils, 93 boarding schools for boys, in which were 2,414 pupils, 126 superior English day schools, in which 14,562 boys and young men received instruction, 102 boarding schools for girls, in which were 2,779 pupils. The entire Bible has been translated into ten languages, the entire New Testament into five others, and separate Gospels into four others. "By far the greater part of this agency has been brought into operation during the last twenty years."

Domestic.

SOUTHERN METHODIST MISSIONARY SOCIETY.

THE seventh annual meeting of this society was held at Louisville, Kentucky, on the third Monday of April. From the Treasurer's report it appeared that the receipts, including $9,155 44 from the United States Government, and $2,000 from the American Bible Society, had amounted to $123,163 61 during the previous year. The operations of this society are classified as follows:—"Missions in the destitute portions of the regular work," "Missions among the people of color," "German missions," "Indian missions," "China mission," and "California mission."

The number of missionaries reported in the destitute portions of the regular work is 106; among the people of color, 111; among the Germans, 7; among the Indians, 27; in China, 3; in California, 19. The number of communicants reported in the destitute portions of the regular work is 24,500, of whom 1,922 are persons of color; among the people of color, 34,078, of whom 700 are whites; among the Germans, 332; among the Indians, 4,477, of whom 169 are whites, and 439 are persons of color; in California, 300.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

SALONICA.—A letter from Mr. Parsons, dated January 24, contains the following item of intelligence.

Sabbath before Christmas, a Jew was attacked by two or three drunken Greeks, near the Jewish meat market. One of the butchers, a Jew, came out with a club to defend him; upon whom one of the Greeks fell with a knife, and killed him. Several Jews rushed out, and fell to beating, indiscriminately, every Greek they met with. The murderer escaped; but one of his companions was killed by the infuriated mob. It was a repetition of the hostilities and bloody collisions between the Jews and Christians, with which those acquainted with the history of this poor people are familiar. A great excitement was created. Both communities were thoroughly aroused. Thirty soldiers from the governor of the city attended the funeral of the Jew. Twenty Jews were arrested and thrown into prison. Two were taken out to die, and a third is not expected to live, though they had been confined only about twenty days. Only two or three of the Greeks were arrested. The efforts of Mr. Blunt, the English Consul, in behalf of the Jews, were active and praiseworthy. But the end of the affair has not yet come. For two or three Saturdays succeeding the murder, no Jew came to our service. None dared to appear in the Greek quarter. The Jewish girls who labor in a silk factory near us, were escorted to and from their work by an armed guard. The fear has partially subsided. From two to five now attend our service; and others come more freely to visit us during the week.

ARMENIAN MISSION.—The company of missionaries that sailed from Boston on the 22d of

December, consisting of Mr. and Mrs. Clark, Mr. and Mrs. A. Farnsworth, Dr. and Mrs. Pratt, Miss West and Miss Haynes, arrived at Smyrna, at the end of thirty days, "in excellent health and spirits."

CONSTANTINOPLE. — Mr. Van Lennep has transmitted to the Missionary House a letter, recently sent to him by "Apostolos and the rest" of Demirdesh, which is as follows:

In the first place, we would inquire whether there is any impropriety in any one's asking for any thing he longs to obtain, whether it refers to the body or the soul. We think not. We believe, on the contrary, that it is our duty to ask for that of which we stand in need, first of all of God our Creator, and then of men; and we believe a man does that which is just and proper, and that it is even his duty to ask of every man, according to his ability, to aid him in his necessities. As, therefore, we are now suffering a famine of the word of God, we entreat you with the whole soul to send us, if possible, a pastor; for we are, as you well know, as sheep without a shepherd in the midst of wolves. And we beg you, Mr. Van Lennep, to make known this our request to all the gentlemen [missionaries]; and you shall have your reward, according to the word of our Lord Jesus Christ, that whosoever shall turn a soul from the error of Satan, shall hide a multitude of sins; and this is a want which we feel both for ourselves and for our children.

Mr. Van Lennep says that many similar applications have come from "these excellent people;" but it has been impossible to provide them with a preacher of the gospel.

The subjoined extract is from a letter of Mr. Everett, dated February 1:

We are rejoicing in the commencement of a good work at Adrianople. I think you have been informed that we sent a man there in July last, and that he was driven away. One of our brethren, some three months ago, went there on his own business; and he found a desire for religious instruction, on the part of several, and wrote to me for permission to sell books and enter our service for a while, till another man could be found. We gave him permission accordingly. He was much encouraged in his work; and soon he sent an appeal signed by fifteen men, mostly Armenians, for a missionary or preacher; but we had no man to send. Last week the brethren there sent him all the way to Constantinople to demand a preacher. We have advised that Baron Mùgùrditch, of Rodosto, go to Adrianople for a few weeks; for we trust God has a people there. I hope to make a visit to that place early in the spring.

At Rodosto, Mr. Everett says, the work is also prosperous.

MARSOVAN.—Under date of January 21, Mr. E. E. Bliss speaks of a visit which he made to Hadji Keuy the week previous, accompanied by his family, in the following language:

We found that the friends of the truth had hired a small house, to be used as a "place of prayer." This, of course, afforded us just the stopping-place which we desired. No sooner were we established in it than visitors began to pour in. We were there three days; and from morning till night our rooms were filled, except when utter physical exhaustion compelled us to close our doors. Most came, it is to be presumed, only to gratify their curiosity. But even such, we hope, have received some good impressions. On the Sabbath we excluded all the "curious" visitors, as far as possible. Scores came, however, who gave diligent attention to the Word preached, and to the discussions that arose subsequently. Mrs. Bliss's female visitors, in another part of the house, were even more numerous than mine. Of course all this could not be going on without some opposition. Meetings were held at the church two days in succession, to devise measures to drive away the Protestants; but Gamaliels being found in them to advocate the "let alone" policy, nothing was accomplished. Present appearances in that village are very promising. The public mind seems very strongly impressed with the truth of evangelical religion. It is a field which ought to be cultivated.

But where are we to obtain the laborers? I have written to a native helper, stationed at Tocat, proposing that he spend the winter at Hadji; but I find that this plan is not feasible; for the reason that the work in Tocat is more promising than it has been before for years. Our brother there speaks of six intelligent men, heads of families, who are ready to avow their reception of the truth; of the free intercourse which he has with all classes; of an interesting visit which he lately made, by special invitation, at the house of a "ruler of the people," to whom he preached the gospel, with some evidence that the man was not far from the kingdom of heaven.

Thus our work is increasing upon us on every side; and we are obliged to resort to every possible expedient to answer its demands. You will not think it strange, therefore, that again, as in my former letter, I ask the special attention of the Prudential Committee to the importance of providing another missionary for this station, to take the place of our lamented brother Sutphen.

SMYRNA.—A church was organized at Smyrna on the first Sabbath of January, consisting of seven persons, five of them being males. Mr. Johnston reports an increase in the number of his hearers. He also remarks, under date of January 10, "I can say nothing as to any prospect of a church at Philadelphia; but the good seed of the Word, we trust, has taken root in Thyatira; and if it can be properly watered, we hope for good fruit."

TRIPOLI.—Messrs. Wilson and Foot, in speaking of their labors during 1852, say: "It is our impression that good has been done; that antagonistic prejudices have been removed or weakened; that the supports of error and superstition have been in a measure undermined; that some intellectual activities have been awakened; and an amazing lethargy, in regard to matters of religion and the interests of the soul, has in a degree been wrought upon. But we mourn that our success is no greater; that impenitent men have not been solicitous in respect to their salvation; and we have seen so few earnest inquirers after the truth."

AHMEDNUGGUR. — The Herald for March 1848 contained an account of the apostasy of

Daood, a Mussulman, written by Mr. Burgess, which closed with the words: "We are not without hopes that Daood may be brought back." Under date of September 29, Mr. Hazen stated that these hopes, after the lapse of five years, were apparently about to be realized, as the young man had declared his intention of returning to the fold of his Savior. On the 13th of November Mr. Hazen wrote again as follows: "Shortly after my last, Daood presented himself for admission to the church, was examined, and duly propounded. As yet he remains in his own home, and suffers very little molestation. Threats have been made of compelling him to leave his home, and also of making representations to the Judge, in whose office he is employed as a writer, in order to get his work taken away from him; but nothing has been done. He is permitted to remain quietly in his house, and to read and pray there. Should his relatives compel him to leave the place which he now occupies, he hopes that his wife will go with him. He is doing what he can, in his present situation, to induce others to listen to the truth. He has many acquaintances on whom, we trust, he is exerting an influence for good."

Madura.—The following extract is from a letter of Mr. Rendall, dated December 6:

Mr. Chandler reports an interesting state of things in the Sivagunga boarding-school. A number of the boys have been serious; and some give evidence of piety. At a late communion season, two of the older boys were admitted to the church. Mr. Taylor has also informed me that a very interesting movement is in progress in some villages not far from Mandahasalie. Thirty families in one village contemplate leaving idolatry, and placing themselves under him for instruction in the Christian religion. An influential man, who seems to be deeply affected with the truth, is at the head of the movement. At a late meeting of our "east local committee," three village congregations were added to this station, one to the station at Tirupoovanum, and one to the Madura East station. On a late visit to Malakarl I received three adults into the congregation at that place, which is growing in numbers and interest. Two adults have also been added this month to the congregation at Annuppavadi. A number of the girls in the boarding-school seem to be solicitous in regard to the salvation of their souls; and six or eight are anxious to join the church.

Ceylon.—Dr. Green, in reporting the state of the medical department from April 1 to October 1, writes as follows:

Our medical students have been reduced from five to three in number, J. H. Town having entered the service of the Jaffna Friend in Need Society, and S. Miller having gone to learn office business, and wait for a government situation They have made satisfactory progress in their studies. As they have gone through two-thirds of their three years' course, I am endeavoring to make their study as practical as possible; and I allow them to operate in turn, as proper cases present.

During the last six months the dispensary has afforded relief to 1,279 patients; and to them also the gospel has been preached. J. Danforth, formerly in charge of the dispensary, has been transferred to Oodooville, to take the medical supervision of the boarding school, and to practice among the people, while J. Evarts 1st. has been withdrawn from that station to assist me in translations, as also in the study of native medicine, out of which I hope to obtain some things curious and useful. J. Danforth's place has been filled by J. A. Evarts, who was formerly Dr. Ward's assistant. The government has made an annual allowance of £50 towards the support of the medical department, intended especially for the benefit of medical students.

I cannot but hope that European medicine is gaining ground among the Hindoos. The Jaffna dispensary registers about three thousand cases annually; and the mission dispensary about twenty-five hundred. If we add the cases which are attended to by assistants at the stations, the total will doubtless considerably exceed six thousand a year.

Ira Gould, Dr. Ward's former student, some time ago couched a cataract successfully; and lately he has amputated a leg. He is quite *au fait* in surgery. He has been appointed medical officer of the Colonial Life Assurance Company, a proof of the esteem in which the resident English hold educated native practitioners. Joshua Danforth is getting the confidence of the people extensively. Jeremiah A. Evarts has practiced in Colombo during the past year, realizing, I am told, £7½ per month. Operations of diverse kinds are by no means rare with these young men; and surgery is the vantage ground of European practice.

Choctaws.—In writing from Good Land, under date of February 5, Mr. Stark says, "There is much to encourage us." And the subjoined extract is from the same letter. "We have just concluded a series of communion meetings; and though we have not had as many additions to the church as usual, it seemed to us that Christians were walking more and more in the fear of the Lord, and that the church was being built up in graces, if not in numbers. Last Sabbath we had an unusually large meeting at this place, occasioned by a funeral service. There was much feeling; and we have reason to believe that many were awakened to see their lost condition."

Home Proceedings.

EMBARKATION OF MISSIONARIES.

On the 14th of March, the following persons sailed from Boston for Smyrna in the bark Edisto, Captain Kendrick: — Rev. William Bird, of Hartford, Connecticut, and Mrs. Sarah F. Bird, of Exeter, New Hampshire; Miss Sarah Cheney, of Phillipston, Massachusetts; Dr. Fayette Jewett and Mrs. Mary Ann Jewett, of Saint Johnsbury, Vermont. The first three are destined to the Syria mission; and the last two are expecting to reside at Tocat, in connection with the Armenian mission. Mr. Bird is a graduate of Dartmouth College and Andover Theological

Seminary. Dr. Jewett received his academical degree from the University of Vermont, and his medical from Bowdoin College.

ORTHOGRAPHY OF ARMENIAN AND TURKISH PROPER NAMES.

THE following system is proposed by our missionary brethren for the spelling of Armenian and Turkish proper names with Roman letters; so that those who may have occasion to use words of this description hereafter, can know at once how to pronounce them.

1. Sounds of the Vowels.

a as in *far*
e as *a* in *fate*
i as in *machine*
o as in *note*
u as in *unit*
u as *u* in *but*
oo as in *moon*
ai as *i* in *ivy*
eu as the French *eu* in *peu*

Some of these are but approximations to the vowel sounds designed to be expressed. *E* and *o*, for example, are not quite so broad and open as the corresponding English sounds. *Ai* is strictly a diphthong, the elements of which are indeed the same with those of our long *i*, but are not so closely united in pronunciation. This becomes evident when we hear an oriental attempting to pronounce such words as *hide, sign*, &c. *U* in Armenian names is best represented as above; but in Turkish words it corresponds more exactly with the French *u* as in *une*. The sound represented by *ù* is more exactly that of the French *e* in *le, me*, &c.

2. Sounds of the Consonants.

g always hard, as in *good*
s as in *sun*
ch as in *chair*
zh as *s* in pleasure

Gh and *kh* are gutturals, having no corresponding sounds or characters in English or French. The former resembles the modern Greek *γ*, and the latter *χ*; but both are deeper.

C is to be used only in connection with *h*, except in words that have become anglicised with *c* in them.

J, sh, and in general the consonants not mentioned above, are to be sounded as in English. The combination *th* does not occur. When, therefore, these letters occur together, they are to be regarded as belonging to different syllables, and each is to have its own proper sound; e. g. *Fethi*, pronounced *Fet-hi*.

3. Accent.

The accent, which is slight, is uniformly on the last syllable in Armeinan proper names, and nearly so in Turkish. All the other syllables should be uttered fully, and with equal stress of voice.

4. Anglicised Names.

Names which have been long familiar to English and American readers, and have thus become *anglicised*, are not to be changed. Such are Constantinople, Smyrna, Scio, Mitylene, Nicomedia, Philadelphia, &c. In fact, being for the most part Greek names, they do not strictly fall within the rules given above.

DONATIONS,

RECEIVED IN FEBRUARY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.		
Portland, A mem. of High-st. ch.		25 00
Franklin co. Conf. of chs. Rev. I. Rogers, Tr.		
Farmington, Cong. ch. and so.	19 00	
Temple, do.	4 00	—23 00
Kennebec co. Conf. of chs. B. Nason, Tr.		
Hallowell, Mr. Steele's ch and so.		60 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.		
Bath, Hea. sch. so. for *Rebecca M. Fiske*, Ceylon,		20 00
Penobscot co. Aux. So. E. F. Duren, Tr.		
Bangor, Hammond-st. cong. ch.	102 64	
Bluehill, S. T. H.	1 00	
Brewer, 1st cong. ch.	41 15	
Brewer Village, 3d cong. ch.	39 25	
Dixmont, m. c.	7 00	
Hampden, Cong. ch. and so.	11 24	
Holden, do. 5,07; D. F. 50c.;	5 57	
No. 11 Aroostook, m. c.	1 00	
Orono, Cong ch. and so.	25 54	
Passadumkeag, m. c.	7 00	—241 39
York co. Conf. of chs. Rev. G. W. Cressey, Tr.		
Kittery, Cong. so. m. c. 3; Rev. A. W. F. 10;	13 00	
Wells, B. Maxwell, 20; 2d cong. ch. and so. 50;	70 00	—83 00
		452 39
Hebron, Mrs. M. A H. 1; Oxford, Rev. I. C. 3; Turner, s. a. 17;		21 00
		473 39

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.		
Alstead, Centre ch.	20 24	
Keene, Boys' miss. so. for Mr. Cumminga's sch. China,	11 90	
New Alstead, Unknown,	5 00	
Rindge, 1st cong. ch. 63,45; m. c. 53,64;	119 09	—156 23
Grafton co. Aux. So. W. W. Russell, Tr.		
Groton, Ch.	5 62	
Hebron, do.	5 50	—11 12
Hillsboro' co. Aux. So. J. A. Wheat, Tr.		
Antrim, La. asso. (of wh. for *Abby M. Whiton*, Ceylon, 20;)	21 00	
Francestown, Gent. 66,64; la. 39,05; wh. cons. THOMAS P. RAND an H. M.	105 69	
Hancock, Cong. ch.	2 50	
Hollis, do. m. c.	33 93	
Mont Vernon, Gent. 28,27; la. miss. asso. wh. and prev. dona. cons. WILLIAM CONANT an H. M. 42,81;	71 08	—234 20
Merrimack co. Aux. So. G. Hutchins, Tr.		
Concord, West cong. ch.	20 00	
Henniker, Cong. ch. and so.	141 63	
W. Roxbury, N. H.	2 00	—163 63
Rockingham co. Conf of chs. F. Grant, Tr.		
Londonderry, Pres. ch. and so. gent. 41; la. 26,94; m. c. 23,75; to cons. DANIEL GILCHRIST an H. M.	91 69	
Portsmouth, North ch. and par. 193,40; m. c. 56,62; la. 33,56; juv. so. 15; boys' s. s. class, 5;	303 58	

Windham, Pres. ch. and so. 92,14; la. benev. so. 24; juv. miss. so. 3 75; two. s. s. classes, 1,28; av. of jewelry, 4; 125 17—520 44
Strafford Conf. of chs. E. J. Lane, Tr. N. Wolfboro'. Rev. S. Merrill, 5; C. E. M. 2; H. G. M. 1; A. H. 2; S. N. 1; R. N. 1; T. L. W. 1; R. B. 1; J. G. 1; 15 00
Sullivan co. Aux. So. E. L. Goddard, Tr. Acworth, m. c. 25 71
Newport, m. c. 44 06—69 77
1,170 39

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr. Walden, La. miss. so. 12 00
Chittenden co. Aux. so. M. A. Seymour, Tr. Jericho, Cong ch and so. 21 00
Franklin co. Aux. So. C. F. Safford, Tr. Georgia, Miss P B. 2 00
Orange co. Aux. So. L. Bacon, Tr. Thetford, Miss M. E D. for sem. at Beirut, 66 50
Wells River, Cong. ch. and so. 21 00—87 50
Rutland co. Aux. So. J. Barrett, Tr. Pittsford, Cong. so. 112,50; m. c. 34,54; 147 04
Rutland, Cong. so. 135,38; m. c. 15,53; W. par. coll. 10; 160 91
Wallingford. J. Hill, 10; Miss L. 2; 12 00—319 95
Washington co. Aux. So. G. W. Scott, Tr. Northfield, Rev. A. Smith, 5 00
Windham co. Aux. So. F. Tyler, Tr. Westminster West. Friends of miss. and morals, 40; fem. char. so. 24; 64 00
Windham, Cong. so. gent. and la. to cons. Rev. ROYAL PARKINSON an H. M. 61; m. c. 7; 68 00—132 00
Windsor co. Aux. So. E P. Nevins, Tr. Royalton, Cong. ch. m. c. 19,34; la. 16,66; 36 00
615 45

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr. Harwich, Cong. ch. and so. to cons. Rev. M. H. WILDER an H. M. 50 00
Yarmouth, Cong ch. and so. 87; m. c. 13; wh. cons. JOSEPH WHITE an H. M. 100 00—150 00
Berkshire co. Aux. So. Rev. J. J. Dana, Tr. N. of W. 30 00
Pittsfield, Young la. institute, 10 00
Williamstown, 1st cong. ch. s. s. for *James Smedley*, Ceylon, 20 00—60 00
Boston, S. A. Danforth, Agent, (Of wh. fr. a friend, 1; do. 1; Bowdoin-st. ch. juv. miss. so. for ed. in Madras, 30; for ed. of a boy in Mr. Stoddard's sch. Persia, 20; Mt. Vernon so. youths' so. for Madras m. 6; s. s. 53,50; chil. of mater. asso. 4,06; Park-st. youths' miss. asso. 68,50; Essex-st. ch. s. s. 58,26; chil. of mater. asso. 7; Old South s. s. for sup. of a pupil in Seir, Persia, 23,24;) 11,131 36
Brookfield Asso. William Hyde, Tr. Holland, 10 00
Essex co. South, Aux. so. C. M. Richardson, Tr. Rockport, A friend, 1 00
Essex co. N. Danvers, 1st cong ch. and so. s. s. 20 00
W. Boxford, Cong. ch. m. c. 10 00—30 00
Franklin co. Aux. So. L. Merriam, Tr. Sunderland, Young men's benev. agricul. so. 30 00
Wendell, Mrs. N. Green, 20 00—50 00
Hampden co. Aux. So. C. O. Chapin, Tr. Agawam, Coll. 14 31
Chester, do 34 00
East Granville, Cong. so. 19 35
East Longmeadow, 25; m. c. 24; 49 00
Feeding Hills, m. c. 10 48
Monson, Gent. 10; la. 63,60; m. c. 3; coll. 6,13; 82 73
Palmer, Coll. 39,13; m. c. 11,70; 50 83
South Wilbraham, Coll. 19,65; m. c. 12,94; 32 59
Springfield, G. S. M. 3 00
W. Granville, Coll. and m. c. 40 00
W. Springfield, A friend, 5; Mr. Field's so. 87,71; 92 71
429 00
Ded. for printing reports, 24 00—405 00
Hampshire co. Aux. So. J. D. Whitney, Tr. Enfield, D. S. 25 00
Harmony Conf. of chs. W. C. Capron, Tr. Webster, J. Larned, 12 00
Middlesex North and vic. C. Lawrence, Tr. Townsend, Ortho. cong. ch. 38 00
Middlesex South Conf. of chs. Holliston, Cong. ch. and so. 64 69
W. Needham, Cong. so m c. 20 00—84 69
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr. Dedham, Miss A. Richards's s. s. class, 3 00
Quincy, A lady, 50
Roxbury, Eliot ch. and so. gent. 572,28; la. 326; m. c. 13,47; ded. prev. ack. 10; 901 75
W. Roxbury, Spring-st. ch. s s. s. class, 1 00—906 25
Taunton and vic. Aux. So. Taunton, Trin. cong. ch. and so. to cons. JOSEPH WILBAR and RICHMOND WALKER H. M. 275 03
13,178 33
Andover, Old South ch. s. s. class for ed. in Ceylon, 1,50; Billerica, cong. ch. m. c. 20; Chelsea, Broadway ch. m. c. 22,32; Winnisimmet ch. and so. m. c. 16; E. Cambridge, evan cong. ch. and so. m c. 8 57; E. Malden, s. s. 12; Lowell. Appleton-st ch. 5,38; Newton, E. par. a lady, 5; North Chelsea, evan. cong. ch. and so. 10; 100 77
13,279 10
Legacies.—Palmer, Dwight Foster, by J. Foster and F. S. Foster, Ex'rs, 225; Springfield, Thomas Bond, 1,000; Westminster, Hittee M. Jackson, by Edward Kendall, Ex'r, 25; Worcester, Miss Sally Flagg, by George T. Rice, Ex'r, 287,38; 1,537 38
14,816 48

CONNECTICUT.

Fairfield co. West, Aux. So. C. Marvin, Tr. Stamford, Mr. Betts's boarding sch. for *John M. Niles*, Ceylon, 20 00
Hartford co. Aux. So. A. W. Butler, Tr. A friend, 5 00
East Granby, 22 85
East Hartford, m. c. 48 00
Hartford, Centre ch. m. c. 7 05—82 90
Hartford co. South, Aux. So. H. S. Ward, Tr. Newington, L. G. 2; E. G. 1; 3 00
Middlesex Asso. S. Silliman, Tr. Centrebrook, Gent. asso. 71 28
Lyme, 1st cong. ch. 53; m. c. 18; 71 00—142 28
New Haven City Aux. So., A. H. Maltby, Ag. New Haven, Rev. D. L. O. 5; R. B. L. 12; Howe-st. ch. and so. 188; North ch. William Johnson, wh. and prev. dona. cons. HORACE ANDREWS an H. M. 50; 255 00
North Haven, Cong. ch. a bal. 75—255 75
New Haven co. East, Aux. So. A. H. Maltby, Ag. Clinton, A friend, 1; cong. ch. benev. so. 30; 31 00
New Haven co. West, Aux. So. A. Townsend, Jr. Tr. Milford, 2d so. 41 00
Prospect, J. K. 1 00—42 00
Norwich and vic. and New London and vic. F. A. Perkins and C. Butler, Trs. Groton, Cong ch. and so. 45 00
Hamburgh, s. s. inf. class, 2 00
New London, 2d cong. ch. and so. 74,50; m. c. and la. 32; 106 50—153 50
Tolland co. Aux. So. J. R. Flynt, Tr. Bolton, Cong. ch. and so. 44 71
Columbia. Gent. 39; la. 40; S. L. 10; 89 00
Hebron, Gent. 52,45; la. 41,51; m. c. 22,03; s. s. 6,23; 122 22
N. Mansfield, Gent. 36,42; la. 47,58; 84 00
Rockville, 2d cong. ch. and so 196 70
S. Coventry, 1st do. gent. 29,92; la. 52,49; m. c. 18,86; 101 27

Union, Cong so. 17 38
Vernon, Gent. 138,09; la. 148,56; 286 65
Willington, Cong. ch. and so. 38 93—980 86
Windham co. Aux. So. J. B. Gay, Tr.
Chaplin, Gent. 23,18; la. 29,91; m. c. 18,70; 71 79
Pomfret, Gent. and la. 299,04; m. c. 36.96; 336 00
Scotland, Cong. ch. 41 00
Voluntown and Sterling, Gent. and la. ack. in Mar. Her. under Norwich and vic. 15;
Westfield, Gent. 70,67; la. 55,03; m. c. 60,05; 185 75—634 54

2,345 83
A friend, 10 00

2,355 83

Legacies.—Northford, Mrs. Mary Noyes, by J. F. Noyes and C. C. Griswold, Ex'rs, (prev. rec'd, 2,000,) 600 00

2,955 83

RHODE ISLAND.

Providence, Central cong. ch. (of wh. fr. William King to cons. Mrs. Lydia King, of Providence, and Miss Hannah C. Gilman, of Norton, Ms. H. M. 200,) 505; Benef. cong. so. 20; la. 62,82; High-st. ch. miss. so. 71,25; 659 07

NEW YORK.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, New York, Tr.
G. D. P. 1 00
Bronxville, R. D. ch. 11 29
Cohoes, do. 16 00
Flushing, do. m. c. 4 50
Jamaica, do. 28; m. c. 22; wh. cons. Rev. I. B. Allegar an H. M. 50 00
Kinderhook, R. D. ch. m. c. 95,05; L I V. A. 10; 105 05
Schodack, R. D. ch. 29; juv. miss. so. for ed. in Goodland, Choc. m. 11; 40 00
Schoharie, R. D. ch. 17 00
Shawangunk, do. benev. asso. for Choc. m. 40; m. c. 5; 45 00
Tarrytown, 1st R. D. ch. 8 00
Upper Red Hook, R. D. ch. m. c. 14 00
Williamsburgh, R. D. ch. 58 27—370 11
Geneva and vic. C. A. Cook, Agent.
Brockport, Pres. ch. 18 00
Clarkson, Cong. ch. 4 00
Geneseo, 1st ch. and cong. 18 00
Geneva, Mr. and Mrs. H. 5; pres. ch. W. H. S. 2; 7 00
Hamilton, T. R. 5 00
Junius, Pres. ch. 20 00
Livonia, 1st do. 91 00
Millville, Cong. ch. and cong. 11,30; Pine Hill, 3,38; Den. S. 1; Mrs. and Miss C. 1; a friend, 32c.; 17 00
Newark, Pres. ch 21,68; m. c. 28,77; A. F. Cressey, 20; 70 45
Newark Valley, Pres. ch. Rev. M. Ford, wh. and prev. dona. cons. Henry T. Ford an H. M. 25 00
Penn Yan, Pres. ch. 22,93; E. B. Jones, to cons. Rev. James Ells, Jr. an H M. 50; 72 93
Porter, Pres. ch. 31; I. M. 10; 41 00
Romulus, do. to cons. Rev. P. S. Van Nest an H. M. 66 25
Rushville, Cong. ch. 78,50; ded. disc. 3; 75 50

531 13
Ded. disc. 25—530 88
Greene co. Aux. So. J. Doane, Tr.
Catskill, Henry Whittlesey, to cons. Rev. G. A. Howard an H. M. 50 00
Monroe co. and vic. E. Ely, Agent.
Byron, Pres. ch. 10 00
Rochester, Washington-st. ch. m. c. 60,96; 1st pres. ch. young la. benev. so. for sch. in Syria, 25; Mrs. Sarah Ray, 30; 115 96—125 96

New York City & Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. a friend, 25; Bloomingdale, s. s. 10; Brooklyn, South pres. ch. m. c. 121,89; Fulton av. cong. ch. s. s. miss. so. 20; Williamsburg, 1st pres. ch. 72;) 429 20
Oneida co. Aux. So. J. Dana, Tr.
Alder Creek, m. c. 2 00
Oneida Lake, D. R. B. 5 00
Utica, 1st pres. ch. m. c. 23 18—30 18
Plattsburg and vic. L. Myers, Tr.
Champlain, Mrs. Hubbell and sons for *Frederic E. Cannon*, Ceylon, 20 00
Chazy, m. c. 10 00
Keesville, Pres. ch. wh. and prev. dona cons. Myron Tickner an H. M. 96 00
Malone, Pres. ch. 100,43; m. c. 40; Mrs L. Thompson, 25; wh. cons. Rev. Asherel Parmelee an H. M.; juv. miss. so. for ed. in Ahmednuggur, 21; 189 43

315 43
Ded. c. note, 3 00—312 43
St. Lawrence co. Aux. So. H. D. Smith, Tr.
Potsdam, Pres. ch. and cong. 29; m. c. 13,52; Mrs. I. H. Edgerton, 20; 62 52
Ded. for printing report, 4 52—58 00
Syracuse and vic. J. Hall, Agent.
Syracuse, R. D. ch. H. S. 1 00
Pompey, 1st cong ch. and so. wh. and prev. dona. cons. Samuel Baker an H. M. 50 00—51 00
Watertown and vic. Aux. So. A. Ely, Agent.
Watertown, 1st pres. ch. 273,97; m. c. 139,43; 2d pres. ch. wh. and prev. dona. cons. George W. Knowlton an H. M. 50; s. s. 20; 483 40

2,501 16

A donor in proportion to income, 100; unknown, 1: Albany, 1st cong. ch. and so. 137,87; Albion, 1st pres. s. s. for Deacon Khamis, Persia, 10; Angelica, Rev. L. Hull, 10; Camden, union cong ch 38,50; s. s. 6,35; Mrs. C. Upsom, 25; I. F. Miner, wh. cons. DeWitt P. Miner an H. M. 100; Champion, cong. ch. 20; Chester, R. C. C. 5; City, 3; Delhi, pres. ch and cong. 40; E. Stockholm, H. H. 10,60; Eden, J. Peck, fam. con. 10; Gilbertsville, pres. ch. 62,25; Groton, cong ch 75c.; Hastings, W. H. S. 6; Hornellsville, pres. ch. 30; Hudson, 1st pres. ch. m. c. 17,34; Kinderhook, R. D. ch. s. s. 23; Le Roy, pres ch. 58,25; s. s. 21,75; David P. Kneeland, wh. and prev. dona. cons. him an H. M. 40; Lisle, a friend, 2; Malden, pres. ch. m. c. 43,08; Marion, a friend, 5; E M. 2; Milton, C. T. O. 10; Morrisania, chil. of W. J. Thomson, 3 50; North East Centre, J. D. G. 2; S F. W. 2; Oneida Lake, J. C. S. 5; Panama, ch. and so. 8; Peekskill, 2d pres. ch. s. s. miss. so. 12,60; Poughkeepsie, Rev. T. S Wickes, 100; Ripley, ch. and so. 39,60; Schaghticoke, three chil. dec'd, 15; Shelter Island, cong. ch. 42.29; Spencer, M. E S. 1; Troy, 2d pres. ch. s. s. 20; Yonkers, pres. ch. 1d2; s. s. 55; Yorktown, Rev. J. H. T. 5; 1,311 93

3,813 09

Legacies—E. Bloomfield, Uri Beach, by George Rice, Ex'r, (prev. rec'd, 250,) 100; Watertown, Job Sawyer, by John G. Dresser, Ex'r, (prev. rec'd, 20;) 32; 132 00

3,945 09

NEW JERSEY.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Blawenburgh, R. D. ch. 44; Newark, 2d do. coll. and m. c. 60.54; 104 54
Bloomfield, Mrs Cooke's fem. sem. for *Mary Seymour, Maria H. Cooke, Augusta Duffield* and *Eliza Homan*, Ceylon, wh. cons. Miss Augusta M. Beach of Caldwell an H. M. 100; Camden, Central pres. ch. 2;

Chatham Village, pres. ch. and cong. 106; Jersey City, E. C. L. 3; 2d pres. ch. m. c. 12; S. H. G. H. and D. G. Hoagland, 1,76; Madison, miss. sew. so. of pres. ch. for ed. of a girl in Madras, 20; Morristown, contributor, 10; Newark, a bro. and sis. 1; 1st pres ch. P. R. G. 10; Orange, Rev. Dr. F. 1; Trenton, 3d pres. ch. 10; 276 76

381 30

Legacies.—Mendham. Elisha Beach, by Ebenezer Fairchild, Ex'r, 100; Newark, Obadiah Congar, by Archibald Woodruff, Ex'r, (prev. rec'd, 514,50,) 525,18; 625 18

1,006 48

PENNSYLVANIA.

Carbondale, Welsh cong. ch. 25; Clarksburg, J. M. McE. 84c.; Darby, 1st pres. ch. 23,05; Franklin, pres. ch. 32; Girard, do. 10; Manayunk, 1st pres. ch. 21,24; Mantua, 1st pres ch. 10; Montrose, la. cent. so. 21; Northumberland, pres. ch. m. c. 16; Philadelphia, J. Borland, 25; M. and K. M. Linnard, 20; two indiv. for *Anna M. Henry*, Ceylon, 20; 3d pres. ch s. s. for ed. of hea. chil 25; W. C. 10; 1st indep. pres. ch. Mrs. Chambers, 25; 1st pres. ch. S. S. 8. 10; I. S. E. 5; Clinton-st. pres. ch. A. V. P. 5; Rev. J. Patton's sch. for m. to Constantinople, 31,23; Arch-st. pres. ch. Mrs. A. V. R. Constable, 20; indiv. 16; Southwark, 1st pres ch. m. c. 20; Springfield, cong. ch. 1; Wells, N. pres. ch. m. c. 20; West Chester, 1st pres. ch. 152,38; J. Atwood, 25; juv miss. so. 19,82; African s. s. for African miss. 2,80; 614 36

DELAWARE.

Wilmington, Hanover-st. pres. ch. s. s. 20 00

MARYLAND.

Baltimore, Fem. mite so. for *Elizabeth E. Clemm, Hannah D. Wyman, William S. Plumer, John G. Morris, Thomas Atkinson, Abigail Purviance, Letitia Backus, Julia M. Ridgely*, and *Jane S. Purviance*, Ceylon, ea. 20; 180 00

DISTRICT OF COLUMBIA.

Washington, 4th pres. ch. 14,93; junior miss. so. 113,26; m. c. 20; indiv. 27,50; 175 69

VIRGINIA.

Harrisburgh and Cooke's Creek ch. fem. miss. so. 55; Prince Edward, a friend, 10; 65 00

SOUTH CAROLINA.

Charleston, Indiv. in Circular ch. 200 00

GEORGIA.

Greenfield, Ch. and cong. 6; Savannah, Independ. pres ch. miss. so. (of wh. from John Stoddard to cons. Mr. LOPTUS an H. M. 100,) 406,56; 412 56

OHIO.

By T. P. Handy, Agent.
Cleveland, JOHN M. WOOLSEY, wh. cons. him an H. M. 100; Miss G. 1; Dover, 2d cong. ch. 10; Milan, cong. ch. 28; Newburg, C. R. 10; Richfield, H. Oviatt, 32; ded. disc. 6,65; 174 35

Ashtabula, Mrs E. S. H. 10; College Hill, M. B. 3; Hudson, Wes. Res. coll. m. c. 4; Rev. C. Eddy, 10; N. P. S. 5; Johnstown, J. S. 6; Streetsboro', s. s. chil. 1; 39 00

213 35

INDIANA.

Edinburg, m. c. 4,15; Spencerville, A. F. 2; 6 15

ILLINOIS.

Aviston, C. T. 1; La Fayette, cong. ch. 1,50; Lee Centre, cong. ch. m. c. 7; Mendon, cong. ch. m. c. 70; A. H. 10; Mrs. E. W. F. 4; s. s. for ed of a child in Madura, 24; ded. disc. 1; Payson, cong. ch. m. c 11; St. Charles, J. H. H. 10; Twelve Mile Grove, cong ch. m. c. 6,50; Toulon, cong. ch. 8; Wethersfield, cong. ch. 9; 161 00

MICHIGAN.

Cold Water, Pres. s. s. 6,10; Lapeer, pres. and cong chs. 13; St. Clair, cong. ch. m. c. 20; Vermontville, cong. ch. 8; 47 10

WISCONSIN.

Burlington, Pres. ch. 5; Green Bay, youth's miss. so. 5; Madison, cong. ch. 2,62; 12 62

IOWA.

Davenport, Cong. ch. 13,25; Muscatine, cong. ch. 25; 38 25

MISSOURI.

Mt. Zion, Pres. ch. 6,50; J. A. R. 10; Philadelphia, R. K. 3; Springfield, Rev. D. A. and fam. 1,30; 20 80

TENNESSEE.

Knoxville, Pres. ch. 20; New Hope, 10; Ridge, 1; Spring Creek, 6; 37 00

LOUISIANA.

Clinton, Rev. S. T. 2 00

TEXAS.

Fort Belknap, A soldier of 5th inf. band, 1 25

IN FOREIGN LANDS, &c.

Danville, C. E. m. c. 5; Shipton, indiv. 6; 11 00
Etzroom, Armenian m. c. 40 00
Good Land, Choc. na coll. 21 94
Montreal, Amer. pres. so. m. c. 240,62; A. Adams, to cons. Rev. JOHN JENKINS and Rev. F. H. MARLING, of Montreal, H. M. 100; T. I. Greene, to cons. Rev. GEORGE SILL, Albany, N. Y. an H. M. 50; E. C. Tuttle, to cons. Rev. STEPHEN C. STRONG, of Westhampton, Ms. an H. M. 50; Rev. J. McLoud, wh. and prev. dona. cons. Rev. D. FRASER, of Montreal, an H. M. 25; 465 62
Old Town, N. Y. m. c. 19,29; s. s. 5,83; 25 12
Yarmouth, N. S. Chil. 1 00

564 68

Donations received in February, 25,519 43
Legacies, 2,894 56

$28,413 99

☞ TOTAL from August 1st to February 28th, $160,232 72

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in February, $711 23

DONATIONS IN CLOTHING, &c.

Bloomfield, N. J. A box, fr. miss. so. in Mrs. Cooke's sem. for Mr. Coan, Sandw. Isls.
Brooklyn, N. Y. A box, fr. Armstrong juv. miss. so. for Mr. Stark. Choc. m.
Newark, N. J. A box, fr. Dr. Jackson, for Mr. Riggs, Smyrna.
Newbury, Ms. Parker River Village. A box, fr. fem. read. so. 20 20
Walton, N. Y. A box, fr. fem benev. so.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLIX. MAY, 1853. No. 5.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

LETTER FROM MR. LYONS, JANUARY 11, 1853.

Defection at Waimea.

PARTS of this communication of Mr. Lyons are fitted to excite feelings of sorrow and disappointment. Some, indeed, will hardly be able to reconcile the accounts of the Hawaiian churches, heretofore published, with the statements which follow. Both pictures are true, however, and all the more true for this seeming inconsistency. And if any one will read Paul's Epistles with care, and especially the history of the church in early times, he will find that no new thing has happened at Waimea.

Still it must be confessed that such reports of instability and unfaithfulness among the professed friends of Christ are painful in the extreme. But while they suggest reflections upon the nature of man which may well incite us to humility, they ought also to remind us of the debt of gratitude which we in this favored land owe to Him who hath "raised us up together, and made us sit together in heavenly places in Christ Jesus."

Before describing the painful events which Mr. Lyons feels it to be his duty to report, he adverts to the character of Hawaiian church members. "It is not to be expected," he says, "that they will have the stability and maturity of communicants in your long enlightened and long tried republic. Their knowledge is very imperfect; their understandings are childish; and they see as through a glass darkly. Their faith is weak; spiritual things, seeming to be far off, have but a feeble hold upon the affections. The things of sense occupy a large share of their thoughts and conversation. Old superstitions are not forgotten, but, on the contrary, are fresh in the minds of the old reclaimed idolaters; and they have been transmitted from parents to their children. The pleasures of heathenism, like the flesh pots of Egypt, are remembered on certain occasions; a wish to return to them may be secretly lurking in the bosom; and that wish, in an unguarded hour, or one of strong temptation, may be gratified."

But Mr. Lyons comes still nearer to the cause of the recent defection in the following statement. "This people," he says, "but a short time since were wallowing in intemperance. The smoke of a thousand little distilleries proclaimed that the means of intoxication were abundant. A drunken revelry, accompanied by the song and the dance of old heathenism, was the chief delight of both sexes and all ages."

But has not the gospel been introduced? And has not a great change been wrought? Most certainly. "Intemperance, with its obscene songs and dances, disappeared; and its former votaries were transformed into members of the Christian church." But, after all, to raise a people from the depths of heathenism is a slow process. Such Mr. Lyons has found it. "Many did not forget," he says, "how former pleasures tasted; and others desired to know something of their nature. The Devil and all his legions had been filled with wrath against the gospel, against the missionaries, and against all who had forsaken the ranks of sin, and received the new religion. As a favorable opportunity offered, they resolved to make a furious attempt to regain their former possessions. They had active agents on the Islands,

some of whom found their way to Waimea; and here were other agents, ready to join them in a clandestine attack on the citadel of truth. Fiery spirits, with old King Alcohol at their head, were employed as seducers. The old leaven that had not been purged out, was in a ferment. The recollection of pleasures once enjoyed, or the wish to know their nature, now became a successful weapon to turn multitudes from their stability, and plunge them into the abyss of heathenism."

To make this melancholy picture complete, Mr. Lyons proceeds to say: "From the hills and vales the smoke of the ti root ovens ascended. Pots, kettles, calabashes and barrels were called into use. Day and night the deluded people were busily engaged in manufacturing the intoxicating beverage, or in holding drunken festivals, accompanied by the old songs and dances. There was law; and there were magistrates; but Satan had drawn them over to his side. Even the holiest things were polluted. Men, women and children, on God's sacred day, and in God's own house, were seen staggering and rolling in the filth of intemperance. But my soul sickens, as I describe what I would gladly conceal. The work went on, spreading farther and farther, and threatening to desolate the whole field, and lay the churches in ruins."

A Revival.

But the Lord interposed for his own cause, and an unexpected change took place in Waimea. Mr. Lyons proceeds with his narrative as follows:

A waking up of a part of the magistracy, and a change in another part, with the prayers of the saints that remained firm, and help from on high, stayed at length the tide of sin and woe, and restored order and tranquillity. The church in Waimea was in ruins, and I was obliged to go to work to reconstruct it. For some time the heavens seemed to be brass above us. The fires of the ti root ovens had gone out. Their smoke was no longer seen. Drunkenness and drunken revels had ceased. But the Spirit of the Lord, except in a small degree, was not among the people. Few repented of their abominations. But prayer was unceasingly offered; and efforts were constantly made to reclaim the wanderers. In November a series of meetings was held, and the Spirit was with us. There was a movement among those who had disgraced their profession, and also among those who had never come out on the Lord's side. Confessions were made. The desolations of Zion were repaired. The Sabbath congregations increased. The church arose and put on her beautiful garments. Additions were made from the ranks of the impenitent. Some of the fallen ones, however, have not yet repented; and Satan seems determined to retain them in his hard bondage.

In the mean time the work of the Lord spread to the out-stations. In November and December I made a long tour through my field. It was a very precious season. Meetings were every where well attended. The churches, for the most part, presented an encouraging appearance. The cause of temperance flourished again, and temperance celebrations passed off well. In some places revivals were in progress. The spirit of benevolence which I found, was cheering. In one place a framed meeting-house had been erected, and mostly paid for. Schools had their usual appearance, though some of them were not so promising as formerly. On the whole, I felt that I had reason to bless God, take courage, and go on.

To show that the Lord has smiled as well as frowned upon us, I will state that ninety-nine individuals have been received into the church on examination; and some sixty or seventy stand propounded for admission hereafter. A great number of wanderers have been reclaimed and restored; and among them are some apostates and Romanists.

Missionary Societies.

Mr. Lyons has already referred to the liberality of his people; but the following extract will throw additional light on this subject.

In March last a juvenile missionary society was organized in Waimea, designed for boys and girls. The members assemble monthly for work; the girls being employed in sewing, making shirts, bed quilts, &c.; while the boys collect wood, &c. The avails of their labor are sent to the Micronesian mission. An adult missionary society has also been formed, with its president, vice-presidents, secretary, treasurer and executive committee, designed to aid the Micronesian mission, and promote other objects of benevolence. About ninety dollars have been sent during the past year to the missionary society at Honolulu; and we have now in the treasury about one hundred and forty dollars, to be appropriated probably in the same way. We have done but little as yet; but we hope to do more hereafter.

In addition to what has been done for other

lands, the people of Mr. Lyons have contributed during the year some three hundred and twenty dollars towards the support of their pastor.

Abeih.

STATION REPORT.

Changes—General Labors.

Mr. Whiting was transferred from Abeih to Beirût last spring, leaving Mr. Calhoun the only resident missionary at the former station. During a part of 1852, moreover, the health of this brother was such that he could not attend to the duties assigned to him; but others have rendered assistance, particularly Mr. Ford of Aleppo, so that the operations of the mission at Abeih have not been suspended. The friends of the Board will be glad to learn that the health of Mr. Calhoun is now better. In his report he first speaks of the general interests of the station.

There has been regular preaching in the chapel, with an average attendance of about fifty. The weekly prayer meeting in Arabic has been maintained as usual. The school at Bhawarah, of which particular mention was made last year, has been as successfully conducted as heretofore; and the evening school for adults has been continued with increasing good results. The primary school at Abeih, which was reported as suspended at the beginning of the year, has been opened again, and is now instructed by a member of the church. Three other schools have been commenced, two of them in the higher parts of the mountain; and all are well attended. We have urgent applications for aid, in this department of our labors, from several other villages. Of the five teachers in the primary schools, three are members of the church; and another will probably soon be admitted. It is worthy of observation that we have an unusual number of girls in our schools, the effect perhaps of the success which has attended the boarding school in the family of Dr. De Forest. Some among the Druzes even begin to appreciate the benefits of female education; and although our progress in this direction has not as yet been great, we are not discouraged. Our mission can present some most interesting examples of the powerful influence of education and religion on the female character in Syria. In consequence of the marriage of the senior teacher in the seminary to a female trained by Mrs. De Forest, we have in this village a native family which would do no discredit, in its domestic economy and religious order, to the best portions of New England.

In September last a church was organized at Abeih, consisting of nine members, most of whom reside in that village. They were all formerly members of the Beirût church. "We anticipate at our next communion," Mr. Calhoun says, "the addition of several others by profession and letter."

The Seminary.

The number of pupils in the seminary at the beginning of the year was twenty. From various causes this number was subsequently reduced to fourteen. Several of the Druze lads found the confinement and the discipline of the institution more irksome than they had anticipated, and returned to their homes. With all our care, we occasionally admit persons who cannot bear the trial. We have a new class of ten, many of whom give much promise of success. One of them was admitted to the church in Beirût early last year. He has given up a lucrative employment for the sole purpose of preparing to preach the gospel. We shall endeavor to make his course as short as may be consistent with a due regard to the necessary qualifications for so important an office, keeping in view at the same time the urgency of the call for additional laborers. During the summer a young man, mentioned in the last report as a native helper at Ibel in connection with the Hasbeiya station, was with us as a theological student. It is proposed to have him spend a suitable portion of time, alternately in study and in preaching, till he shall be fitted to become the pastor of a native church.

The native teachers in the seminary are the same as they were last year. They continue to give, Mr. Calhoun says, evidence of their devotion to the interests of the seminary, and to the spiritual welfare of the pupils.

Examinations were held in the spring and autumn as usual; and they showed, as heretofore, both the capacity and diligence of the pupils. We are more and more convinced that the course of study pursued here, by opening to our scholars a new world of ideas and a new sphere for mental activity, is destined to accomplish an important work in the spiritual elevation of this community.

The Bible is still the chief text-book in the seminary, a portion of each day

being devoted to its careful study. The older classes have completed the Old Testament; and they will devote the coming year to the New Testament. The Sabbath, aside from the public preaching, is exclusively occupied in Scripture exposition and in lessons in the Assembly's Catechism. Several of the pupils, including one Druze, have committed to memory the entire catechism, with the proof-texts from the Bible.

The conduct of the pupils during the year has in general been good, and their attention to religious instruction has been serious, though none have been admitted to the church. One, however, has applied for admission; and others give increasing evidence that the truth is securing a firm hold upon their hearts.

Aintab.

JOURNAL OF MR. SCHNEIDER.

MR. SCHNEIDER has sent to the Missionary House extracts from the journal kept by him during the last quarter of 1852, and also during the first half of January, 1853. It will be seen that the tidings from Aintab, and from various places in its vicinity, are similar to those which have been so often brought to us. The Lord is evidently doing a work in all that region, which is destined to produce great changes in the religious and social condition of the people.

Adana—Kessab—Birejik.

1852. *October* 4. Many complaints have been lodged with the Governor against the native brother at Adana; and, from the course pursued by this official, it seems very probable that he has been bribed. He promised our friend protection to his face; but behind his back he so far encouraged the Armenians in their persecuting designs, that they became exceedingly bold, open and bitter; and to such lengths did they proceed, that this native brother felt himself obliged to leave. There are, however, seven openly declared Protestants in the place; and in the midst of a great deal of suffering from this persecution they have stood firm. They constitute the nucleus of a reformation; and we regard the work as fully commenced. The English Vice-consul at Tarsus, who is friendly to missionary operations, is using his influence to secure more toleration. We intend to send another of our brethren thither, not doubting that a work of grace is to be carried forward in the place.

A persecution has also broken out in Kessab, which is more bitter than any previous one. Our native helper laboring there has been most cruelly beaten. They were even dragging him out of the village, insulting and beating him, many parts of his clothes being rent to pieces, and the blood appearing on various portions of his body; and had not a police officer come to his rescue, the consequences might have been quite serious. Shortly after this event, one of the Protestants was beaten with nearly equal severity. With a degree of hypocrisy hardly credible, the culprits then went to complain of those whom they had treated so inhumanly. But the Governor, having made inquiry, soon ascertained where the fault lay, and put six of the wrong-doers in prison. After being in confinement a few days, he brought them forth to bastinado them. But the Protestants begged him to spare them, on the condition of their giving security for their good behavior in future. The Governor, having been reprimanded from Aleppo for former remissness, made it appear on this occasion that he would no longer wink at such unrighteous oppression; and the effect has been very salutary. Since that time the Armenians have become more friendly.

For about a year past, there has been a spirit of inquiry in Birejik, on the Euphrates; and last winter one of our native brethren spent a few months there. The seed sown is beginning to spring up. Four individuals have broken off all connection with the errors of the Armenian church; and amid much persecution they have declared themselves open Protestants. One of them has offered to pay half the expense necessary to purchase a place of worship. Thus the incipient steps for the revival of pure religion on the very banks of the Euphrates have been taken; and doubtless what the Lord has begun, he will carry forward. Two of our church members have just gone thither to labor, as they shall have opportunity, and to spend the remainder of their time in working at their trade.

Events at Aintab.

Several extracts will now be given, which relate more particularly to Aintab.

8. Pastor Simon of Constantinople, having spent six months with us, departed this morning. He preached his farewell sermon last evening. It was a very solemn and moving discourse, and withal

very appropriate to the occasion. Deep feeling was evinced, and many tears were shed. His labors have been useful and acceptable; and he leaves us, not only with our approbation of the spirit he manifested and the course he pursued, but having won our sincere esteem as a worthy fellow-laborer.

The services held at Aintab on the last Sabbath of October, Mr. Schneider says, were characterized by deep feeling. And the same was true of the meetings on the two previous Sabbaths. In describing the nature and strength of the emotions awakened among the Protestants, our missionary brother remarks: "It is not at all uncommon for the more serious among our people to arise from sleep during the night, and spend a season in communion with God."

26. Recently we had a meeting of some of the most zealous in our church and community for the spread of the truth, to devise means for diffusing it among the old Armenians. The result was, that their quarter of the city was divided into different sections, two or more individuals being assigned to each, that they might visit every accessible family, and seek to persuade the inmates to receive the truth. A lively interest was manifested in the object of the meeting, and happy effects already appear. Many interesting incidents, illustrating these effects, have come to my knowledge. The busy season having now nearly passed away, and the evenings being long, it is a very suitable time for such special efforts.

November 1. The subject of the afternoon sermon yesterday was Rev. vii. 15–17; and the interest manifested during the whole discourse was very animating. As the eye passed over the audience, many were observed to be bathed in tears. One individual who has joined our community recently, seemed to be quite melted down; and by his side a man of corpulent habit and phlegmatic appearance was also much moved. At the close of the exercises all seemed to retire under a deep and solemn impression; and we cannot but hope that the effect will be permanent. How refreshing to preach the Word under such circumstances!

On the evening of December 5, one of Mr. Schneider's church members spent several hours at the house of a relative. Some of the neighbors joined the company; so that there were about fifteen in all. The native brother took occasion to read and expound the Scriptures; and all listened with deep interest, several of them with moistened eyes. Having finished his remarks, they requested a hymn to be sung; and then, at their special desire, he closed the exercises with prayer. "About two hours were spent in this way; and the impression appeared to be very salutary. All this was in a house not professedly Protestant; and two-thirds of those present, and those who were particularly impressed, are not regularly connected with the congregation."

Persecution at Adiaman.

27. Letters from the two church members at Adiaman contain encouraging intelligence. Especially do they find the enlightened priest in a very promising state of mind. The other priests deprived him of his sacerdotal robes, because he disseminated his evangelical views, and deposed him from his office. As soon as this became known, however, some of the people rose up, and demanded of the priests the nature of their comrade's crime; and when on examination it was found that he was guilty of nothing more than the diffusion of evangelical truth, they were asked: "Will you restore to him his robes, and permit him to perform the duties of his office; or shall we write immediately for a missionary?" Hereupon they instantly restored the insignia of his office. But he did not go to their church for two weeks; and even then he went only in consequence of the special entreaties of his friends. He has thus received a public sanction, as it were, to spread the truth in his church; and the whole incident shows a strong bias towards evangelical doctrines among the people. All this occurred before the arrival of our brethren, whom he was greatly rejoiced to see. A spirit of inquiry appears also in others, with whom our native brethren have frequent interviews; and the general aspect of things is such as to inspire much hope.

1853. *January* 6. Our brethren have both returned from Adiaman. Another persecution, more violent than any before, had just broken out, which placed some restraint upon the inquirers. The arrival of the Armenian Vartabed was the immediate occasion of this event. But though our friends have become more secret in their search after the truth, their interest in it has not abated. One of our church members is going thither in a few days on his own business; and his presence and efforts will serve to nourish and strengthen their interest.

In Kessab also, it seems, another persecution occurred last autumn; but the Pasha of Aleppo gave decided orders for the protection of the Protestants.

Marash.

7. The native brother whom I left in Marash, has returned, another having gone to take his place. Though the number of adherents to the truth is not great in that place, there is a gradual and constant increase; and evangelical sentiments are rapidly spreading. The number of attendants on the religious exercises of the Sabbath is about thirty; and about seventeen are firm and openly declared Protestants, besides some females and childen. Two of these males, in the opinion of a deacon of our church, give very decided evidence of a change of heart; and several others appear well. Indeed, every thing indicates the commencement of a decided and deep rooted work. Out of many facts and incidents shewing this, I have time to mention only a few.

An Armenian whose brother is considered a learned man in that place, and who is an advocate of the Armenian church, became a Protestant. His mother frequently went to the priests and the principal men of the nation, and importuned them to bring back this lost son, saying, "Either maintain your cause, and prove us to be in the right; or, if you cannot do that, we must be in an error." The consequence was, that they sent four of their most learned men, accompanied with some ten other individuals, to our native helper for discussion, having first placed a number of written questions in their hands. The discussion continued over three hours. The standard of appeal being the Bible, it was easy for our brother to prove the correctness of his doctrines, and the falsity of their views. The learned champions, being unable to reply to arguments and proofs from the word of God, were obliged to acknowledge their defeat by silence. The persons who went with them, saw that they were defeated in the argument; and while some of them seemed filled with chagrin, others rejoiced, saying, "The truth is with these men." The next day one of the learned men, accompanied by three others, went again; and another discussion of three and a half hours took place. The result was very favorable; as they all admitted the truth of the sentiments advanced by our brother, and retired satisfied and pleased. The mother and brother of the above named Armenian, whom they had previously for two nights expelled from their house, in view of these results of the discussions, entirely changed their conduct towards him; so that he now enjoys quiet.

An Armenian, having been taught from the catechism that no prayer could be acceptable while there was animosity in the heart, went immediately to his father-in-law, with whom and his family he had been at variance, and proposed a reconciliation. They were astonished at his conduct, and inquired what it could mean. He then informed them that he had learned that, while such feelings reigned within him, he could not be accepted of God; and hence he wished to be at peace with them.

A Communion Sabbath.

The following extract will be perused with peculiar pleasure.

10. Yesterday was our communion Sabbath. On every such occasion, for two years past, some have been received into the church; and now twenty have been admitted, after being examined and propounded according to the rules of the church. This is the largest accession we have ever had at any one time. The season was one of very great interest. During the reading of the confession of faith, and especially when our new members solemnly covenanted in the presence of the great congregation and of the heart-searching God to be his forever, there was very deep emotion, both amongst the newly received members and others. The solemnity of the act seemed to be felt throughout the assembly, and many hearts were moved by it. There can be no doubt that the impression on all was salutary. The house was crowded in every part. Though no exact estimate could be made, there must have been between seven and eight hundred hearers.

LETTER FROM MR. SCHNEIDER, FEBRUARY 8, 1853.

Excitement at Marash.

THE preceding communication, it will be seen, contains some encouraging statements in regard to Marash. This letter of Mr. Schneider relates to the same field of labor; and surely no one can peruse it without emotions of gratitude to Him whose providence it is to cause the wrath of man to praise him.

Events of importance are taking place at Marash; and as I may not again find time to communicate them, I will briefly narrate a few of the principal occurences. They form, as you will see, another chapter in what is destined to be, we believe, a very interesting history.

Such was the excitement and commotion produced among the Armenians, that they went to their principal men, and declared that they would no longer remain in the city with these Protestants; that either the Protestants must leave, or they themselves would take their departure. The leading men, therefore, went in a great crowd to the authorities, threatening that they would immediately procure the banishment of all the Protestants, and presented a petition. The purport of the paper was, that they did not wish to have these Protestants in the place; that either the latter must leave, or they themselves would depart. The Governor and his Council frowned upon them, and made substantially this reply: "Think you that we shall gratify your whims? The Sultan has issued a firman in favor of these men; and can we act contrary to it? The bankers of the nation and the Patriarch are in Constantinople; and yet Protestants are found there. As Armenians live together with Protestants in the capital, so do you get along with them here. And to you, the primates, we give the command to keep under restraint your turbulent fellows; and if you do not, you will be punished." With such words as these, the Governor and Council sent them out of their presence; and they retired, filled with confusion and sadness. The agitation ceased for a few days; and many came to our brother for conversation and inquiry. Instead of being checked, the work only received a fresh impulse.

But in a few days another commotion occurred, more extensive than the one just noticed. A child of one of the Protestants died and was buried. The next day an Armenian dug up the body of the child, and carried it to one of the most influential Armenians. He reproved him, and told him to commit it to its grave again. But, instead of that, he carried the body from place to place, saying, "Thus will the dead of the Protestants be treated;" and, finally, after having attracted a large crowd, he carried the corpse to the house of the father, and left it in the yard, saying, "There, take your dead." The Protestants took the body, and carried it to the Governor. He instantly gave them some police officers to inter the child, and sent out eight others to find the culprit who had exhumed the corpse. But, though the search continued three days, he could not be found; and it was supposed that he had fled.

Progress of Protestantism.

In about a week from the perpetration of the deed, however, on the supposition that he was concealed in his own house, the police entered it by force, and took him and put him in confinement. The individual who incited him to the act, was also thrown into prison. And, finally, even the man who pointed out the grave, was imprisoned with the other two. What will be their fate, has not yet transpired. Before the discovery of the criminal, the Governor had called the primates, and examined them as to whether all this was done with their approbation; but they affirmed, under oath, that they were not accomplices in the crime. Three days after this tumult, the Armenians stoned the house where the meetings of the Protestants are held; and a crowd of over a hundred persons was collected. It was in the evening. Finally, some forty of the Mussulman neighbors appeared, and began to beat the Armenians. Afterwards notice was given to the Governor; and all the Armenians of that quarter of the city were called together, and told that if they should cast another stone, they would all be put in chains. After that quiet was restored; and though a week or more has passed, all is peace.

The result of all this agitation seems to have been overruled for great good. Our native brother writes that he is now wholly undisturbed, no one molesting him, or trying to send him off. He thinks that within two days after these events, as many as fifty persons visited him. In almost every house the doctrines of the gospel are discussed; and some who once regretted having manifested any interest in these subjects, now listen with tears to the presentation of the truth. Many of the people are beginning to take the priests to task in language like this: "You are thirty-five in number; but he [our native brother] is only one individual. Why do you not take the Bible, and confute him, that we may be relieved from doubt?" The primates, being informed of this, had a meeting, and came to this conclusion: "It is not necessary that the priests

should engage in such discussions; for both we and you shall only be disgraced." And this decision seems to have been communicated to the complainers.

It is a fact in the wonder-working providence of God, which is worthy of particular notice, that a new Governor has recently been appointed to Marash. His predecessor, for some reason, connived at the persecuting designs of the Armenians; and had the power been in his hands at this crisis, such favorable results could not have been anticipated. The present incumbent came directly from the capital, where the principles of religious liberty are better understood, and where they are maintained; and hence he is prepared to defend the Protestants in their rights; and he seems determined to do so. To God be all the praise!

Trebizond.

LETTER FROM MR. POWERS, JANUARY 27, 1853.

THE history of the church at Trebizond, for some time past, has been one of trial. God has been graciously pleased to send it days of rebuke and sorrow; and important ends are doubtless to be secured thereby. Now, however, the sun seems to be coming forth from the clouds; and we may hope, in future months and years, to receive more cheering reports from this station.

State of the Church.

In a general point of view, the past year has been one of unprecedented peace and harmony in this church. And the painful experience of past years will have taught some lessons, it is hoped, on the importance of cultivating that charity which suffereth long and is kind. The men, women and children comprising our little community, have visited the sanctuary, and availed themselves of other means of grace, with great regularity and seriousness. At a time when intemperance is very prevalent in this city, it is not known that any person who attends our services uses intoxicating drinks of any kind; and but one who is at all connected with us, is justly liable to this charge.

Although no additions have been made to the church during the year, we confidently hope and believe that the converting influences of the Spirit have been enjoyed in some instances; and three women are now candidates for admission to church fellowship at our next communion. We trust also that the sanctifying influences of the Spirit have not been withheld from professors of religion.

Mr. Powers is able to report "gratifying progress" in the efforts of his people to support their own institutions. The poverty of most, however, and the embarrassed circumstances of others, prevent their doing much for this object. Still they have contributed more in amount within the last twelvemonth, Mr. Powers says, than during any previous year.

Aside from their ordinary taxes to the government, they have paid the monthly tax assessed upon them to defray the civil expenses of the Protestants at the capital. This they had never done before, except for a very short time. Nearly twenty dollars have been contributed at the monthly concert; and for the last two months a collection has been taken up in behalf of the school by two of its oldest pupils, one from each sex. This is the first time any thing has ever been given by them for the support of their school. The aggregate of these several sums is not large. But the *duty* of giving to these several objects is now acknowledged; and the *practice* of giving, systematically and from principle, is established. This is of more value than the amount which has been obtained.

Mr. Powers takes pleasure in saying, that the women of his charge have been as ready to contribute to the different objects presented to them as the men.

Day of Fasting—The Prospect.

It has been more and more apparent, that the observance of the first Monday in October as a day of special fasting and prayer, of which I made mention in my last letter, was not in vain. That day has been repeatedly referred to by individuals as a good day. In several respects there has been a decided improvement in the moral aspect of our little community since. There has been almost no reference to old difficulties. Generally the brethren seem more deeply sensible of past sins and deficiencies, and more desirous of amendment. And the individual whom I referred to in that letter, whose influence had been so disastrous, has exhibited a marked improvement in his general conduct; and he appears to be actuated by altogether a better spirit. So obvious were the

benefits resulting from the observance of that day that, at the suggestion of several brethren, we observed the first Monday of the present month in a similar manner, holding meetings for prayer morning, noon and night, which were well attended; and we feel that a good impression was made.

Several members of the church have gone abroad in search of a suitable employment, as they could not find it here. Two others, and three whose relation has been removed to other churches, are laboring usefully as native helpers or teachers in different places. Hence our number is smaller than usual; but, so far as the internal state of the church is concerned, we enter on the present year with more favorable auspices than we have ever known. We do not yet make so perceptible an impression on those without as we could wish; but the improvement among ourselves leads me to hope we shall see a corresponding change elsewhere.

No one of the Protestant communities formed among the Armenians enjoys its civil rights more securely, or is subjected to fewer annoyances, than this at the present time. Our people have considerable intercourse with the citizens of Trebizond; and it is known that many are inquiring after the truth. But they are too narrowly watched, and their personal interests are too much involved, for them to be known openly as favoring Protestant views. Some would be exceedingly glad to break away from their present relations, if they could do so without pecuniary loss. "Oh," said one, "that I had been here during the time of persecution, that I might have been driven off, as you were, and now enjoy the freedom which you have!" Three young men have repeatedly begged me to send them to the Protestant college at Malta, or to any other place out of the country, where they may obtain an education, and examine the truth for themselves, unmolested by the priests. On my offering to one of these young men, who is a Romanist, one of our books printed at Smyrna, he declined, saying, "I am afraid to take it. It would become known at the confession." So terribly are these people enslaved by the priesthood; and so closely are they watched, lest the truth may gain access to their minds! This young man, however, calls upon me frequently for fifteen or twenty minutes; and on such occasions I have an opportunity to make known to him the unsearchable riches of Christ. May the time soon come, when such persons shall overcome all restraint, and openly espouse the cause of truth!

Diarbekir.

STATION REPORT.

Events of the last Year.

In reporting the progress of the missionary work at Diarbekir during 1852, Mr. Dunmore first acknowledges the goodness of God to himself and his wife, in granting them continued health for the prosecution of their labors. In times of trial, moreover, the Lord has been pleased to vouchsafe his presence. "We entered upon the past year," Mr. Dunmore says, "in the midst of excitement and persecution. The truth had taken a firm hold on the minds of many; and its spread roused the enmity of those who put darkness for light. For some months we were obliged to breast the combined efforts of the ecclesiastical and civil authorities; and it is a matter of thanksgiving to Him who holds the king's heart in his hand, that evangelical doctrines have more than kept their ground." And our young brother mentions with special satisfaction the removal of Abdi Pasha, and the appointment of a successor "who promises to do better." Under the administration of the former, he says judgment was turned away backward, and justice stood afar off; but now the prospect is brighter.

At the beginning of the year, the Protestant community at Diarbekir consisted of twenty-one tax payers; whereas it now has thirty-eight; and some five others are waiting to be enrolled by the mejlis. Of the original number two have been removed by death; so that this little community has nearly doubled during the last twelvemonth. "Our field is great," Mr. Dunmore writes; "and it is also one of great promise. The fact that evangelical books to the amount of one hundred dollars have been sold and read in Diarbekir the past year, speaks for itself. The leaven is at work, and diffusing life through the mass. That the Jacobite Bishop, moreover, is a liberal-minded man, and admits that Protestants have the truth; that he has recently so far yielded to the wishes of his people as to permit our Turkish Bible to be read every Sabbath in his church, are facts which call for thanksgiving to God. And they should incite all to pray that the gospel of Christ may soon take the place of the crucifix, and pictures, and senseless mummeries."

But there are other features which need to be added to this picture. There are difficulties which the missionary is obliged to contend with, such as are not generally encountered in Western Asia. The Protestant community at Diarbekir

is made up of two distinct sects, the Armenians and the Jacobites. And these, with their peculiar prejudices, are not easily assimilated. The result is frequent chafing and discord; and to this day they have not united in the payment of their taxes. "Even our little church of three members," Mr. Dunmore says, "has not been harmonious. Not till the last Sabbath have we been able to celebrate the Lord's Supper; and then one of our number remained away from the table."

The school has been small, from the fact that there are but few children in the Protestant community, while but few from without venture to send to it. At no time, however, has it been so prosperous and hopeful as it is now. "Most of our people," Mr. Dunmore remarks, "have learned to read; indeed, there are almost none who cannot do so." This is certainly an encouraging fact. And the friends of missions, it is presumed, will take the same cheerful view of the field generally which animates the young brother who is already there.

Mosul.

STATION REPORT.

Health of Mosul.

OUR brethren at Mosul, in reviewing the missionary history of another year, naturally advert with peculiar interest to the healthfulness of the city in which their lot is cast. And it may possibly occasion some surprise, to find them writing so hopefully on this subject. "Perhaps it is premature to speak with confidence," they say; "but we believe that with due prudence this city can be occupied, and missionary labors can be moderately prosecuted here, even during the hottest months of the year." The past season is believed to have been a fair specimen of "a Mosul summer;" and when it is known that on 153 days the mercury reached or exceeded 90°, on 87 days 100°, on 39 days 107°, on 8 days 110°, and on 2 days 115°, it is presumed that no one will controvert the accuracy of the statement. The average temperature of thirty-five consecutive hours in July, beginning at mid-day, and determined by hourly observations, was 102°.* Nor is this all. Our brethren say further: "Whatever extravagant impression these figures may make upon any one, we are persuaded that an experience of the reality would amaze him, and that he would exclaim, with Dr. Lobdell, 'I had not supposed such heat possible.' It is not that the mercury reaches 115°, or even in some years 120°; but that for three months it does not fail to reach 100°; and that the nights are only less hot than the days!"

But in spite of all this, and though Franks are perfectly "wearied out" with the heat before the end of the summer, Mosul is regarded as a healthy place. The natives so consider it; and the proof is on every hand. "The cause of its healthfulness," Messrs. Williams and Lobdell suppose, "as also that which makes such heat endurable, is the incredible dryness of the atmosphere. During August and September, the hygrometer averaged 34° below the thermometer; and on some days the difference was as great as 41°. Were it possible to combine the dampness of Beirût with the heat of Mosul, it would be insupportable, and the city would become uninhabitable." As it is, the health of the latter during the past year, our brethren think, has been at least as good as that of the average of the missionary stations in the Turkish empire; and they are constrained to thank God and take courage, in view of a fact so far exceeding their hopes.

Unpropitious Changes.

In speaking of the changes which have taken place at Mosul, Messrs. Williams and Lobdell dwell, first of all, on those which are apparently unfavorable. "Twenty months," they say, "have now elapsed since the first of our families arrived at Mosul. Within that period five persons have left the number of those who meet with us, and but one has joined them; and that one acted from motives purely and avowedly secular. Not a person, so far as we know, has been brought to a saving acquaintance with the truth. Those who constitute our little church, if now regenerate, were so at that time. The Jacobite Bishop, now an Archbishop, has managed his people with masterly tact, tempering severity with lenity, till he has succeeded in withdrawing most of them from the danger of our contagion, promising to give them himself all that they need of the bread of life; so that we have less intercourse with them, and less direct influence upon them, than formerly."

The girls' school, moreover, has dwindled away so much, that the missionaries are constrained to think of its discontinuance. The pupil whom Mr. Williams took into his family, in the hope of training her to be a teacher of others, proved to be "so incorrigible a liar," that regard for his own children obliged him to dismiss her; and "she has almost literally returned, like the sow that was washed, to her wallowing in the mire." The native female who accompanied the family of Mr. Williams from Beirût, has left Mosul preparatory to entering upon a new and interesting field of labor in Hasbeiya.

The oppressive house-tax assessed upon those who were organized into a Protestant community

* The thermometer used at Mosul is protected from all radiated and reflected heat; and the air circulates freely around it. It is in the shade, and fifteen feet from any wall.

at the close of 1851, as already mentioned in the Herald, still presses upon our native friends with unmitigated severity, notwithstanding the two vizierial letters, which at much expense they procured from Constantinople. This instance of gross injustice is supposed to have kept a few families from joining the evangelical party.

Encouraging Circumstances.

But our brethren are permitted to speak of things which are more cheering. "The enemy boastingly threatened to double the poll-tax," they say, "as he had the house-tax; but though the vizierial letter did not undo the consummated wrong, it prevented the threatened injustice; and the poll-tax was set off to them as they had formerly paid it. A more marked triumph was the marriage of a Protestant young man to a Catholic girl, against and in spite of the combined opposition of all the hierarchies. The girl's father is now numbered as a Protestant. The boys' school, which early in the year had dwindled out of existence, has been resumed on a better footing; and it is in a more hopeful state than before. There is a gradually increasing call for books; and a higher value is set upon them; as is shown by the fact that the amount received for sales is fourfold what it was last year. To meet the demand, we have recently hired a room in a public place, and furnished it as a book magazine, where Jeremiah is found at all hours of the day, ready to aid any in their search for the truth, or to discuss the doctrines of the 'faith once delivered to the saints.' Thus far it has more than realized our expectations."

The members of the church at Mosul, though in many respects mere babes, are thought on the whole to walk together in love, and in some degree to glorify their Father in heaven by their good works. "They are imperfect," say Messrs. Williams and Lobdell, "but not more so than those whom Paul gathered into Christian churches. So far as we know, they have a good report from those who are without. They are evidently growing in knowledge; and we hope they are also growing in conformity to the image of Christ. The absence of a missionary spirit is their most marked deficiency. We maintain two preaching services and a Bible class upon the Sabbath, a weekly lecture and prayer-meeting, and the monthly concert. It is a rare thing that one of the male members of the church is absent from any of these meetings." Two children have been baptized.

That a Protestant community and an evangelical church have existed in Mosul for a year and more, is a fact of some moment. "Men have seen the ordinances of Christ's house administered in primitive simplicity, with an intelligent worship conducted 'decently and in order;' and they have gone away musing. A spirit of inquiry has been awakened, chiefly among the Chaldeans and Syrians, which not all the efforts and wiles of their priests have been able to repress or control. In defiance of ecclesiastical interdiction, numbers of both these sects frequent the houses of the missionaries to search the Scriptures; and they go away full of troublesome queries for those who claim to be their spiritual guides. Facts are constantly occurring, which show that on every side the leaven is slowly and silently pervading the whole mass; so that even those who hold themselves aloof from direct missionary influence, are reached by the truth.

The demand for medical practice has been more than equal to Dr. Lobdell's strength. To this species of labor his afternoons are chiefly devoted; and as far as is possible through an interpreter, it is made an occasion for presenting the truth to all, Jews, Yezidees, Moslems and Christians. "With a little larger experience, a fuller acquaintance with the language, and the receipt of some printed blanks from Beirût, it will assume a more systematized form than has hitherto been possible. To speak of its results now would be premature; but it has already given access to many who otherwise would not have made our acquaintance; and it has alarmed the hierarchies, who in vain warn the people against the danger of American pills, and threaten to excommunicate those who swallow them."

Gawar.

LETTER FROM MR. RHEA, JANUARY 12, 1853.

It has been stated in a previous number of the Herald that Messrs. Coan and Rhea had resolved to spend the winter alone at Memikan; and that Mr. and Mrs. Crane, with Mrs. Coan, were to remain at Oroomiah. Mr. Rhea now says that, prior to the date of his letter, the winter had been comparatively mild in Gawar, though some twenty inches of snow fell about the 1st of December, and the mercury had sunk to fifteen, twenty, and twenty-five degrees below zero. In regard to the interest of the mission he and his associate are evidently hopeful. "We watch with intense interest," he says, "the unfolding of God's providences. Thus far he has brought us in safety; and we will trust him for the future."

Deacon Tamo.

Khamis has just returned from a visit to his brother, Deacon Tamo. He is still a prisoner, and there is no prospect of his immediate release. Colonel Williams has reached Constantinople, and laid his case before the English embassy.

Mr. Brant has taken a deep interest in his welfare; and Mr. Stevens has kindly endeavored to enlist the influence of the Russian Chargé d'Affaires in his behalf. We trust, therefore, that something may eventually be effected.

Deacon Tamo's situation is more comfortable than it was. He occupies a large room, with some others confined for minor offences, and is not treated as a prisoner. His food and clothing are supplied by his friends; and he has books to beguile his lonesome hours. He has written us a long letter, giving us some account of his intercourse with Mohammedans and Armenians.

In the city of Van, some four days distant from us, it is stated that there are about thirty thousand Armenians; and Deacon Tamo was delighted to find a spirit of inquiry among them, and to have an opportunity to communicate evangelical truth. Many have said to him, after their discussions, "We know you are right; and we wish that some one would come and tell us these precious truths; but we are afraid of the Turks." While Khamis was passing through the markets, a number of young men gathered around him, anxious to find out all that they could learn about the evangelical Nestorians, and the work which is in progress among them. The Mohammedans say to Deacon Tamo, "You have been with us nearly six months. We have seen you in prison and in suffering; but we have seen no fault in you. Only one thing you lack, the faith of a Mussulman." Deacon Tamo still bears patiently his severe trials, and feels an unabated devotion to the interests of our Redeemer's kingdom.

Neighboring Villages.

Mr. Rhea speaks of "a short pedestrian tour," made by Mr. Coan and himself, to five or six of the largest villages near Memikan. To their surprise, in every place except one, they were "treated kindly and hospitably." Though some were bitterly opposed to the designs of our brethren, many were cordial in their bearing, and often sat with them from sunset until a late hour at night, and from early morning until night again, giving earnest heed to the truth. In many instances they spoke out frankly, saying, "This is all true; but we are afraid of the Turks." "We were frequently assured," Mr Rhea remarks, "that if there was religious toleration in Turkey, many would openly sympathize with us; schools might be opened; and the word of God could be freely proclaimed. But so long as Deacon Tamo lies in prison, it is positive evidence to the people that Nestorians in Turkey cannot have freedom of thought and action in religious matters. Is it strange that a down-trodden people, deeply impressed with Turkish cruelty, and unsustained by the consolations of the gospel, should be afraid?" Mr. Rhea makes another statement, which will doubtless be read with surprise and regret.

In the village of Chardewar, the home of Priest Dunkha, he and the other two priests were accustomed to assemble the people every evening, before Deacon Tamo was seized, praying with them, and expounding the Scriptures. But when, after Deacon Tamo's seizure, it was rumored that the Turks had their eye upon every one suspected of favoring our work, these little assemblies were discontinued; and neither on the Sabcath, nor during the week, had the word of God been preached there till we visited the place. Priest Dunkha has quietly dissolved his connection with us from fear, not daring to visit us for the past six months. His course has grieved us deeply; but we would be charitable in our opinion of it, knowing that he is excessively timid. We can hardly doubt that he is at heart a Christian, and sympathizes with our work. He was not at home the night we spent in his village.

As further illustrating the timidity of the Nestorians, Mr. Rhea says:

The other priest, a tall athletic man, who has an eye of fire, and would be capable of wielding a tremendous influence for the truth, if he were a new man in Christ Jesus, after we had spoken for some time to the listening crowd, seized the Bible, and in a strain of fervid eloquence unfolded the messages of divine truth. When he closed the book, his people invoked the blessing of God upon him, and said, "Why will you not preach to us thus every night?" "I am afraid of the Turks," he replied. "The time was when I would have gone from one end of my plain to the other, and no man would have dared to do me harm. I could have fought my way through all opposition. But if I should go to-morrow, before to-morrow night I should be on my way to Van to live with Deacon Tamo."

Mr. Rhea regards the absence of religious liberty in Gawar as a great hinderance to the missionary work. "The people, for the most part," he says, "fear their ecclesiastics only so far as they think they have access to the civil

power, and can wield it to their injury. Still I think that there is a stronger apprehension of danger from Turkish oppression than is strictly justified."

Opposition and Protection.

In one village, where the chief has from the beginning been hostile, we were treated rudely. He rejected our salutations of peace; and when we tried to assure him that our mission to his people was one of love, he treated our words with scorn and contempt. He gave us to understand that our presence was not at all acceptable; and he even threatened personal violence, if we continued to visit the villages. From our inmost hearts we pitied him, and prayed for him, commending him to God's mercy. He hastened away to his Bishop, and reported our movements. In a few days the Bishop sent us the following message, "not from him," but from the villages: "If you come among us again, we will leave you to freeze before our doors, or be devoured by our dogs." The matter did not rest here. In a few days it was rumored that an armed troop, gathered from among the Nestorian villages, was coming with fife and drum to seize us and our effects, carry us over the mountains, deposit us safely on the Persian side, and thus summarily rid themselves of the nuisance.

The Moodir, hearing of the hostile intention, sent two soldiers for our protection. He called the chief men of the villages to him, and, having reviled them in the most abusive terms, said to them, "Do you not know that neither I nor the Pasha can expel them? How then dare you attempt it? Go to your homes; and if there is any further disturbance, I will report it to the Pasha, and you will suffer for it." While they were assembled, there was considerable difference of opinion expressed as to the future policy to be pursued toward us. Some said, "We will shut our doors upon them; and we will not give them bread to eat, or water to drink, or a place to lodge." Others said, "If the American gentlemen come to our villages, we will receive them into our houses, and entertain them hospitably; but we are not forced to receive their teachings; nor do they wish to force them upon us."

When the Turkish soldiers arrived at our village, the people could not believe that they had come for our protection, but rather as spies to see who attended our school, and who frequented our religious services. The little boys in the school fled in dismay, and hid their Testaments; and four or five did not return during the stay of the soldiers. A number of the villagers were frightened from attending our evening services for a time.

Oroomiah.

LETTER FROM MR. STODDARD, JANUARY 21, 1853.

THE last monthly epistle from Oroomiah contains a few items of intelligence, which will be read with interest by the friends of the Nestorians.

Oppression of the Nestorians—Mar Yoosuph.

Our hearts are deeply affected by scenes which come daily under our observation. Scores of insolent Mohammedan sheriffs traverse the villages, demanding money or soldiers; and the moment their unrighteous demands are refused, they are ready to beat the defenceless people, pillage their houses, and abuse their wives and children. We have now with us a poor man and his wife, who have taken refuge at Seir, after suffering for months from such brutal violence. Their son is a teacher in our seminary; and he has been distressed to see his aged mother forced from home in mid-winter, and exposed for several days together to the coarse insults and buffoonery of the soldiers. What will be the end of these things we know not. Col. Williams, the English boundary commissioner, has been made acquainted with many of these painful facts; and Mr. Stevens, the British Consul, is using all his great influence with official persons, both Persians and Europeans, to turn the tide.

Meantime, our own duty is very clear. We must continue with earnestness and fidelity to preach the gospel, which affords such blessed consolations to the poor, and to pray for the temporal as well as the spiritual welfare of this ancient and long oppressed people. We doubt not that good will come out of this evil, and light out of this darkness.

Mr. Stoddard states that the old difficulty between England and Persia, growing out of the jealous attention of the former to the safety of its Indian possessions, and the aggressions of the latter in that direction, has been revived, and may

lead to serious consequences. Such a result would manifestly be very unfortunate for the interests of the mission.

You are already aware that the government has instituted proceedings against Mar Yoosuph, one of the Nestorian Bishops of Oroomiah. He is charged with favoring the political interests of the Russians in a treasonable manner, and endeavoring to introduce among the Nestorians the religion of the Greek church. A few weeks since he was carried as a prisoner to Tabreez; and we have since learned that the government was disposed to push the matter to extremities. If, however, the intercession in his behalf of powerful friends can avail, he will ultimately be released, or his punishment will be mitigated.

Schools—The Bible accessible to all.

Notwithstanding the disorders occasioned by the political state of Persia, Mr. Stoddard says that the schools have increased more than in any previous year, there being at present between sixty and seventy of them. "Though by no means so efficient and useful," he remarks, "as we hope they will ultimately become, they are doing much to secure the permanent influence of the gospel among the people. As young men and women go out from our seminaries better furnished for their work, and are introduced as teachers into the schools, these are improved in their character, and in their turn react healthfully on the seminaries." The careful superintendence of so many teachers, scattered over so wide a field, it is justly observed, involves a vast amount of labor; but it is well expended, especially when connected, as it often is, with the preaching of the gospel.

We have repeatedly told you of the satisfaction which we feel in being able to give the whole Bible to this people in their spoken language. It is only a few years since there was hardly an entire copy of the Bible to be found in any village, either here or in Koordistan. The few manuscripts in existence were regarded with such superstitious veneration, that they were wrapped up carefully, and placed out of sight, to moulder in their dark and damp churches. And had they been ever so numerous, and ever so freely circulated, not one in a thousand could have deciphered their meaning.

What a blessed change for the Nestorians has taken place. That Bible which we clasp so joyfully to our hearts, which we make the basis of our heavenly hopes, is given entire and in simple language to this whole people. It is to visit them at their rude homes, and lie beside them in their daily employments. This is a work which cannot die. We may all pass away; and much that we have done, may be neglected or forgotten. But we believe that this Bible, in the spoken Syriac, will live and preach to young and old, in the house and by the way, on the plain and in the mountains, and bring forth the fruits of righteousness, long after we slumber in the dust. Had the American churches conferred on the Nestorians no other blessing, how amply would this one thing repay their efforts. It animates us to think that in these lands, so long under the dominion of Satan, and to this ancient people, so long wanderers from the right way of the Lord, David and Isaiah and Paul, and above all the Savior himself, are hereafter to preach the glad tidings of redemption.

To the Bible Society, Mr. Stoddard says, the sincere thanks of the mission are due for the funds so liberally granted for this noble work.

The Seminaries.

Our seminaries are as flourishing this season as usual. Every year they are brought under a closer discipline, and aim at a higher standard of scholarship. About twenty of the young men in the male seminary are hopefully pious; and some of them give high promise of future usefulness. We have at present one boy, who is designed to succeed Mar Gabriel as bishop of the largest diocese in Oroomiah. We have also several from different mountain districts, and one from Boohtan, the extreme western portion of our field.

And we have this winter received a Jew, who professes to believe in the Lord Jesus Christ, and expresses a longing desire to know the way of life more perfectly. He is a young man of good talents, and the son of one of the most respectable Jews in the city. He encounters much odium among his people, because of his connection with us; and the probability is that his wife, whom he has recently married, and who still adheres to the religion of her fathers, will be forcibly taken from him. This is the first Jew in Persia, so far as we know, who has received the New Testament as his rule of faith; and his case is peculiarly interesting on that account. When shall the day dawn, and the day-star

arise, on that scattered and oppressed people?

In the female seminary the number of pupils has been increased from forty to fifty. The scholars are in an interesting religious state; but there is by no means that intensity of feeling which has been manifested in some former years. Indeed our whole field is suffering very much from a comparative withdrawal of the Spirit's influences; and we need, above all things else, to pray for a shower of divine grace. We are painfully conscious that without this all our labors will be of no avail.

Miscellanies.

ORIGIN OF AMERICAN MISSIONS.

THE American Missionary Memorial,—a work which deserves to be generally known, and thoughtfully read,—contains a very interesting account of the early efforts of our fathers in behalf of the pagan world. It is from the pen of Rev. Samuel M. Worcester, D. D., who has shown himself, in his life of the first Secretary of the American Board, fully equal to such an undertaking. The following extract forms a part of this sketch:

For a long period, America was to Christians of Europe the great field of missionary effort. It is even maintained that the inspiring idea of Columbus was derived from the prophecies; and that Isabella, his patron, made the conversion of the heathen an object "paramount to all the rest." When our fathers came hither, these were all "foreign parts;" it was all heathen ground. Long after their coming, the churches in England were accustomed to pray in their songs,

> "Dark America convert,
> And every pagan land."

And in some places, these lines are still sung, strangely as they sound to the ear of a New England man who may chance to hear them. So vast is the change; so accustomed are we to our Christian institutions, that we are all in danger of forgetting that we live upon the soil that has been rescued from paganism. *Never, never should it be forgotten!* And never should it be forgotten that the settlement of New England was in reality, though not in name, a missionary enterprise. Or, if any prefer to call it by other terms, it may be called a *mission of evangelical colonization;* and it may be proclaimed in every language, as the sublimest mission of modern times.

Aims of the Pilgrims.

Those persecuted and exiled Puritans had no such purpose in coming hither, as has often been ascribed to them, even by some of their favored descendants. It was not for political immunities nor republican institutions. In the "love of Christ constraining" them, it was for the advancement of that Reformation, which, a century after it had moved all Christendom, was still but in part accomplished; for they were not satisfied that the "Prince of Life" should only be acknowledged by the church in his prophetical and priestly offices. It was that, as "the Lord's freemen," they might give him his kingly right, and thus be "complete in him, which is the Head of all principality and power." It was that, in the "liberty" "wherewith the Son makes free," they might enjoy the gospel, without "human mixtures and temptations," and worship in peace "while worshiping in spirit and in truth." It was for the holier and surer training of a consecrated progeny, at the distance of a "nine hundred league ocean" from the corruptions of the old world. And not least of all in their desires and hopes was the salvation of the benighted heathen, while in every way which should be prepared before them they would toil and pray for the enlargement of the kingdom of "the Lord of all."

These were their motives and ends in separating themselves from the Church of England, which originally adopted the Reformation from paramount purposes of state policy. Above all things, it was in their hearts to call no man master, but to obey Him as their King, whose inspired word was their sun, and whose atoning blood was their eternal life. For this it was that, in the pure and undying "love of their espousals," they "went after him in the wilderness, in a land that was not sown." And in their own graphic expression, it was in a "wilderness world" that they built their habitations and their sanctuaries. For an object holy and sublime as ever angels celebrated, they lived here in hunger and in cold, and toiled and watched in weariness and in painfulness; where, when the bullock lowed, the wild beast answered him; and where, at the rustling of a leaf, the fond mother clasped her infant closer to her bosom. All the charters enjoined upon the colonists the duty of instructing and christianizing the pagan aborigines. The seal of the Massachusetts Colony is a true exponent of the aims and aspirations of our fathers. In expressive harmony with their benignant desires, they adopted the figure of an abo-

riginal, with the memorable words of the "man of Macedonia." Nothing, therefore, was further from their hearts than the wish or the thought of colonizing an immense "howling wilderness," and redeeming it for "a goodly heritage," at the price of the blood of the children of its forests and its streams.

Early Efforts for the Indians.

If the venerated Robinson had occasion to write to the Governor of Plymouth, "Oh that you had converted some before you had killed any," it was not because these were wantonly destroyed, or hunted down as "tawny and bloody salvages;" nor because their moral ignorance and wretchedness were not distinct objects of early and intense solicitude. In less than two years, one of the Plymouth settlers was specially designated to promote the conversion of the Indians; and as early as December, 1621, Elder Robert Cushman made an appeal to his friends in England in behalf of "those poor heathen." In 1636, the Plymouth Colony provided by law for the "preaching of the gospel among them."

In the labors of Eliot, the Mayhews, and others of no less renown, it may be, in heaven, and in the contributions and personal sacrifices of those who, out of their "deep poverty," sustained them, the first generation of New England furnished examples of as pure missionary zeal as has ever yet found a record or a grateful notice in the uninspired annals of redemption. And to all human appearances, far distant is the day when the "thousand" of thousands shall "become" as the "little one" was, and the "strong nation" as "the small one," in the all-pervading and ennobling power of such zeal for the salvation of the perishing.

The honor of the first plan in England for sending missionaries to the heathen has by mistake been given to that wonderful man, whose character is now at last receiving a just and brilliant vindication against the atrocious calumnies which have prevailed for two centuries. But the magnificent design of Cromwell, which contemplated the establishment of a council for the Protestant religion, in opposition to the Jesuitical combination at Rome, and which was intended to embrace the East and West Indies in its fourth department of operation, was more than thirty years later than the manifesto of the Pilgrims, declaratory of the "great hope and inward zeal they had of laying some good foundation for the propagation and advancement of the gospel in these remote parts of the world!"

A society had been formed in England, and collections had been taken, in aid of the missions of Eliot and his associates. It is beyond a doubt that the *first settlers of New England* were the *first Englishmen* who devised and executed a mission to the heathen!

As early as 1646, the legislature of Massachusetts passed an act for the propagation of the gospel among the Indians. From that day onward more or less of legislative provision has been made for their religious instruction, as well as their social comfort. And with all the changes that have passed over the "fathers" and the "children's children," there never has been a time when they have not furnished some laborers in the heathen part of this western world.

For almost two hundred years, the condition of our country and the state of the world at large very naturally defined, and, it may not be too much to say, very properly circumscribed the missionary field of these churches. They were poor, and there were "many adversaries." They may not have "done what they could," but they did a great and marvelous work. And the spread of the gospel throughout the earth was ever in the minds and the supplications of many "faithful men in Christ Jesus."

To pray for the conversion of the whole world, in the concert of prayer recommended, the year previous, by the churches of Scotland, was, in 1747, the dying injunction of David Brainerd to his beloved Christian Indians. But the time had not really come, until the last generation, when a Gordon Hall could reasonably be expected to take up the mantle of Brainerd, and, leaving the heathen of our own territories, go forth to the far distant Gentiles. And it is very wide from the truth, to assume or believe that any who first went from these shores to the heathen of the oriental continent and islands, or that any others, who, like Nettleton and Mills, so ardently and early desired, without ever enjoying, a foreign field of personal toil and trial, are entitled to an emblazoned remembrance; as if the conception of the arduous and glorious work to which so many are now consecrated had never entered the minds of the fathers, who had not yet fallen asleep, or of brethren in the Lord, who, in some domestic locality, were bearing the burden and heat of the day.

Modern Missions.

In the midst of the alarms occasioned by the French Revolution of 1789, "they that feared the Lord spake often one to another," and on both sides of the Atlantic there was a concert of supplication for the outpouring of the Spirit, the discomfiture of the foes of the gospel, and the enlargement of Zion over all the earth, even to "the uttermost parts of the sea." As early as 1792, there was a cheering earnest of the extensive revivals of religion, which, at the close of the eighteenth and the beginning of the nineteenth century, exerted a powerful influence, and gave an extraordinary though legitimate impulse to the work of American missions. After the London Missionary Society was formed in 1795, the movements and appeals of Christians in England had an electrical effect upon our churches. Missionary publications awakened an inter-

est which, in our present circumstances, it is difficult to appreciate.

New settlements were now rapidly extending in Western New York, the valley of the Ohio, and the Mississippi. The religious privations and moral dangers of the emigrating children of the Pilgrims and Puritans of New England were regarded by their friends at home as but little less than those of the heathen tribes, whose wigwams and manifold abominations were, in some places of the wilderness, not distant from them "a Sabbath-day's journey." Hence plans for new evangelical exertions, and for new organizations adapted to the exigencies of the times, were anxiously and devoutly considered.

First Organizations in this Country.

Before the independence of the colonies, there were several attempts to form missionary societies that should be independent of those in England, Scotland, and elsewhere, to which the colonial churches were accustomed to make liberal contributions. But such attempts were discouraged in the mother country. Missionary organizations in Massachusetts, for example, were denied the royal seal of approval or consent. This was doubtless owing to the desire and policy of preventing an increase, both of Congregational and Presbyterian elements of antagonism to Episcopacy.

In 1787, a "Society for Propagating the Gospel among the Indians and others in North America" was incorporated by the legislature of Massachusetts. In 1789, the General Assembly of the Presbyterian Church "passed an order requiring the churches under their care to take up collections for a missionary fund." A mission from this church to Africa had been contemplated in 1774, the same year in which the Connecticut General Association resolved to send missionaries to the northern and western wilderness. In 1798, this association became the Missionary Society of Connecticut. The New York Missionary Society, for "sending the gospel to the frontier settlements, and among the Indian tribes in the United States," was formed a little earlier, November 1, 1796.

Massachusetts Missionary Society.

After much consultation, in 1797 and 1798, and not without much opposition from various causes, the Massachusetts Missionary Society was formally instituted, May 28, 1799. The object was "to diffuse the knowledge of the gospel among the heathens, as well as other people in the remote parts of our country, where Christ is seldom or never preached."

This society, like those which had already begun to operate with auspicious tokens of the divine blessing, may be said to have been born and baptized of the Holy Spirit; while thousands of new converts to righteousness were animating the hopes of the tried and faithful in Christ Jesus. Those great revivals, to which allusion has been made, carried forward and signalized the work of missions in our churches far beyond what many among us, at this day, appear to have ever known or imagined; although the knowledge is quite essential to any just view of the origin of our present foreign missionary organizations.

The first address of the Massachusetts Missionary Society breathes the genuine spirit of the charge from Mount Olivet. The society was at once brought into fellowship and correspondence with the London Missionary Society, and others in Great Britain. Among the founders were the worthy and honored men who afterward had the leading influence in the formation and establishment of the American Board of Commissioners for Foreign Missions; and it was while laboring in the Massachusetts Missionary Society that they were trained for their higher responsibilities and more memorable services. For twenty years before the first missionaries went from America to Asia, the good hand of God had been wonderfully working in the churches of New England and the Middle States, and all over the country, hastening and completing the fullness of time for their consecration and departure.

Establishments precisely similar to those which we now sustain in foreign lands might have been undertaken by the Massachusetts Missionary Society. But as some of the members wished to leave no room for a doubt of their constitutional powers to extend their operations to any other land, it was explicitly voted, in May, 1804, that "the object of the Society is to diffuse the gospel among the people of the newly settled and remote parts of our country, among the Indians of the country, and through more distant regions of the earth, as circumstances shall invite and the ability of the society shall admit." The constitution was amended accordingly. If the men, therefore, could have been obtained, and the money secured, missionaries could have been sent to Bombay, Ceylon, and the Sandwich Islands, as they were afterward by the American Board of Commissioners for Foreign Missions.

Dr. Griffin.

After the formation of the Massachusetts Missionary Society in 1799, there was a constant progress of the spirit of missions. In the annual missionary sermon before the General Assembly in Philadelphia, preached in May, 1805, Dr. Griffin said, "The Christian world, after long contenting itself with prayers for the heathen, and with saying, 'Be ye warmed and filled,' is awakening to more charitable views. Men, warmed with apostolic zeal, have abandoned the comforts of civilized life, and are gone to the ends of the earth to bear to benighted nations the first tidings of a precious Savior. Numerous societies have risen into existence on both sides of the Atlantic, under whose patronage missionaries are now employed

from India to the American wilderness, from Greenland to the Southern Ocean. Some of the first-fruits of their labors, I hope, are already gathered into the heavenly garner." "In the awful hour when you, and I, and all the pagan nations, shall be called from our graves to stand before the bar of Christ, what comparison will these objects bear to the salvation of a single soul? Eternal mercy! Let not the blood of heathen millions in that hour be found in our skirts. Standing as I now do, in the sight of a dissolving universe, beholding the dead arise, the world in flames, the heavens fleeing away, all nations convulsed with terror, or rapt in the vision of the Lamb, I pronounce the conversion of a single pagan of more value than all the wealth that ever Omnipotence produced. On such an awful subject it becomes me to speak with caution; but I solemnly aver, that were there but one heathen in the world, and he in the remotest corner of Asia, if no greater duty confined us at home, it would be worth the pains of all the people in America to embark together to carry the gospel to him."

Dr. Worcester.

In his sermon before the Massachusetts Missionary Society in May, 1809, Dr. Worcester affirmed, that "the extensive dissemination of the word of God, the unlocking of the treasures of divine truth to all the families of the earth, the general diffusion and nurture of a missionary spirit, and the establishment over all the world of missionary stations, are most important preparations for the glorious scene in due time to ensue. Ere long the Lord will give the word, and great will be the company of the publishers. Light will break forth in all directions, and the whole earth will be filled with the knowledge of the glory of God." "Yes, my brethren, the oracles of God are sure, and the expanding hopes of the Church are not vain. The Lord is on his way; and the day, the long-expected, prayed-for day of his promise, is at hand."

Others, also, were at this same time intently watching the indications of Providence, and devoutly praying that laborers might soon be furnished and sent forth to the perishing Pagans of other continents. Indeed, the days had now nearly arrived when the American churches should send forth to the "uttermost parts of the earth," not their sympathies, supplications, and supplies only, but their servants for Jesus' sake, to gather sheaves of glory to the Son of God. The young men were ready, and the hour at hand for the fathers to give them the guidance of their wisdom, and the guardianship of their care.

Before the expiration of another year from the time of Dr. Worcester's Sermon in May, 1809, there were, as it is now known, about twenty young men who had been examining the question of duty in regard to preaching the gospel to the heathen of Asia, Africa, or the islands of the sea. And with the life of some of these in particular not only begins a new chapter, but a new volume in the history of American missions.

DISCOVERIES IN SOUTH AFRICA.

A CAPE TOWN paper, of January 26, has the following paragraph in regard to certain recently explored districts in Southern Africa:

Yesterday's post from the Orange River Sovereignty brings some intelligence from a party who have ascertained the boundaries and extent of the great lake. Its length is computed at sixty, and its average breadth at twelve miles, giving a sheet of fresh water equal to about seven hundred square miles. Connected with this inland sea, the largest yet discovered in Africa, there is at least one noble river, navigable to an unknown extent. The surrounding tribes or nations are in constant communication with the Portuguese settlements on the coast, with whom they trade in copper and other produce, with a little smuggling and some piracy in slaves, of course contraband and unknown to the Portuguese authorities. The travelers appear to have been everywhere well received by the native chiefs and people. The Friend of the Sovereignty, January 13, states that Messrs. C. and F. Green have just returned from the interior; and we also note the arrival of the Chief Sechéle. The above party, accompanied from the lake by Messrs. Wilson, Edwards and Campbell, have traveled round the great lake. They find the extreme length to be sixty-five miles, and the average breadth twelve. Their journey has been on the River Teougha, with the view of elephant shooting. In this they were disappointed, having killed but a few, in consequence of their having got into the *tsetse*, (a fly destroying cattle, horses, dogs, &c.) They have had much difficulty in getting out, by reason of the loss of oxen, both by the fly and the Boers in their late attack on Sechéle. The River Teougha is of great magnitude. It was only approachable at two places in a distance of one hundred and thirty miles, in consequence of the overflow of water flooding the country for many miles on either side of its banks. The longitude west was computed by Messrs. Green and party to be twenty-two degrees, having made an almost due west course from the great lake. The above party have endeavored to reach De Babi, the chief of a very powerful Macobo tribe, living on the Teougha River. A mountain of considerable height points out his whereabouts. This mountain is reported by the natives to be covered for many months with snow. The natives of that country carry on a considerable traffic in copper, having extensive mines, and also deal largely in slaves with the Portuguese, from whom they get in return, cloth, guns, powder, &c. &c. Sebetuane purchases the greater part of his copper ornaments from this tribe.

Proceedings of other Societies.

Foreign.

MISSIONS OF THE SCOTCH FREE CHURCH.

THE Home and Foreign Record of the Free Church of Scotland for December contains an account of its missionary force in India, which is as follows:

Calcutta.

Rev. Dr. Duff, at present in Scotland.
" William S. Mackay,
" David Ewart,
" Thomas Smith,
" David Sinclair.

At Chinsurah, near Calcutta:—
Rev. Ebenezer Miller, and
Mr. W. C. Fyfe.

The following native preachers are laboring at Calcutta, Bansberia, Culna and elsewhere, as opportunities occur for proclaiming the glad tidings of great joy to their perishing countrymen:—
Rev. Behari Lal De,
" Jagadishwar Bhattachargya,
" Prasunna Kumar Chattargya.

Several native catechists, who are at present before the Presbytery of Calcutta in the different stages of their trials, are employed in the same way. The numbers now attending the Calcutta Institution amount to three thousand.

Madras.

Rev. John Anderson,
" Robert Johnstone, } at present in Scot-
" John Braidwood, } land.

To this station there sailed, in September last, as new missionaries:—
Rev. Robert B. Blyth, and
" Alex. B. Campbell.

At the same station there labor:—
Rev. P. Rajahgopaul,
" A. Venkataramiah,
" S. Ettirajooloo,

who, as ordained ministers, sometimes address as many as a thousand of their heathen countrymen in their native tongues. At Madras and the four stations connected with it, Nellore, Chingleput, Conjeveram and Triplicane, between two and three thousand of the youth of India are receiving a Christian education.

Bombay.

Rev. Dr. Wilson,
" Robert Nesbit,
" John M. Mitchell.

And with them are:—
Rev. Dhanjibhai Nauroji, } ordained ministers;
" Hormasdji Pestonji, }
" N. Sheshadri, preacher of the gospel.

In Satara, at some distance from Bombay, the Rev. James Aitken has been for some time laboring; and at the different seminaries in and connected with Bombay from fifteen hundred to two thousand are receiving a Christian education. Two converts from Abyssinia have proceeded to their native country, and opened schools, where the word of God is taught.

Puna.

Rev. James Mitchell has long labored at this station. Rev. William Kinnaird Mitchell lately sailed to join him. He is also assisted by Rev. Wezir Beg, a converted Mohammedan, now a preacher of the gospel.

Nagpore.

Rev. Stephen Hislop,
" Robert Hunter.

Through good report and bad these brethren have continued to labor with success; and some hundreds of youth are instructed in the truth.

The Free Church of Scotland has also a mission in Southern Africa; but the Committee were unable to describe its actual condition in December last, in consequence of the ravages of the Kaffir war. The efforts of the Free Church in behalf of the Jews are committed to another "scheme;" hence the Committee on foreign missions did not speak of the force employed among the seed of Abraham.

MISSIONS OF THE UNITED BRETHREN.

THE December number of the Periodical Accounts contains the last Circular Letter of the Synodal Committee for the management of the Brethren's missions. So much of this interesting document as relates to the different fields and stations under the care of the Committee, will be found in the following extracts:

Greenland.

In casting a rapid glance at the occurrences of the last year, we direct our attention first to our northern missions. Our brethren and sisters in Greenland have had during the past year to contend against obstacles in the care of their congregations, to which allusion has been frequently made. The dispersion of the Greenlanders, enforced by the Danish Board of Trade, is attended by a perceptible decline of the outdwellers in scriptural knowledge and the

Christian life. Though they possess the word of God, and meetings and schools are held by faithful national assistants at places where greater numbers of them reside, they painfully feel their absence from the services of the congregation, and the loss of that special care on the part of the missionaries which their weak character so much requires. Meanwhile our brethren are the more anxious to pay periodical visits to these poor scattered people, and to improve faithfully the opportunities afforded for spiritual intercourse with them.

It would, however, be very wrong to conclude that our mission in Greenland, which has been the chief instrument in the hand of God of bringing the blessings of Christianity to the whole Greenland or Esquimaux nation, has now become inefficient and unfruitful. The consistent and Christian walk of many members, and the cheerful faith with which others are enabled to meet the hour of death, are sufficient evidences that the gospel is not preached to them in vain. They cherish a value for the word of God, such as might put to shame the more enlightened Christian world at home. The words of Jesus are still considered as incontestible truths, even by the most degenerate member of our Greenland flocks. However we may deplore the circumstances referred to, we will not lose courage nor quit our post; but we will trust in the help of the Lord. Nor will we be too much disheartened by the order, lately received from the Board of Trade in Denmark to baptize and receive no more heathen, but to direct them to the Danish mission. This proposition, however indicative of an unfriendly spirit, has reference chiefly to Fredericksthal, the most southern of our stations, since heathen (probably descendants of the ancient Normans) are found in any number only on the east coast, a coast almost inaccessible to us on account of the ice. From that quarter the congregation at Fredericksthal has hitherto had a considerable increase; while such as came only on a visit, and could not resolve to remain there, took with them what they had heard, and thus assisted in spreading the gospel.

At New-Herrnhut the newly established training-school for national assistants was making satisfactory progress under the direction of Br. S. Kleinschmidt. One of the pupils, called Simon, is a descendant of the first convert of the Greenlandish nation, Kayarnak. Br. Kleinschmidt says of him: "He is a hopeful youth of eighteen years, modest, honest, thirsting after knowledge, not unacquainted with the corruption of his heart, and consequently open to correction, and, which is a rare virtue among young Greenlanders, obedient." At Lichtenau, the largest settlement, evidences of spiritual life were not wanting. On the 5th of July, e. g., so many out-dwellers had flocked together for the enjoyment of the Lord's Supper, that the total number of communicants amounted to 237. A painful loss was sustained by this congregation in the departure of the aged national assistant, Benjamin, a man of great influence among his countrymen, and truly faithful in the discharge of the duties of his office.

Labrador.

Hopedale was visited during the passion-week by a great number of southlanders, Europeans and half-castes, many of whom came from considerable distances, and made by their demeanor a salutary impression upon the congregation. As these poor people are deprived of all other spiritual care, it is pleasing that they begin to find in Hopedale a place for edification and furtherance in Christian knowledge.

The continued advancement in spiritual grace of the Esquimaux from Saeglek is a matter of joy and thankfulness to the missionaries at Hebron. Several of them were already baptized. In the school they took great pains, and made much progress. The former sorcerer, Packsaut, now testifies to the visiting heathen how happy both he and his wife Kommak feel, since they came to live at Hebron, and have overcome their reluctance to be converted. The missionaries in all the stations take great pains with the instruction of the young; and the blessing of the Lord has accompanied their labors.

West Indies.

Our extensive missionary work in the West Indian Islands appears to be prospering. The negro congregations there are advancing in Christian knowledge, and the word of God dwells richly among them. The schools, which are kept chiefly by colored teachers, are in a flourishing state. Much attention is given by the missionaries, as far as their strength allows, to the care of individual souls, an object of increasing importance. Our seven numerous congregations in the island of Antigua have given us generally cause for thankfulness to the Lord. The same may be observed in reference to the training-school at Cedar-hall, whose director, Br. A. Hamilton, has lately returned from a visit to Europe. The intelligence received from our missionaries in St. Kitts and Tobago has been likewise, upon the whole, of a cheering nature. From Barbadoes complaints are made of the injurious influence exercised upon some of our congregations by the spirit of pride and indifference to the word of God. Jamaica has continued to suffer more or less from the cholera and from various other severe visitations. The impoverishment of the colored population, in consequence of the depressed state of trade and the abandonment of many plantations, was increased by the failure of several natural productions, especially the yam, the principal food of the negroes. In consequence of these judgments the scoffers at religion were to a considerable extent silenced, and the churches were again better attended. Our thirteen congregations proved

steadfast during that trying season, and were in a pleasing state. The missionaries spent much time and labor on the instruction of the youth. The newly established country-schools, whose number has increased to twenty-four, providing instruction for upwards of a thousand children, continue in satisfactory progress. The normal school at Fairfield, from which already many efficient colored teachers have proceeded, is about to be enlarged.

In the Danish Island of St. Croix the insufficiency of the old churches had been long painfully felt, and it was therefore a most joyous event when on the 15th of February of the present year, at Friedensberg, the newly-built school-house, after receiving considerable enlargement, was solemnly dedicated as a church. The old church will be employed as a school. At Friedensthal the foundation-stone of an entirely new church was laid on the 27th of May. At Friedensfeld preparations have been made already for the erection of a new church.

As a peculiarly pleasing feature in the history of our West India mission, must be mentioned the help which we derive increasingly from the natives themselves. Besides a great number of colored teachers, we have also several most useful national assistants, among whom we would mention particularly the Brn. Buckley in Antigua, and Alfred Lind in Jamaica, who have been appointed as regular assistants in the missionary service, and who take part in the preaching of the gospel.

Surinam.

With deep emotion of heart we now proceed to report the events which have marked the history of the mission in Surinam during the period under review. The Lord has, indeed, seen fit to cause the waves and billows of tribulation to pass over it. In the autumn of 1851, the yellow fever broke out, accompanied by a violent influenza, which carried off numbers of negroes on the plantations. The mission family at Paramaribo also was visited by the former disease, which at first appeared in a milder form, so that several brethren and sisters attacked by it recovered; yet by degrees the disease assumed a most deadly character. On the 19th of September Br. A. Eisloffel departed this life by means of the pestilence; and after him no fewer than eleven brethren and sisters fell victims to it; so that, together with those who died of other complaints, we have lost in this mission fourteen brethren and sisters within the short period of ten months. That was, indeed, a season of darkness and mystery, which humbled us deeply. It is, however, a matter for devout gratitude that all our departed fellow-servants were enabled to leave this world in cheerful reliance on their Redeemer, and to bear witness, even in death, to the lively hope which is the portion of those who are God's dear children. Meanwhile the Lord did not suffer his work to remain stationary. The surviving missionaries continued to labor with diligence and self-denying faithfulness; and the places of the departed were gradually supplied by other brethren and sisters, willing to serve the Lord in that country, which has latterly proved the grave of missionaries. For the service of the congregation at Bambey in the bush-country, to which so many sacrifices have already been brought, we hope to appoint in future a national helper, under the inspection of visiting missionaries.

The blessing of God has everywhere accompanied the labors of his servants. This has been peculiarly the case on the newly established station on the Warappa Creek, in one of the most populous districts of the colony, which had been hitherto visited from Charlottenburg. Of the progress of the work of conversion among the negroes on the plantations, many a cheering instance might be reported. As such may justly be considered the conversion of the aged idol priestess Bandina, at Berg-en-dal, where Sr. Hartman is laboring faithfully, both among young and old. That ill-famed idol worshiper became a triumph of grace, a believing sinner, whose soul thirsted for the living God, as the hart panteth after the water brooks; and at last she left this world with the full assurance of the forgiveness of her sins. The poor negro slaves on the plantation La Poule have provided from their own means a place of meeting, with a table and other appendages, besides offering a contribution to the expense of the mission.

New plantations are constantly opened to the missionaries; and though in some of them obstacles of various kinds are placed in the way of their labors, and though in others Satan still maintains his hold on his vassals, the reports of the brethren recount many a victory over the kingdom of darkness. Many a death-blow is given to the idol worship of the negroes by the preaching of the cross and the destruction of their fetishes; and the poor ignorant heathen come in crowds to hear the word of life. What is most needed at present is the establishment, on the plantations to which the brethren have access, of elementary schools for the children, many of whom are most desirous after Christian instruction. In the hope that we shall be allowed in the course of time to bestow greater care upon the neglected negro youth, the new training-school for elementary teachers at Beckhuizen was commenced by the late Br. Voss. From several estates, the owners of which are favorable to the mission, and from certain government plantations, ten pupils, some of whom are heathen in a state of gross ignorance, have been intrusted to us. These are now to be prepared for future service as teachers in our elementary schools. A new school-house is building for the large day-school in the town of Paramaribo. Here, where often twenty to thirty adults have been baptized at once, the number of members of the congre-

gation has increased to five thousand five hundred.

South Africa.

In South Africa, though the war with the Caffres continues to be attended with desolation and bloodshed, our brethren and sisters have been mercifully preserved from falling into the hands of man. In our last year's report we mentioned the safe return of the missionaries from Colesberg to Shiloh. Finding the settlement occupied by English troops, they took up their quarters in the mission premises which were yet standing, viz. the school and smithy; and the mill was again set a going. The church had to serve as a barrack. Thus far the Lord has given our fellow-servants strength and courage to hold out in the spirit of hope, and to minister to their faithful Fingoe flock amidst many privations and dangers. They, as well as the other inhabitants of the place, have been frequently exposed to great danger, and have been saved only by the wonder-working hand of the Lord. This was particularly the case on the 4th of January, when the settlement was surrounded by swarms of Caffres eager for spoil, and probably ready for slaughter. Although on this occasion they lost all their cattle, they had cause for the liveliest gratitude to the Lord, who in the hour of danger held his hand over them, and kept them as the apple of his eye.

The assurances of sympathy and intercession which they were continually receiving from their brethren and friends at home, afforded them much encouragement. Of the gifts of Christian love sent them, a portion has reached their hands, to their great joy. An unusually plentiful harvest had also contributed to the supply of their most pressing necessities.

Goshen and Mamre are still deserted. From the latter station the missionaries had fled to Fort Peddie, where they had to endure many hardships. From thence Br. and Sr. T. Kuster proceeded to Clarkson; while Br. and Sr. C. Nauhaus went to Enon. Enon also was in great danger, the enemies infesting in large numbers the neighboring Zuurberg. Br. and Sr. Klinghardt, therefore, fled to Clarkson with the families of their congregation; and Br. Lehman remained several months alone with a number of Hottentot men to protect the place, which, however, by the grace of God remained unmolested. The congregation is at present again united at Enon. At Clarkson the fugitives were cordially received by the Fingoe flock, which is in a promising state, and with whom their fellowship in the house of God was to mutual edification. Our older and larger Hottentot congregations at Genadendal, Elim, and Groenekloof have approved themselves as loyal subjects in these trying times; and the majority of their members have, by their Christian conduct, afforded joy to their teachers and honor to the gospel. Not all of them, however, have escaped the injurious influence of the times. Our missionaries had to contend particularly against the vice of drunkenness; but they were supported by the general feeling of the congregation. The bottle or wine-stores, established in the neighborhood of Genadendal and Groenekloof, were to be given up, in compliance with the urgent representations made to the Legislative Council by the missionaries and other residents. The majority of the volunteers from our congregations, who had served in the war, have now returned, very few of the whole number having lost their lives. Br. and Sr. Wedeman are engaged in blessed activity among the lepers in Robben Island.

Mosquito Coast.

Our brethren and sisters on the Mosquito Coast have prosecuted their labors, which have been mercifully owned by the Lord. Br. Kandler, having recovered from a serious injury, is now engaged in the building of a new church, the old one being quite ruinous. Divine service at Bluefields has been well attended; and the school, in which also some Indian boys are instructed, is prospering under the superintendence of Br. Lundberg. While the preaching of the gospel is beginning to take root at Bluefields, and while a negro congregation is collecting there, the missionaries have not yet been enabled to extend their labors much among the Indians. Several Indian families who had shown an inclination to settle at Bluefields, have, with their customary instability, left them again after a short sojourn. Meanwhile the brethren, and especially Br. Pfeiffer, have undertaken several laborious voyages to visit the Indian villages near Pearl-Key Lagoon, and many of the inhabitants showed themselves not unwilling to listen to them.

Australia.

From our two messengers to the poor aborigines in Australia, we have received intelligence up to January of the present year. Since October, 1851, they have been settled on Lake Boga, about 200 miles north-west from Melbourne, a country apparently suited to the attainment of their object. Previous to this they had resided at several colonist stations, especially at Ganawarra, where they experienced much kindness from Mr. Campbell, and where frequent opportunity was afforded them for intercourse with the Papoos. On the plot of ground assigned them by the Governor, Br. Ch. Jos. La Trobe, stands their little log-hut on a solitary hill, commanding a pleasant view of the lake and surrounding country. The soil is fertile, and they hope to cultivate their gardens successfully. Their main reason, however, for selecting this place, is the number of Papoos found in its vicinity. In the acquirement of the language they have so far succeeded, that they are able to make themselves understood; for the effectual proclamation of the joyful message of salva-

tion in Christ Jesus their knowledge is, however, yet insufficient. The fearless and affectionate manner in which they converse with the natives has already gained them the confidence of many. Yet the ground into which the good seed is to be sown is a very barren one. The brutal rudeness, indolence, and inhuman cruelty of this people, appear to be without a parallel. Their numbers are continually decreasing, in consequence of both the progress of the Europeans into the country, and of the wars in which they are continually engaged with each other, and of infectious, disgusting diseases by which they are carried off. Our missionaries, however, are of good courage, and doubt not that the Lord will grant them success. "And if by our coming here," they write, "no other object were obtained, than that the sun of the gospel should enlighten only the parting hours of this dying nation, and if only a few of its last descendants should taste the sweetness of the word of God, we shall have accomplished a great end."

North American Indians.

Of our mission among the North American Indians, nothing of a striking nature can be reported. The congregations are small; nevertheless the preaching of the cross has not been in vain among them. The progress made in the schools has given much satisfaction to the missionaries. Their hope of getting access to some of the neighboring tribes has been frustrated by the unstable, roving habits of the Indians. The mission among the negroes in East Florida has proceeded peacefully, and not without tokens of the divine blessing.

RHENISH MISSIONARY SOCIETY.

A LATE number of the Berichte Rheinischen Missionsgesellschaft contains the substance of a letter from Rev. Hugo Hahn, one of the missionaries of the Rhenish Missionary Society in South Africa, in which he describes the results of a visit made by Messrs. Gaston and Anderson to the Ovampo, a people residing about 18° south of the equator. From his statement it appears that this tribe is both agricultural and pastoral, a part of its land being set apart for tillage, and a part for grazing. Mr. Gaston estimates their number at six thousand; but Mr. Anderson thinks there may be twelve thousand. Each family lives by itself, in the midst of its farm, the various buildings deemed necessary for its use being uniformly inclosed; but the habitations are so near together, that the occupant of one can call to his neighbor. So fond are the people of dances and games, that every family has a place provided especially therefor. Their musical instruments are a rude drum and a seven-stringed guitar. They are skillful in pottery; but in the other mechanic arts they have made but little progress.

They trade with the Portuguese, to whom they carry ivory, traveling four days' journey to the Kunene (Great River) for this purpose, and then crossing by the aid of the Ovapangari. Their weapons are small bows, arrows with iron points, spears and daggers. They are not warlike; and they live in peace with nearly all the adjacent tribes. They have no springs; but they have wells forty feet deep. Much rain falls during the year, and the soil is light. The language of the Ovampo is supposed to resemble that of the Herero, among whom the Rhenish Missionary Society has commenced operations. Between the Herero and Ovampo there is an uninhabitable desert, which must necessarily be traversed.

AGGRESSIONS OF THE BOERS IN SOUTH AFRICA.

THE last number of the Herald contained a notice of the destruction of Kolobeng, one of the stations of the London Missionary Society in South Africa. The following extract from a letter of Dr. Livingston, written at Kuruman, September 20, throws additional light on this melancholy instance of unprovoked aggression:

I have been delayed longer on the way from the Cape than I anticipated; but I now see that the hinderances have been the means, in the good providence of God, of preventing me from falling into the hands of the Boers. In their late foray they often expressed regret that they had not caught me. The least they would have done, would be to take wagon and everything else, and thereby prevent me from proceeding on my intended tour. As it has turned out, I reached this in time to become aware of their plans, and I shall pick up all the information the various hunters and travelers have learned of their movements, and then shape my course so as to steer clear of them. I have no doubt of succeeding in the plans I mentioned to you in my last. I only feel a little disgusted at being obstructed by a parcel of Boers, whose independence was lately recognized by our government, on the express condition that no hinderance was to be put in the way of British subjects going towards the Lake.

On the 28th ultimo, six hundred Boers and seven hundred natives appeared in the Bakwani country. The natives were compelled to accompany them. Before going to Sechéle's town, they sent a party with four wagons down the Kolobeng to my house. The town is eight miles distant; and, ever since the removal of the Bakwanis, the house was guarded by a few Balala placed by it for that purpose by Sechéle. It remained in perfect security for two years, and gentlemen passing northward deposited a portion of their stores in it till their re-

turn. And, so far as the Bakwanis were concerned, these stores were as safe as if under Chubb's locks in London. Well, the Boers broke it open, tore all my books, and scattered the leaves all over the place, destroyed my medicines by smashing the bottles against the adjacent rocks, carried away all the best furniture and broke the rest, took the smith's forge, all the tools, corn-mills, and certain stores of coffee, tea, &c., left by English gentlemen, who have gone to Sebitoane's country. The whole body of the Boers then went to Sechéle's town, and attended church there; Mebeelee, a native teacher, whom you may remember, conducting the service. After the afternoon service, they told Sechéle to send away his women and children; for they had come to fight with him, because, though repeatedly ordered by them to prevent Englishmen from going northwards, he had not only permitted, but encouraged them. He replied that he was a man of peace, and asked why he should obstruct Englishmen, who had always treated him well. Next morning they commenced firing on the town with swivels. It soon took fire, and the flames having compelled the women and children to flee, and the men to huddle together on a small hill in the town, the Boers killed sixty natives. The men, however, kept their position the whole day on the hill, and killed thirty-five of the Boers. The Boers, having horses, carried off all the cattle of the Wanketse, Bakhatla, and Bakwanis. They burned, or carried off, all the corn of the three tribes. My cattle, and those of three native teachers, were also carried off.

The following letter from Sechéle to the Rev. R. Moffat will be read with melancholy interest:

Friend of my heart! I am Sechéle. I am undone by the Boers, who have attacked me. I had no guilt with them. They required that I should be in their kingdom, but I refused. They demanded that I should prevent the English, the Griquas and Batlapi, from passing me towards the north. I replied, "All these are my friends, and, therefore, I can prevent no one of them." They said that I must go and speak with them, and I replied, "I do not understand your language;" but I said, "If you bring Edwards to be an interpreter between us, then I shall speak with you." They came on Saturday, and prepared to fight on the Sabbath; but I besought them not to fight on the Sabbath, and they assented. They began on Monday morning at twilight, and fired with all their might, and burned the town with fire, and scattered us. They killed sixty of my people, and captured women and children and men. The mother of Baleriling they also took prisoner. They took all the cattle and all the goods of the Bakwanis; and the house of Livingston they also plundered, taking all his goods. The number of their wagons was eighty-five and a cannon; and after they had stolen my wagon and that of Macabe, then the number of their wagons, counting the cannon as one, was eighty-eight. Also the goods belonging to the hunters [the English gentlemen exploring the country] were all burnt with the town. And they have also scattered Sentahe's people and Mosechele's people [Wanketse and Bakhatla], and they have determined to destroy the whole country; and of the Boers were killed twenty-eight. Several, both Boers and Bakwanis, have since died of their wounds; both parties leaving several of their dead unburied. Yes, my beloved friend, now my wife goes to see the children, and Kobus Hae will convey her to you. I forgot to mention that I said to the Bakwanis, "Let us flee to the south country;" but they replied, "The kingdoms of that country have not a bit of peace;" I shall therefore wait and see where they will settle. Salutations to all the teachers and to my children.

But the Boers were not satisfied with their inglorious achievements. They must needs rid themselves, if possible, of the servants of Christ who had been laboring for the spiritual good of the natives. Messrs. Edwards and Inglis, missionaries sustained by the London Missionary Society, addressed a letter to Mr. P. E. Scholtz, the commandant of the Boers, on the 11th of August, in which they abstained from expressing any opinion in reference to the war, as also concerning all political matters, but ventured to make an appeal in behalf of the captured children. "Though such children as are caught by the commando," they say, "will not be sent to foreign lands, we would beg to be permitted to remark without offence, as in honesty we are constrained to do, that the separation of children from their parents, and above all from their mothers, is unchristian and contrary to God's law, which teaches us to treat others as we desire to be treated. In our opinion, the treaty between the emigrants and the British government has been violated by the capture of children in war, which will be regarded through Cape Colony, England and Europe, as nothing else than slavery. Many of said captive children will probably be taken away, and sold to other parties in distant places, where their parents may never see them more. We are very well aware that the Caffres have as much affection for their children as the whites, and will much sooner part with their land, guns, cattle or corn, than with their children. These remarks, Sir, are not prompted by ill-will, or the smallest desire to give offence to any one, but by humane feelings. Being ourselves parents, we have taken the liberty to utter our feelings, in common with the emigrant clergymen, and hope you will not view the matter in an unfavorable light."

At an earlier date, morever, Mr Edwards had written a letter to the Directors of the Missionary

Society, in which he said, "If some power do not interpose, either from policy or humanity, the ruin or slavery of the native tribes will inevitably follow at no distant day." As this communication was published in the South African Commercial Advertiser, it fell into the hands of the Boers, who regarded it as a grave offence against the "free republic."

On the 20th of November, Messrs. Edwards and Inglis were put upon their trial before "the Honorable Court of Landdrost and Heemraden," and were condemned for writing "a calumnious letter" to the Commandant. Mr. Edwards was also convicted of "high treason" for addressing the Directors of the Missionary Society, it is understood, as already mentioned. Both were sentenced to "quit the territory" of the free republic, within fourteen days from their arrival at their homes.

From a letter of Mr. Inglis, giving an account of these extraordinary proceedings, the following extract is taken:

Mr. Commandant-general Pretorius, who acted as public prosecutor, asked me if I had written a letter to Mr. Scholtz. I answered, "I have." "Have you any thing to say in defence of that letter?" "I have little to say, except a few words of explanation." There was an interpreter present, and, as I speak very indifferent Dutch, I desired the help of the interpreter. Mr. Pretorius pressed politely that I speak in Dutch. I consented, stating that I hoped they would pardon all faults arising from my deficiency in the language.

I stated that when I heard the Boers were driving in a horde of women and children taken from the chiefs Sechéle and Moselele, it grieved me deeply. The children were divided in lots, given in charge to Caffres, driven to the water, &c., like a flock of goats. Having talked over the case with Mr. Edwards, I said, "Mr. Edwards, I must write; as I have told the Boers, that if I have any thing wherein I decidedly differ from them, I shall let them know." I stated that, as in England we had so much of liberty that we could present an address on any subject wherein we felt aggrieved, I thought that in the free republic of the Boers, wherein there is such wonderful freedom of speech towards each other, I might present a memorial. Pretorius said, "Yes, there is such freedom in this land for a reasonable memorial; but yours is unreasonable." He marveled, from what he had previously known of me, that I had put my name to such a paper. I stated that I first came to know of some law called apprenticing from the Rev. Mr. Ludorf; if I had known of such a law, I might have modified some words. The Landdrost stated that the Boers knew nothing of slavery; that the word was not in his books; that the children were all apprenticed, the girls till twenty years of age, the boys till twenty-five years.

I asked them what meant all this buying and selling of children amongst the Boers? "What buying and selling?" asked they indignantly, as if profoundly ignorant of such things. I mentioned the following case: A man who was with the commando, saw his daughter amongst the prisoners. He laid his plan to get her free as cheap as possible. He supposed, and justly, that if he told the Boers that his daughter was there, he would have to pay a very high price. He went in the best humor he could summon to some of the leading Boers, and said, "You Boers have got so many of these women, what are you going to do with them all? Will you not sell to me a wife?" "Oh certainly," said they; "come and we will show you one." They pointed him out a respectable-looking dame, whom they thought would make a suitable wife. "No," said he jocosely, "she is not pretty; come and I will show you one to my taste." He pointed out his own daughter. "There," said he, "there is a fine looking girl." "Very good," said they, "she is worth seven head of oxen." He ultimately got her free for three large oxen. I gave other examples of children being sold, on the testimony of their mothers. I gave also the testimony of Mrs. Edwards, who heard the tale of women, whose children she knew, some of these being only one year old, and still at the breast. One Boer drove away the mother, saying, "You will flee with your children; I shall feed this infant on goat milk."

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

CANTON.—Mr. and Mrs. Brewster arrived safely at Hong-Kong on the 29th of December, and at Canton on the 1st of January. Though their passage was long, it was "on the whole pleasant."

A letter from Mr. Williams, dated January 26, contains the following statements in regard to the rebellion in China, which has been referred to occasionally in the communications of different missionaries.

Of late the progress of the insurgents in the middle provinces of China has been much more rapid; and their numbers have augmented at a surprising rate; so that trade is seriously interrupted in all its great chan-

nels. Their principal stations are now at Kingchau fú, on the Yángtsz kiáng, and Yohchau fú, on the Tungting Lake, in the northern part of Húnán province. These two cities are so situated that they can command a good share of the trade on the river, and interrupt it very seriously. Report says that the capital of Húpeh, Wúchàng, is also threatened, and a large mart near it, called Hánkau, where most of the merchants and manufacturers live, has been taken. This, however, at the date of the last accounts from those regions, was unlikely; for the capture of Yohchau and Kingchau took place only in December 10—15; and Hánkau lies fully two hundred miles down the river from the former place.

The letters from the many mercantile houses at Hánkau, ordering their agents not to buy goods, and relating the measures they have taken to secure their treasure and property from the insurgents, have spread alarm in all quarters, and given the rebels a great prestige. Their leaders declare their intention to overthrow the present dynasty, if they can; and I suppose they will go down the Yángtsz kiáng to Ngánking and Nánking, and perhaps stop the Grand Canal. The Emperor seems to have no leader of much note to oppose these marauders, who are headed by men from Kwángteng and Kwángsi; and most of their troops are said to be from the south. In China, the people of the southern provinces are far more determined and vigorous than the dwellers in the middle provinces, and have always given more trouble than the latter. Some say that the leaders keep the Sabbath as a day of rest, and have no idols in their camp, worshiping Shángti and Jesus, and add that foreigners are reported to be with them. How much credit is to be given to this, cannot be ascertained; for rumor is all we have to trust to. Perhaps God intends to bring China out of its present secluded political condition, by removing its main upholders, the Mauchús, and setting a new family on the throne, which will be glad to accept the services and advice of foreigners to strengthen their weakness. Like all human prophecy, however, this is premature; but it certainly will demand the utmost efforts of the present government, from the crown to the constable, to put the predatory bands down.

Another extract from the same letter is valuable for the information which it contains.

The opium trade flourishes, notwithstanding the troubles; and it gives the East India Company and the English government a revenue of about £2,750,000 annually, draining this country of treasure which its people can ill afford to spare. About seventy thousand chests are coming this year; and we are almost wholly indebted to this trade for a bi-monthly mail to China, as the Peninsular and Oriental Company are trying to engross all the carrying of opium and specie to and from China. This enormous company is carrying news and passengers over the eastern hemisphere at a rate little thought of fifteen or even ten years ago.

Upon another subject of some interest, Mr. Williams writes as follows:

Emigration is taking the form of a transfer of Chinese laborers to the West Indies, Demarara, Lima, and Havana, in a contract of five years' labor, after which the parties do as they please. Few of the coolies, however, will ever return to China. If there could be any security for good treatment, the plan would be a good one; but the Spanish people are not the most trustworthy in such matters. The English government has an agent here to make the attempt to introduce Chinese laborers into Trinidad. Free emigration to California has nearly ceased; but it is likely to revive. Probably three or four thousand have returned within twelve months past. The world seems to be mixing up again; and its various families are becoming acquainted with each other. Japan, Corea, Annam, Madagascar, Thibet, Manchùria, &c., must also come in.

MADRAS.—The following extract is from the report of the Madras mission for 1852:

The gospel has been preached in Madras daily to various assemblies, and weekly to full congregations; while in the country, in connection with the administration of healing to the body, it has been made known as the only true medicine for the soul, both to those resorting to the station, and to those found in the streets and distant villages. It has also been taught daily, in the lower and higher schools, to about six hundred children and youth, who have likewise attended weekly on the preaching of the Word. And it has been sent forth on the printed page by the constant distribution of portions of Scripture and religious tracts, which have been furnished not only to us but to others by the vigorous working of the press; which in various ways is aiding the progress of the truth. If we have not seen the desire of our hearts in the conversion of many souls, we have been permitted to add nine to the little flock under our charge, to rejoice over the generally consistent walk of the members of our churches, and to see one who has for years honored his profession fall sweetly asleep in Jesus. We have, therefore, reason for thankfulness as well as humiliation; and we praise God even for the day of small things.

MADURA.—A letter of Mr. Webb, which was published in the February Herald, communicated some interesting facts in regard to the Pulney congregation. In a more recent letter, dated December 31, he refers to the same people. He writes as follows:

In my last communication I related with some minuteness the condition and history

of the Christian church and congregation at Pulney. I have since made two visits to that place, and am now able to report a very perceptible and pleasing advance. The congregation has more than ninety members. Two individuals, having been reported irregular in behavior and attendance on divine worship, were suspended during my last visit.

You may remember my notices of John. His wife has so far relented as to consent to his living in the house; but she retains all her abhorrence of his course. He has no access to that part of the house in which she cooks; nor does he, in fear of losing all influence over her, do any thing that a pariah or outcast would be prohibited from doing. A few days since she stole twenty rupees, money which he had received as advance pay for some work which he had engaged to perform; and she sent it to her brother in Salem. John says he can recover it, but only by quarreling with her finally. He is content to lose it. I have not seen in this country so decided an instance of the power of true religion. He evidently loves the Savior. He supports himself by his own labor, and is at the same time zealous in seeking the salvation of others. Already he is rejoicing in the influence which he has secured over a heathen youth, whom he employed to help him for a few days in his business.

I have become much interested in this young man. He is an only child in a family of high caste; and his parents love him very tenderly. When they saw the effect of John's conversation, they forbade his going to the son's house, and refused him admission to theirs. The commands, entreaties, and threats of the parents, however, were unavailing. The boy's desire to know more of the way of salvation is so strong, that he seeks opportunities of meeting John or the catechist, to converse with them on this subject. When I was last in Pulney he came to see me. He said he much desired to be present at church on the next day; but as his parents would know the reason of his absence, they would cry all the time. He said he was willing to leave them entirely for the purpose of learning the way of salvation, and would return to Dindigul with me, if I would allow him to do so. But he could not live in the house, and see their sorrow. When I left, although it was quite dark, he walked beside my bandy for more than a mile, talking about forsaking his parents, &c. I thought it prudent not to accede to his wish, till he should have a further trial, and obtain more knowledge of the doctrines of Christianity.

Mr. Webb also states that a congregation has been organized at Manoor, four miles north of Pulney, which contains about fifty members. "They are all, of course, very rude and ignorant; but they appear willing to submit to the rules prescribed, one of which requires a proper observance of the Sabbath." In speaking of this regulation Mr. Webb says:

To the friends of missions at home this may appear a very moderate and easy requirement, and one to which all who have any desire for Christian instruction will immediately and cheerfully submit. But for them it is one, of all that can be found, the most difficult. They will renounce many heathenish practices, will learn the appointed lessons, and will submit in almost every thing else. But the strict, religious observance of a day, returning regularly at short intervals, demands a degree of mental discipline, self control and order, which ignorant persons, who have been accustomed from childhood to regard every day alike, do not possess. Those who have always religiously observed the Sabbath among a Sunday-keeping people, can not appreciate the difficulty which these uneducated people experience, where no visible sign indicates the return of the sacred day.

And they must overcome another trial in yielding to this requisition, which few in Christian lands can feel so keenly. The majority of the members of our village congregations are very poor. They live upon the labor of the day, and must often go without food, if that labor is suspended. Few can earn more than four or five cents a day; and with this food must be procured for the whole family. Then they have no faith in a God of providence, who will take care of those who trust in him and obey his laws.

Still Mr. Webb thinks it important to insist on this rule. He says, therefore, "I have recently required the catechist of every congregation under my care to make out, and forward to me weekly, a report of the members who were absent at the Sunday services, with the reasons of such absence. Three of the principal members have been appointed in every congregation, whose business it is to investigate the case of absentees, and to levy a small fine, where no satisfactory reason appears."

Mr. Webb has also organized congregations in two villages near Dindigul, one of which contains about forty members, while the other has only half that number.

From a letter of Mr. Rendall, dated at Madura January 4, the following paragraphs are taken: "At a communion service at Mandahasalie, December 12, Mr. Taylor received to the church on profession of their faith thirty adults, fifteen men and fifteen women. He writes that he was greatly encouraged in seeing how heartily they came forward, and also in seeing the grief of others who were told that they must wait some time longer. There is reason to believe that the Spirit of God is working upon the hearts of this people, and that he is preparing the way for still greater blessings.

"The past year has been one of pleasing progress in our mission. Nearly a thousand souls have been added to our village congregations, who have forsaken idolatry, and have commenced the study of the Bible. Seventy-two persons have been added to our churches on profession of their faith. The number of members in good standing, in connection with our churches, is three hundred and thirty-five; and the number of persons who have forsaken idolatry, and are now under our care for instruction in the Christian religion, is nearly four thousand."

KOLAPOOR.—Mr. Wilder, late of the Ahmednuggur mission, was authorized some time since to commence a mission at Kolapoor, about sixty miles south of Satara. It was not till last autumn, however, that he removed his family to that city, and became a permanent resident. In a letter bearing date January 24, he says: "The Political Superintendent, Major Graham, has shown himself friendly and kindly disposed," and "tendered the occasional use of his houses, in the districts where we may be out on preaching tours;" and he also "offers to assist us in procuring timber, when we shall decide to build." The following extract is from the same letter:

You are aware that Kolapoor has a population of forty-four thousand idolaters. As seen from a distance, the city is "beautiful for situation." The most commanding object, next to the King's palace, is the towering white dome of a very large temple. But this is only one among hundreds. The city is filled with them; and, like Athens of old, it is "wholly given to idolatry." Few cities or places in India have so high a reputation for sanctity. The favorite legend among the people is, that the gods in council once pronounced it the most sacred spot of all the earth, more sacred even than Benares.

It could not be expected that a missionary would be welcomed among such a people. On our first arrival, they sent remonstrances to the King and to the Political Superintendent against our being allowed to remain; and for some weeks all the respectable inhabitants kept themselves entirely aloof from us. But by degrees we became acquainted with a few at casual interviews; and for the last few weeks we have daily had as many visitors as we could well receive. The excitement manifest on our arrival has sensibly diminished; and mistaken views and apprehensions are giving place to a more correct understanding of our character and object. The field is immense; and we only pray for grace and strength rightly to scatter the seed, and for the blessing of God to cause it to spring up and bear fruit unto everlasting life.

SATARA.—Mr. Wood, under date of January 29, writes as follows: "Krishna Row, the young brahmin who was baptized in June last, holds on his way very well; and he seems to take a deep interest in talking with his countrymen in relation to Christian truth. There have been some recent cases of inquiry; but we cannot speak of them as very promising. We hope, however, that the leaven is at work. Three of the larger boys in one of our schools came to Mr. Burgess a few days ago, desiring him to converse and pray with them. They said they were convinced of the truth and claims of Christianity, and that they believed in Christ as their only Savior and Redeemer. Having been in the school from the first, they have obtained a pretty good knowledge of Christian truth. Of the errors of Hindooism, they have long been convinced; but we do not feel sure that they have any true sense of their sinfulness and their need of a Savior."

ASSYRIAN MISSION. — Messrs. Marsh and Walker, with their wives, reached Smyrna on the 9th of February, only thirty-three days from Boston. They were expecting to proceed to their respective stations at an early day.

AINTAB. — Mr. and Mrs. Nutting arrived at Smyrna on the 9th of February, after a very favorable passage, on their way to Aintab.

SYRIA MISSION. — Mr. and Mrs. Benton arrived at Smyrna on the 9th of February, on their return to this mission.

Mr. Hurter commmunicates the following item of intelligence, under date of January 18: "The persecution at Kefr Shima continued to increase, until at length the enemy tempted his agents to pull down a tomb, recently erected in the Protestant cemetery. One of the native brethren, noticing this, took with him two witnesses, natives of a village several hours distant; but on their arrival at the spot all fled but three, who continued the work of destruction. Thus they were recognized; and, on a representation being made to the Emir, the witnesses testifying to the fact, orders were sent to arrest the perpetrators; and the result anticipated is, that they will be fined in damages to cover the expense of the re-erection of the tomb. Last Sabbath preaching at the village, (which had been discontinued for four Sabbaths,) was resumed without any disturbance; and our friends are encouraged to hope that they will not soon be troubled again."

ZULUS.—From a letter of Mr. A. Grout, dated December 24, the following extract is taken:

The people for whose good we labor, are passing through a transition state. They are taking the first step out of barbarism; and though it is but a single step, and that a short one as seen by us, yet it seems long to them. It introduces them into new and strange circumstances; so that they hardly know what to do; and it need not surprise us if they do some strange things. Having

risen a little above their former filth, and put on garments in imitation of white men, they imagine themselves white and clean every whit; and they say so to their old companions. Imagining themselves white, they would seem to regard themselves as belonging to the white race, possessed of all the intelligence, judgment and wisdom which they suppose the superior race to possess. Acting under such impressions, in their ignorance and pride they actually commit black deeds, instead of white, and then turn black again; at least, some do so.

Two of my church members, who were suspended a year ago, and who for some months professed to be penitent and desired to regain their standing in the church, have recently contracted each for an additional wife. The old corruption in which they were born, has completely overpowered their reason; for both profess to believe that all sinners will make their bed in hell, and that the course which they are now pursuing, will surely bring upon them all the miseries of the lost. Two others, however, who were suspended at the same time, are restored to the privileges of the church.

But the people will ultimately find out and appreciate their true position. What I have mentioned above, I think, is not confined wholly to my station; and we shall be obliged to exercise patience till things can find their true level. In the ordinary course of events, we shall not expect to hear of so many conversions as we might otherwise, till a change shall occur. One case of hopeful conversion, however, has just come to my knowledge; and God can work in any circumstances. This is enough to give us courage.

SENECAS.—From a letter of Mr. Gleason, dated April 1, the following extract is taken: "I have been confidently expecting, for weeks and months, that the Savior was about to give us something very refreshing to communicate to you; and, indeed, we have received decided tokens for good; but the cloud has not burst upon us, as we had hoped. To speak as we thankfully can and ought, however, there has been for some months past a gradual though decided improvement, both in the church and in our schools. Quite a number have been hopefully reclaimed; and some old excommunicated members have confessed their sins and have been restored. At our last communion one of our most enterprising Indians was received into the church; and we are comforted in him. Our old chapel has been repaired and made larger; and yet it is well filled. The general impression among the people is, that 'the go-to-meeting people are coming up!'"

TUSCARORAS.—Mr. Rockwood reports one person as having been received into the church under his care at the last communion. The Indians have resolved to build a larger schoolhouse for Miss Thayer.

Home Proceedings.

REMOVAL.

THE Missionary Rooms of the Agency in New York will be removed on the first of May from 150 Nassau Street to the new house of the American Bible Society on Astor Place, between the Third and Fourth Avenues, and between Eighth and Ninth Streets, the entrance being on Fourth Avenue. Access to this building is very easy by means of the cars and the various lines of omnibusses, which are constantly passing up and down the Avenues and Broadway.

Communications for Rev. George W. Wood and A. Merwin should be addressed to them at the *Missionary Rooms, Bible House, Astor Place, New York.*

DONATIONS,

RECEIVED IN MARCH.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.		
Brunswick, Chil. miss. so. for Mr. Hamlin, Bebek,	12 00	
Yarmouth, Gent. asso.	75 00	—87 00
Kennebec co. Conf. of chs. B. Nason, Tr.		
Winthrop, A friend,		20 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.		
Bath, Central cong ch. 239; Winter-st. cong. so. (of wh. fr. H. C. Harwood, for *John P. Harwood*, Ceylon, 20; C. Crooker, for *Charles W. Crooker*, do. 15;) 497,35;		736 35
Penobscot co. Aux. So. E. F. Duren, Tr.		
Bangor, Hammond-st. s. s miss cir. for Gaboon m. wh. cons. Rev. JAMES WELLS and Mrs. LUCY S. GODFREY, H. M.	150 00	
Brewer, 1st cong. ch. and so. 23; inf. miss. so. 3;	26 00	
Hampden, Cong. s. s for Diarbekir m.	32 00	
Orono, Rev. L. I. Hoadley,	10 00	—218 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.		
Kennebunkport, 1st cong. ch. and so.	25 00	
Lebanon Centre, Cong ch. and so. 13; Rev. J. Loring, 20;	33 00	—58 00
		1,119 35
Northfield, Mrs. S. A. 10; Perry, W. Bugbee, dec'd, 5; South Paris, cong. ch. m. c. 5;		20 00
		1,139 35

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.		
Dublin, Mrs. Elizabeth Richardson, to cons. Rev. ALONZO HAYES an H. M.	50 00	
Keene, H. W.	5 00	
Roxbury, B. Nims,	10 00	
Westmoreland, United cong ch. and so.	31 52	—96 52
Grafton co. Aux. So. W. W. Russell, Tr.		
Piermont, Cong. ch. and so.	11 00	
Wentworth, J. K. P.	1 00	—12 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.		
Lyndeboro', Cong. ch. and so. 96,80; m. c. 9,20;	106 00	
Manchester, 1st ch. and so.	51 00	
Pelham, Gent. 16,75; la. 44,88; m. c. 8,08;	69 71	—226 71
Merrimack co. Aux. So. G. Hutchins, Tr.		
Chichester, Cong. ch. m. c.	11 00	
Concord, 1st do. 100; m. c. 12;	112 00	
Fisherville, Cong. ch. m. c.	15 46	
Hooksett, Cong. ch. and so.	20 40	
Loudon, Cong. so.	7 00	
W. Boscawen, E. B.	05	

Wilmot, Rev. R. K. 3; Wilmot Flat, Mrs. H. S. J. 5; 8 00—173 91
Rockingham co. Conf. of chs. F. Grant, Tr.
Chester, Ch. and so. 85 50
Derry, 1st ch. 76; m. c. 24; to cons. HENRY TAYLOR an H. M. 100 00
Exeter, 1st cong. ch. and so. 1; 2d do. 109,86; 110 86
Kingston, Cong. ch. and so. 30 00
Rye, Cong. so. 16 00—342 36
Strafford Conf. of chs. E. J. Lane, Tr.
Dover, Ch. and so. 104 92
Durham, do. 74 13
Meredith Bridge, 10 00
Moultonboro', Rev. J. Dodge and fam. 2 25
Wakefield, Ch. and so. 15 00—205 40
1,056 90
Legacies—Concord, Susan Dow, by N. B. Baker, Adm'r, 140 85
1,197 75

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Bristol, Cong. ch. 5 00
Cornwall, do. wh. cons. Rev. G. W. NOYES an H. M. 50 00
Middlebury, Cong. ch. 103,35; m. c. 19,95; 123 30
New Haven, Cong. ch. 55,50; s. s. for hea. chil. 3,77; 59 27
Orwell, Cong. ch. 48,75; chil. of H. Burt, for hea. chil. 1,25; 50 00
Weybridge, Cong. ch. 45 00—332 57
Rutland co. Aux. So. J. Barrett, Tr.
Benson, Cong. ch. and so. 71 02
Windham co. Aux. So. F. Tyler, Tr.
Jamaica, Mrs. M. E. 2 00
Windsor co. Aux. So. J. Steele, Tr.
Ascutneyville, Cong. ch. and so. m. c. 11; Rev. M. K. 5; 16 00
421 59
Dorset and E. Rupert, Cong. s. s. 8 97
430 56

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Chatham, Cong. ch. and so. 72 00
Falmouth, JOHN JENKINS, wh. cons. him an H. M. 100 00
South Dennis, Cong. ch. and so. wh. cons. JOHN BANGS an H. M. 117 00—289 00
Boston, S. A. Danforth, Agent, (Of wh. fr. a friend, 9;) 1,987 52
Essex co.
Salem, Crombie-st. ch. m. c. 22 00
Essex co. South, Aux. so. C. M. Richardson, Tr.
Beverly, Dane-st. ch. gent. 107,87; la. 41; m. c. 87,52; 236 39
Gloucester, J. P. Tiask, 15 00
Rockport, A friend, 1 00—252 39
Franklin co. Aux. So. L. Merriam, Tr.
Conway, Joseph Avery, 50 00
Hampden co. Aux. So. C. O. Chapin, Tr.
Chester Village, Cong. so. s. s. 5 00
Hampshire co. Aux. So. J. D. Whitney, Tr.
Chesterfield, J. H. C. 5 00
Cummington, Village ch. m. c. 23 42
Easthampton, 1st par. m. c. 57,58; gent. 27,37; Payson so. 80,59; m. c. 43,68; 209 22
Hadley, 1st par. benev. so. 100; Russell so. m. c. 45; Plainville dis. m. c. 6; 151 00
Haydenville, m. c. 40 00
Middlefield, Cong. ch. 16 00
Northampton, 1st par. m. c. 79,66; fem. benev. so. 97,87; Mrs. C. L. WILLISTON, wh. cons. her an H. M. 100; a friend, 191,25; Edwards ch. benev. so. 53; m. c. 9,17; 523 95
Norwich, m. c. 50 00
Southampton, m. c. 21 44
Whately, 2d par. m. c. 57 52—1,097 55
Harmony Conf. of chs. W. C. Capron, Tr.
Westboro', Evan. cong. ch. and so. 83,44; m. c. 39,51; 122 95
Middlesex South Conf. of chs.
Concord, A friend, 10 00
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Brookline, Harvard cong. ch. and so. 375 25
Roxbury, Eliot ch. and so. gent. 270; la. 28; m. c. 23,30; s. s. 25,14; 346 44
Sharon, 1st cong. ch. m. c. 33 22
W. Roxbury, Spring-st. ch. m. c. 12 33—767 24
Old Colony Aux. So. H. Coggeshall, Tr.
Kingston, 2d cong. ch. and so. 10 00
N. Rochester, Rev. I. Briggs, 20 00
Plymouth, 2d cong. ch. and so. 10 00—40 00
Taunton and vic. Aux. So.
Berkley, Trin. cong. so. 19 00
Pawtucket, Gent. 60; la. (of wh. for *Constantine Bledgett* and *Hannah M. Bledgett*, Ceylon, 40,) 85,66; m. c. 135,56; 281 22
S. Attleboro', Cong. ch. 5; m. c. 4,70; 9 70—309 92
4,253 57
Andover, S. par cong. ch. wh. cons. EDWARD TAYLOR and PHILIPS FOSTER H. M. 231,18; Bedford, Obed Stearns, 50; Billerica, s. s. 5; Cambridgeport, 1st cong. ch. and so. 350; Chelsea, Broadway ch. m. c. 35,77; Lowell, Appleton-st. ch. 60; Malden, cong. ch. and so. m. c. 32,50; Tewksbury, cong. so. 51,37; Waltham, Trin. cong so. wh. cons. OLIVER ADAMS an H. M. 106; 921 82
5,175 39
Legacies.—Southampton, Achsah Lyman, by E. Edwards and S. Lyman, 2d, Ex'rs, (prev. rec'd, 350,) 200 00
5,375 39

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.
Danbury, Mater. asso. for a sch. in Ceylon, 12 00
Huntington, Gent. 33,57; la. 35, 43; 69 00—81 00
Hartford co. Aux. So. A. W. Butler, Tr.
Bristol, 14 25
Burlington, wh. and prev. dons. cons. Rev. I. L. WRIGHT an H. M. 46 16
Collinsville, 58 81
Hartford, E. S. B. 5; Centre ch. m. c. 15,84; 20 84
Windsor, 1st so. 20 00—160 06
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Hitchcockville, Cong. so. 45,17; Mrs. E. S. Brown, for *Ann E. Martin*, Ceylon, 12; 57 17
Middlesex Asso. S. Silliman, Tr.
Deep River, Gent. 31 41
New Haven City Aux. So., A. H. Maltby, Ag.
New Haven, United m. c. 31,79; Court-st. m. c. 15,50; Yale college, m. c. 8,83; Rev. S. A. 5; Westville, cong. ch. and so. 35; m. c. 18; 114 12
Norwich and vic. and New London and vic. F. A. Perkins and C. Butler, Trs.
Bridgeport, 1st cong. ch. wh. cons. SAMUEL BEACH an H. M. 100 00
New London, 2d cong. ch. (of wh. fr. T. W. Williams, 100; H. P. Haven, to cons. JOSIAH MORGAN an H. M. 100; s. s. miss. asso. for *Artemas Boies*, Ceylon, 20;) 282 00—382 00
Windham co. Aux. So. J. B. Gay, Tr.
Thompson, Gent 76,16; la. 69,41; 145 57
Westford, Cong. ch. and so. 6,87; m. c. 12,63; 19 50—165 07
990 83
Legacies.—Milford, Jonas Hine, by Daniel Fenn, Esq., (prev. rec'd, 98,33,) 99,67; New Haven, Ruamah Canada, by Hawley Olmstead and Edwin C. Herrick, Ex'rs, (prev. rec'd, 600,) 150; 179 67
1,170 50

RHODE ISLAND.

Little Compton, Male and fem. miss. so. 37; Providence, Richmond-st. cong. so. 339,80; High-st. ch. and cong. gent. 150; Central cong. so. 5; Westerly, cong. ch. and so. 15; 546 80

NEW YORK.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, New York, Tr.

Long Island, Friends,	8 00	
Mapletown, R. D. ch.	9 74	
New Hurley, do.	11 68	
New York, R. D. ch. 21st-st, 55,61; Collegiate R. D. ch. a mem. 3,65;	59 26	
Niskayuna, R. D. ch. to cons. Rev. G. TALMAGE an H. M.	100 00	
Sand Beach, R. D. ch.	23 60	
Schenectady, 1st R. D. ch. 78,68; m. c. 93,13;	171 81	
Wynantskill, do. m. c. 3,88; Mrs. S. V. A. 5;	8 88	
	392 37	
Ded. disc.	1 11	—391 26

Buffalo and vic. J. Crocker, Agent.

Darien Centre, L. H.		5 00

Geneva and vic. C. A. Cook, Agent.

Clyde, Pres. ch.	39 00	
E. Bloomfield, Cong. ch. 9,03; chil. miss. asso. 70,97;	80 00	
Hannibal, Pres. ch.	21 00	
New Haven, Cong. ch.	32 51	
	172 51	
Ded. disc.	25	—172 26

Monroe co. and vic. E. Ely, Agent.

North Bergen, Pres. ch.	9 00	
Sweden, P. Sutphen,	15 00	—24 00

New York City & Brooklyn Aux. So. A. Merwin, Tr.

(Of wh. fr. Spring-st. ch. 94,17; Central pres. ch. 150,07; Bridge-st. cong. ch. s. s. for schs. in Madras, 20; Brooklyn, 2d pres. ch. (of wh. fr. H. K. Corning, to cons. EPHRAIM CORNING an H. M. 100; LUCIUS HOPKINS, wh. cons. him an H. M. 100; J. C. Baldwin, wh. cons. NEHEMIAH WILLIAMS of Connecticut, an H. M. 245;) 639,18; Clinton-av. cong. ch s. s. for Miss Fisk's sch. Oroomiah, 15; for Mr. Tyler, Zulu m. 15; South pres. ch. m. c. 126,87;	1,731 88	
Otsego co. Aux. So. D. H. Little, Tr.		
Cherry Valley, Pres. ch. 85,31; m. c. 35,60;	120 91	
Cooperstown, Pres. ch. 53; m. c. 37,73; fem. miss. so. 77,57; s. s. for *A. E. Campbell*, Ceylon, 25; wh. and prev. dona. cons. Mrs. LUCINDA KING and Mrs. FRANCES W. PRIEST H. M.	193 30	
Exeter, Pres. ch.	17 00	
Fly Creek, do.	18 46	
Milford, do.	17 00	
Springfield, do.	109 09	—475 76

Plattsburg and vic. L. Myers, Tr.

Malone, Pres. ch. wh cons. Mrs. BETSEY PARMELEE an H. M. 100; ack. in April Her.		
Plattsburg, Pres. ch. and cong. coll. and m. c. (of wh. fr. A. C. Moore and fam. for *Benjamin Moores*, Ceylon, 40; M. K. Platt, and fam. for *Margaret Freligh*, do. 40; Miss F. 5;) 178,90; s. s. for chil. in China, 18,10;	197 00	
St. Lawrence co. Aux. So. H. D. Smith, Tr.		
Madrid, A friend,	5 00	
	3,002 16	

Unknown, 5; Albany, 4th pres. ch. 100; Amsterdam Village, pres. ch. coll. and m. c. 70; Beekmantown, sch. dis. No. 15, 4,22; Boonville, la. benev. so. 15; Champlain, cong. ch. and so. 84; pres. ch. chil. 7,50; Dansville, a lady, 10; Denton, pres. ch. 23,75; juv. miss. so. 5; A. & J. Corwin, 86c.; E. Bloomfield, Josiah Porter, 103; Eaton, m. c. 4; Friendship, cong. so. m. c. 7; Gloversville, cong. ch. (of wh. fr. Charles Mills and Mrs. L. H. Mills, to cons. PHILO M. MILLS and CHARLES J. MILLS H. M. 200; S. G. Hildreth, to cons. Mrs. PHEBE W. HILDRETH an H. M. 100; U. M. Place and Mrs. S. B. Place, to cons. Mrs. SARAH C. DUNNING an H. M. 100;) 805; Hamden, pres. ch. m. c. 13; Homer, J. M. Schermerhorn, wh. and prev. dona. cons. SAMUEL MILLER and MARY K. SCHERMERHORN of Rochester, H. M. 100; Kingsboro', cong. ch. (of wh. fr. W. I. Heacock, to cons. Rev. EDWARD WALL an H. M. 100,) 213,14; Lumberland, cong. ch. 7,80; Naples, pres. ch. 12; North Pitcher, cong. ch. and so. 17; Penn Yan, Mrs. W. W. R. 10; Rensselaerville, pres. ch. 21,72; Schenectady, Misses B. 10; Miss J. S. 2; Schroon Lake, J. M. 3; Somers, pres. ch. m. c. 6,56; Sodus, pres. ch. 27; Troy, 1st pres. ch. 40; 2d do. 300; Whippany, pres. ch. 15,25; York Centre, cong. ch. m. c. 5; 2,047 80

5,049 69

Legacies.—Augusta, Israel P. Knox, by Henry L. Hawley, Ex'r, 47; Buffalo, Jabez Goodell, by H. Shumway, M. Bristol and A Bryant, Ex'rs, 5,000; Cherry Valley, Mrs. Julia Seelye, by D. H. Little, Ex'r, 250; New Lebanon, R. Woodworth, (prev. rec'd, 1,041,09,) 275,13; less exp's, 24; New York, Charles H. Kellogg, by Thomas S. Simmons, Ex'r, and Miss Harriet Kellogg, Ex'x, 885; Syracuse, Daniel Bradley, by Sarah Bradley, Ex'x, 500; disc. 3,75; Volney Cook, by E. W. Leavenworth, Ex'r, (prev. rec'd, 426,48,) 351,52; Troy, S. W. Dana, by R. D. Silliman, Ex'r, (prev. rec'd, 170,) 60; 7,340 90

12,390 86

NEW JERSEY.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.

Whitehouse, R. D. ch.		18 46
Morristown, 2d pres. ch. 75; Mrs. B. O. Canfield, wh. cons. Rev. STEPHEN G. DODD, of Milford, Ct. an H. M. 50; Newark, Park pres. ch. 50; German pres. ch. 3,50; a bro. and sis. 1; Paterson, 2d pres. ch. a fem. mem. 50; Rockaway, pres. ch. 31,13; Miss C. King, 30; Wantage, Rev. S. C. and fam. 5; W. Bloomfield, pres. ch. 87,33; Miss M. C. 13;		395 96
		414 42

PENNSYLVANIA.

Athens, pres. ch. 14,42; Carbondale, do. 53,83; Fairview, m. c. 19,90; s. s. 2,53; Harrisburg, 1st pres. ch. I. W. Weir, 30; J. S. Todd, 15; Mrs. J. B. 10; Mrs. McC. 10; F. W. 10; cash, 8; J. A. W. 10; Rev. Mr. M. 10; cash, 8; indiv. 95,25; do. for c. f. 7,83; ded. c. note, 1; Lanesboro', a friend, 3; Philadelphia, 1st pres. ch. J. S. wh. and prev. dona. cons. Mrs. HETTY V. SPARHAWK, an H. M. 75; A. R. Perkins, 50; P. 50; A. E. 10; G. P. 5; Clinton-st. pres. ch. D. W. Prescott, 20; L. C. Osborn, 20; Arch-st. pres. ch. Mrs. W. W. 10; Mrs. J. B. S. 5; 551 76

DELAWARE.

Wilmington, Hanover-st. ch. fem. so. wh. and prev. dona. cons. WILLARD HALL an H. M. 45; m. c. 95,65; inf. s. s. for *George Jones*, Ceylon, 20; 160 65

MARYLAND.

Baltimore, 5th pres. ch. 72,33; St. John's ch. 50,90; Emmetsburg, Miss M. K. 1; Graceham, J. S. 1; 125 23

VIRGINIA.

Richmond and vic. S. Reeve, Tr.		
Shockoe Hill, United pres. ch.		150 00
Alexandria, 2d pres ch. a s. s. class, 5; Norfolk, pres. ch. a mem. wh. and prev. dona. cons. Rev. GEORGE D. ARMSTRONG an H. M. 20;		25 00
		175 00

DISTRICT OF COLUMBIA.

Washington, 4th pres. ch. J. R. N. 10 00

SOUTH CAROLINA.

Charleston, Mrs. C. W. Stiles, 11 00

GEORGIA.

Savannah, A friend, 20 00

OHIO.

By G. L. Weed, Tr.
Cincinnati, 2d pres. ch. m. c. 30,91; 3d do. 145,05; m. c. 16,36; s. s. for Mr. Farnsworth, Syria, 50; for Mr. Walker, Assyria, 50; (of wh. to cons. Rev. JAMES J. BLAISDELL an H. M. 50;) 8th pres. ch. m. c. 10; M. May, for chil. at Gaboon, 1; College Hill, fem. col. m. c. 6; Coshocton, 2d pres. ch. 12; Elizabethtown, sew. so. for Gaboon m. 19; Ironton, pres. ch. m. c. 10; s. s. 14; Marietta, fem. sem. for Choc. m. 20; cong. ch. 5,50; m. c. 5; Newark, 2d pres. ch. la. miss. asso. (of wh. to cons. Rev. S. S. MILES, of Illinois an H. M. 50,) 100; New Carlisle, pres. ch. 51,50; Piqua, 2d do. 12,90; Lucy's bank, 22c.; Putnam, pres. ch. 118,75; Salem, 3,10; Sharon, pres. ch. 10,25; Walnut Hills, Lane sem. ch. m. c. 29,65; 721 19
Brunswick, m. c. 3; Bryan, S. E. B. 4; Champion, E. L. S. 2; Defiance, 1st pres. ch. 9; Delaware, 2d pres. ch. 50; Franklin, 10; Fulton, union s. s. for Dakota m. 10; Hudson, Wes. Res. college, 4,25; m. c. 1,50; Rev. H. N. D. 10; N. D. 2; C. C. W. 50c.; Rev. H. Coe, 1; Kelloggsville, F. S. 1,75; Putnam, Maggie, for the Jews, 6; 115 00
836 19

INDIANA.

By G. L. Weed, Tr.
Bedford, Mrs. A. D. 5; Mrs. L. K. B. 5; Mrs. L. D. B. 5; Connersville, Pres. ch. 7,05; Danville, pres. ch. m. c. 33,01; youth's miss. so. 1,75; a widow for China, 1; Indianapolis, Mr. M. 3; M. W. 75c.; Mr. H.'s chil. 75c.; Madison, 2d pres. ch. 10; Miss Stevens's s. s. class for Nestorian sch. 20; Rockville, 2d pres. ch. m. c. 30; s. s. for ed. in Syria, 7; 129 31
Steuben co. Mrs. H. 50c.; Terre Haute, cong. s. s. for ed. of a boy at Gaboon, 21; 21 50
150 81

ILLINOIS.

Beardstown, Cong. ch. m. c. 21; s. s. for schs. at Gaboon, 9; Belleville, pres. ch. 27,60; m. c. 8,27; s. s. 2,13; Bunker Hill, ch. 34; Friendsville, Wabash pres. ch. m. c. 3; Lacon, W. F. 174,50; s. s. 20; Liberty, s. s. for Mr. Fairbank, Bombay, 24,79; Pisgah, ch. 25,15; Rock Island, 2d pres. ch. m. c. 12; s. s. 2; Spring Creek, pres. ch. m. c. 4,25; 367 69

MICHIGAN.

By Rev. O. P. Hoyt.
Allegan, 8; Almont, C. A. S. 10; Mrs. O. 2; Armada, 10; Atlas, 3,39; Battle Creek, 3,50; Birmingham, 25c.; Mr. D. 5; Bloomfield Centre, 2,48; Brighton, Rev. C. O. 10; coll. 1,88; Byron, 25c; Detroit, 2d pres. ch. 25,81; Flint, 17,12; Grand Rapids, 5; Howell, 5,43; Jackson, 61.05; Kalamazoo, pres. ch. 4; (of 230,89, ack. in March, $100 was fr. s. s. of pres. ch.) Milford, wh. and prev. dona. cons. Rev. W. P. JACKSON an H. M. 30; New Hudson, 17.16; Dea. Smith, 31; Niles, pres. ch. 25; Parma, 4 97; Pigeon, 2; Pinckney, 3,17; Pontiac, 15; Rochester, 8; Romeo, 57,75; Mrs. H.'s s. s. class, 1; Salem, 5,12; Stony Creek, 5; Troy, 3,63; Unadilla, 14,50; Webster, Mrs. N. 1; White Lake, 13; unknown, 4; ded. exps. and disc. 7,26; 409 20
Ann Arbor, Pres. ch. 38,27; m. c. 5,85; ded. disc. 35c.; California, m. c. 7,50; Detroit, H. C. 11; 1st cong. ch. 73,66; 2d pres. ch. 14; Grand Blanc, cong. ch. 6; Hillsdale, pres. ch. m. c. 12,19; s. s. for ed. hea. chil. 2,31; Jonesville, 1st pres. ch. s. s. for ed. in Madura, 3; Lima, cong. ch. 4,25; Salem, pres. and cong. ch. 23,59; disc. 22c.; St. Clair, cong. ch. 25; White Pigeon, A. Chapin, 20; 245 98
655 18

WISCONSIN.

Columbus, Pres. ch. m. c. 1,06; Dellton, Z. B. 1; Fountain Prairie, pres. ch. 1,25; Shopiere, pres. ch 3,50; Summit, do. 10; 16 81

IOWA.

Bellevue, Cong. ch. 1; Colesburg, cong. ch. m. c. 10; Davenport, S. Burnell, 10; 21 00

MISSOURI.

Belmont, Unknown, 9; Deep Water, Rev. H. Jones, 10; Independence, L. P. P. (of wh. for Mr. Goodell, Constantinople, 5.) 10; Jerseyville, 25; Little Osage, Rev. L. Dodge, 9,75; Rock Hill, Mr. McD. 3; St. Louis, 1st pres. ch. mater. asso. for *Artemas Bullard*, Ceylon, 20; Spruce-st. pres. ch. m. c. 5; 91 75

TENNESSEE.

Jonesboro', Pres. ch. juv. so. for *John W. Cunningham*, Ceylon, 20; Maryville, m. c. 25; 45 00

TEXAS.

Fort Belknap, G. Loomis, U. S. A. 66; Indianolo, E. B. Babbitt, U. S. A. 36; 102 00

IN FOREIGN LANDS, &c.

Aintab, miss. so. 22,56; Rev. A. Smith, dec'd, 10,18;	32 74
Amoy, China, Capt. of the Lord Elgin,	4 00
Bebek, fem. boarding sch.	10 00
Eaton, C. E. cong. ch. m. c.	6 00
La Pointe, Wis. A friend,	3 00
Malta, by Rev. R. Bryan,	24 76
Mt. Pleasant, Choc. na. S. B. T.	4 75
Persia, Azubijans, Prince Governor, T. 50; Khodadad Khan and lady, 15; Geog Tapa, m. c. 9. 6. 2.; Oroomiah, m. c. 6. 3. 6.; chil. con. 2. 4. 16.; Seir, m. c. 10. 6. 0.; Mr. Stevens, 5. 7. 3.;	208 20
St. Catharine's, C. W. Pres. ch. (of wh. to cons. Rev. JOSHUA COOKE an H. M. 50,)	100 00
Thorold, C. W. Miss Martha L. Newcomb,	50 00
	443 45
Donations received in March,	18,587 73
Legacies,	7,861 42
	$26,449 15
☞ TOTAL from August 1st to March 31st,	$186,681 87

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in March, $768 40

DONATIONS IN CLOTHING, &c.

Bedford, N. H. A box, fr. la. of pres. so. for Rev. D. Lindley, Zulu m.
Cincinnati, O. A box, fr. Tab. ch. for Dakota mission, 56 00
Fairhaven, Ct. A box, fr. boys and girls' miss. so. for Zulu m.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLIX. JUNE, 1853. No. 6.

American Board of Commissioners for Foreign Missions.

Amoy.

LETTER FROM MR. DOTY, JANUARY 28, 1853.

THE success of the Amoy mission appears, in certain respects, to have been less during 1852 than in some previous years. Only two persons, it seems, were received into the church within the twelvemonth prior to the date of this letter; whereas it is well known that a larger number have been repeatedly admitted by our brethren to the privileges of Christian fellowship at a single time. Still it is by no means clear that the real success of the mission is less than heretofore. And the facts brought to our knowledge in the present communication will show that the missionary work at Amoy is eminently hopeful.

A Cloud dispelled.

After saying that Mr. Talmage and himself had cheering evidence among those connected with the church, as also among those who are without, that the gospel has not been preached in vain, Mr. Doty proceeds as follows:

Although we have had some things which have caused us grief and anxiety, some roots of bitterness in our small church, praise is due to the kindness and care of the Good Shepherd, who has crowned with success the efforts which have been made to preserve and increase the unity of the Spirit in the bonds of perfectness. I allude to cases of private disagreement, for the time producing alienation in heart and conduct, though not of unusual occurrence even among churches in Christian lands. But we rejoice in being able to say, that no party feelings and partial views have been shown by our native brethren, but rather heart-mourning over such an unchristian state of things, with a zealous readiness to do all in their power to restore brotherly love.

We have had one case of a very serious nature, involving the character of our evangelist. Charges of very grave import were brought against him; and the evidence of his guilt for a time seemed so conclusive, that our native brethren united with his personal enemies among the heathen to condemn him. Indeed, this was a second attempt from the same quarter to destroy the character of the man. The whole affair, when the truth came out, looked as if Satanic malignity and cunning had been taxed to form a chain of circumstances, so strong that nothing but God's wisdom could show the innocence of the man. By certain blameworthy imprudences, which were not really sinful, he had laid himself open to the attack. For a time we felt that the case was terribly dark against him, and that unless light should arise from some unknown quarter, discipline and excision must soon take place.

During all this time of trial, however, the accused exhibited such a meek bearing, with such apparent honesty and frankness, humbly making confession as to the things wherein he had erred through imprudence, and yet solemnly

protesting his entire innocence as to what was alleged against him, that we were exceedingly perplexed. All knew that there was guilt somewhere; while his indiscretions gave occasion for such strong suspicions concerning our brother, that the enemy exulted, and we were constrained to mourn. But man's extremity is God's opportunity; and our darkest hour proved to be just before the clear light of day. The principal in the guilt, personally unknown to us, and one who had never been in our church, I believe, came forward and made a full confession, clearing away in a moment the cloud which for days had been hanging over the evangelist. The effect of this severe trial, I think, has been the improvement of his spiritual character; and good has come out of the evil.

The Church.

A monthly collection is taken up by our brethren at Amoy for the benefit of needy church members, and also to meet certain contingent expenses. "The idea," Mr. Doty says, "arose among the native brethren. Our first knowledge of it was when we were asked whether we would join in giving something." Mr. Doty also remarks:

There is, I think, a manifest advance in knowledge and duty among our communicants. The services of the church, the Bible class, and social meetings for prayer, are apparently prized and enjoyed. And we see some tokens that the seed which has been sown, is springing up and yielding fruit unto eternal life in those around us. Next Sabbath, if the Lord will, two will be baptized. One is an old woman, who has almost seen her threescore and ten years; and the other is a young man. We have recently examined about twenty individuals, male and female, many of whom seem to be really in earnest; and we have felt it difficult to decide that several ought not to be admitted to the ordinances of the church. It was only because further delay and instruction seemed more prudent, and could not be injurious, that we did not receive them at once. It has appeared to me that we have recently had more decisive evidence of the presence and nearness of the Spirit than for some time past. Oh that such may be the case!

The present number of communicants in the Amoy church is twenty-one, the whole number admitted from the commencement of the mission having been twenty-three.

Prejudice against Foreigners.

The prospect in regard to an out-station at Chiang-chiu is less favorable than it was last year. In connection with this subject Mr. Doty writes as follows:

In consequence of some mercantile transactions, in which natives employed as agents were guilty of nefarious practices among the Chinese far and wide, feelings of popular indignation have been aroused. It was in November that the storm broke upon us in Amoy. Lawful authority was at an end; and for about three days the mob ruled. Inflammatory placards of a most threatening character, against the foreign merchants and all who dared to deal with them, were posted up. It was not till the third day that the mob, in making an attack on one of the foreign establishments, were brought under by the marines of an English man-of-war. From six to ten of the Chinese were slain; and others were wounded more or less severely. Much indignation against foreigners, we have reason to fear, exists in the region around us. In Amoy, where we are well known, we are in no danger. But, unless personally and favorably known, foreigners could not probably go with safety into the interior at present. It is to be feared that a wound has been inflicted on the former friendly feelings of the Chinese towards foreigners, which it will require time to heal.

Canton.

LETTER FROM MR. WILLIAMS, JANUARY 29, 1853.

THE last number of the Herald announced the safe arrival of Mr. and Mrs. Brewster at Canton; this letter of Mr. Williams contains the melancholy tidings of his death! Many hearts will be deeply moved by this unexpected termination of his missionary life; but we know that He who has called our young brother away from his post, does all things well.

Death of Mr. Brewster.

You will be grieved to hear that the apprehensions mentioned in my note to you of January 26, respecting the issue of Mr. Brewster's attack of the small pox, have been realized. He died very suddenly Saturday morning, January 29, about half past nine o'clock, quite unable to speak or let his wife know his last wishes and messages. The last words

heard from him were, "Trusting in Jesus," which doubtless formed part of fuller expressions of his confidence in the Savior, but which the extensive ulceration in his throat prevented his making audible. From the nature of the disease, and the manner in which he had it, none but Mrs. Brewster and Mr. Vrooman (in whose house he was stopping) were with him during his illness, it being deemed advisable not to run unnecessary risks. He was getting on favorably until Thursday evening, when the livid appearance of some of the pustules showed a want of vitality and power in his constitution to throw off the disease. His throat and face were dreadfully swollen; and it was difficult for him to speak and swallow; so that we do not know as much of his feelings and hopes in view of death as we could have wished.

From the first, and when the symptoms were as favorable as usual in the confluent form of this disease, Mr. Brewster had doubts of its happy issue, and was afraid to hope; but he exhibited the most entire resignation to the will of God, and was able to leave the result in his hands.

In view of this dispensation of God to us as a mission, and as Christians engaged in making known Christ to the Chinese, we can only say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." We had hoped for much pleasant intercourse with this brother; and he was happy to reach his allotted post, after some five years of preparation for missionary work. He was in Canton just four weeks; and the little which we saw of him, led us to rejoice in the prospect of having such a coadjutor. But he has gone to a higher seat, and the record of his desire to do good to this ignorant people must be looked for on his gravestone. He lies among the hills of China; and when his mouldering dust is called to rise, it will meet many thousands and myriads of redeemed sinners from among the millions of this empire; and he will rejoice with them to sit down at the marriage supper of the Lamb.

Nor is the long preparation of study and thought which this departed brother went through, to be considered as lost labor; though none of it was available for the objects of his prayers and studies. To have so good and high an object for which to prepare, must produce a beneficial and ennobling effect on the mind of any one; and we cannot doubt that our brother was fully repaid in his own heart for the toil of study. The work of God always pays at once; for what can sinful man need more, when grace is in his heart, and moulds all desires to his will?

Mr. Brewster, Mr. Bridgman, Mr. Clapton, Dr. Morrison, Mrs. Devan, and Mrs. Whilden, have died at Canton, all Americans, except Dr. Morrison; who, with Mrs. Morrison, Mr. Dyer, and Mrs. Speer, lie in the graveyard at Macao. The aggregate number of years of labor of all the nine, except Dr. Morrison and Mr. Dyer, was only about twelve. These labored twenty-seven and sixteen years respectively. Thus we see that some just reach Canton to die; but the Master remains, and will raise up his agents, we trust, to carry on this work. He loves it with an infinite love, and has infinite power and wisdom to guide this love in all its glorious workings. If our brother worked for that glory, he rejoices now in knowing that all things work together for its onward progress; and this happiness have we all.

We hope others will come forward to take the place of our associate, so early called away, and assist where so many are wanted. His disease had nothing to do with climate, if they fear that; but they will find no climate without death in its breezes.

Mrs. Brewster has been graciously sustained in her bereavement; though her husband's death came upon her almost as unexpectedly as it did upon those who were not in the house with him.

Ceylon.

THE OODOOVILLE BOARDING SCHOOL.

In publishing another descriptive catalogue of the female boarding school under the care of Mr. Spaulding, it is proper to apprise the friends of the Board, and especially the patrons of beneficiaries at Oodooville, of a recent vote of the Ceylon brethren relating to this institution. On the 21st of January, 1853, it was resolved by the mission, "that the names sent from America to be given to lads in the Batticotta seminary, and to the girls in the Oodooville boarding school, be embodied with the name of the child, if of Christian descent, so as to secure the baptized name of the child and the surname of the father in all cases where he has a Christian name, using the name from America as a middle name; and in case of heathen descent the name from America alone to be given." In explanation of this resolution, Mr. Spaulding says, "The rule will not affect many

names. Mary Austin will be Mary Austin Tappan; and Harriet Newell will be Harriet Newell Adams. These are the only changes in the First Class. Gradually, however, Christian names of fathers will take the place of old heathen names, generally derived from the Hindoo gods. For names and temples and customs in this land will certainly be changed."

Names.	Residence.	Character of Parents.	Scholarship.	Religious character.	Birth.	Remarks.
FIRST CLASS.						
Mary Austin,	Panditeripo	Christian	Very good	Serious	1835	The first three classes were reduced to two at the commencement of this year, 1832.
Frances L. Clark,	"	Heathen	Ordinary	Church mem.	1833	
Ann Gardner,	Oodoopitty	"	Good		1835	
Ann Gilmer,	Mallagam	"	"	"	1834	
Ann Haldeman,	"	"	Very good	"	1834	
Elizabeth Hillhouse,	Panditeripo	Christian	Good	"	1833	
Eliza M. Hubbell,	Oodooville	Heathen	Ordinary	"	1829	
Betsey King,	"	Fath. dead, m. Chr.	Good	"	1833	
Mary L. Nevins,	"	Heathen	"		1833	
Harriet Newell,	Manepy	Christian	Very good	"	1834	
Ann Rice,	Oodooville	Fath. dead, m. Chr.	"	"	1830	
Margaret A. P. Robins,	Batticotta	Heathen	Good	"	1836	
Mary Seymour,	Cutchay	Roman Catholic	"	"	1833	
Margaretta Smith,	Oodooville	Heathen	Very good	"	1834	
Sarah M. Steele,	"	Christian	Good	"	1829	
SECOND CLASS.						
Ellen Bagby,	Manepy	Heathen	Good	Church mem.	1839	
Mary Brasher,	"	Roman Catholic	Ordinary	"	1834	
Emma H. Brewster,	Mallagam	Heathen	"	"	1833	
Amanda Caldwell,	Oodooville	Fath. Chr., m. hea.	"	"	1834	
Jane Elizabeth Coe,	Manepy	Heathen	Very good	"	1838	
Harriet Colton,	Oodooville	Fath. Chr., m. hea.	Good		1835	
Mary Graydon,	"	" "	Ordinary		1833	
Frances Kellogg,	Manepy	Heathen	Good		1837	
Sarah L. Maltby,	"	Fath. Chr., m. R. C.	"	"	1833	
Mary P. McClelland,	Oodooville	Christian	Very good	"	1836	
Eunice Smith,	Batticotta	Heathen	"	"	1836	
Mary Todd,	Mallagam	"	Ordinary	"	1831	
Eliza A. Tyler,	Oodooville	Christian	Good		1836	
Delia S. Wright,	Mallagam	Heathen	"	"	1834	
THIRD CLASS.						
Anna T. J. Bullard,	Oodooville	Heathen	Good		1839	
Martha G. Connor,	"	"	Ordinary		1838	
Mary L. Deming,	Mallagam	"	Good		1838	
Hannah Ford,	Batticotta	"	"		1839	
Lynthia A. Hanson,	Chavagacherry	"	Very good		1839	
Sarah Hare,	Manepy	"	"		1841	
Susan J. Hillyer,	Panditeripo	Christian	Good		1837	
Rebecca Howard,	Tillipally	Heathen	"		1839	
Julia M. Ridgely,	Batticotta	"	Very good		1841	
Mary A. Sheldon,	Oodooville	Christian	Ordinary		1838	
Elizabeth H. Thaxter,	Changany	Heathen	"	Church mem.	1838	
Catharine H. Walley,	Oodooville	"	"		1838	
Phebe L. Whittemore,	"	Fath. Chr., m. hea.	"		1839	
Ann Young,	Batticotta	Heathen	"		1839	
FOURTH CLASS.						
Mary L. Backus,	Batticotta	Christian			1842	Taken April 28th, 1848, on condition that no dowry money is to be given.
Margaretta A. Baker,	Panditeripo	"			1837	
Hannah M. Blodget,	Changany	Fath. Chr., m. hea.			1839	
Maria Douchy,	Batticotta	Heathen			1840	
Catharine Ann Devereaux,	Varany	Christian			1839	
Sarah L. Dodd,	Oodooville	Fath. Chr., m. hea.			1838	
Harriet W. Dutton,	Batticotta	Christian			1839	
Elizabeth G. King,	Manepy	Fath. Chr., m. dead			1839	
Susan B. Kittredge,	Oodooville	Heathen			1839	
Adeline Lamberson,	Mallagam	"			1841	
Mary D. Mather,	Batticotta	Christian			1841	
Mary Ann Morrell,	Panditeripo	"			1840	
Edna S. Newell,	Oodooville	Heathen			1838	
Maria Newton,	Manepy	Fath. Chr., m. hea.			1839	
Mary Rexford,	Mallagam	Christian			1840	
Emily J. Rockwood,	"	"			1841	
Abby M. Whiton,	Atchivaly	"			1840	
FIFTH CLASS.						
Margaretta Armstrong,	Tillipally	Christian			1841	
Isabella H. Borland,	Mallagam	"			1842	
Mary S. Cleeves,	Panditeripo	"			1842	
Phebe Cummings,	Valany	Heathen			1840	
Lucy Ann Divoll,	Varany	Christian			1843	
Amelia F. Dyer,	Batticotta	Heathen			1843	
Philena Fobes,	"	Christian			1844	

Names.	Residence.	Character of Parents.	Scholarship.	Religious character.	Birth.	Remarks.
Sarah D. Lockwood,	Manepy	Fath. Chr, m. hea.			1842	
Anna D. Lake,	Batticotta	Christian			1842	
Marianne Odiorne,	Karadive	Heathen			1842	
Mary H. Severance,	Panditeripo	Christian			1841	
Jane L. Wadsworth,	Oodooville	Fath. Chr., m. hea.			1841	
Mary A. Wilson,	Manepy	Chris. father dead			1844	
Eliza Woodbridge,	Valvetty	Chris. mother dead			1842	
SIXTH CLASS.						
Jane E. Black,	Panditeripo	Christian			1842	These children were taken for six years. Four are taken on charity; five to pay ten fanams (= 20 cents) a month; and the rest to pay twenty fanams (= 40 cents) a month.
Elizabeth E. Clemm,	Tillipally	"			1843	
Maria H. Cook,	Oodooville	"			1842	
Mary Davis,	Manepy	Fath. Chr., m. dead			1843	
Julia S. Davies,	Oodooville	Heathen			1843	
Eliza T. Drew,	Kattivaly	Christian			1845	
Ann A. Duff,	Oodooville	Heathen			1843	
Sarah Johnson,	Chavagacherry	"			1840	
Abigail Parviance,	Pongertive	"			1843	
Anna Ross,	Kaits	Roman Catholic			1843	

It appears from the foregoing catalogue that the present number of pupils at Oodooville is 84; and of these 24 belong to the church. Prior to the close of 1852, Mr. Spaulding reports 204 as having left the institution. Of these 136 were church members when they left; and 13 have since made a profession of their faith in Christ. Of those who have become wives, 136 have married Christians, 3 Roman Catholics, and 16 heathen, 14 of the latter having been "runaways." Of the whole number who have left, 139 have a good Christian character, while 10 have apostatized. Eight have been dismissed for various reasons; and 28 departed without leave. From 1824 to December 1852, the deaths amounted to 33; and 24 have left the world as Christians. The number of widows is 11, of whom only one can be considered as having "a doubtful moral character."

In addition to the girls who have been admitted to the Oodooville school, 17 have been educated at Varany, and 18 in different mission families; so that the whole number who have been under the care of the mission as boarders is 323.

LABORS AT CHOOLIPOOREM.

THE following report was prepared by James Gregorie, who is laboring at Choolipoorem, about three miles south-west of Panditeripo, under the direction of Mr. Smith. This native brother was formerly a teacher in the seminary at Batticotta; and from the first he has sustained a good character as a Christian. For the last five or six years he has been employed as catechist. The Native Evangelical Society supported him for a time at Valany; afterwards he labored at Manepy; and during the last year he has been stationed at Choolipoorem, one of the strongholds of heathenism, and having a population of some two thousand five hundred souls.

This is Gregorie's native village. Having an ardent desire to proclaim the gospel to his own people, he has been encouraged to make the attempt. Very little had been done there previously; for though Dr. Scudder opened a school in the place, and held a few meetings, he desisted from his efforts in its behalf, after the people had thrown stones at his carriage. In forwarding this report, Mr. Smith says: "We hope Gregorie will be remembered by Christians in America, and that effectual prayer will be offered for his success. He has the strong bulls of Bashan to contend with; and but for the arm of Him who has all power in heaven and on earth, the case would be hopeless." Our native brother is thought to possess the confidence of the people; inasmuch, however, as a large part of the village belongs to heathen temples on the continent, the gooroos and brahmins who live on the proceeds, must be expected to make a vigorous opposition.

Gregorie's Report.

In reviewing my course of life in my new field at Choolipoorem for the last ten months, I do not hesitate to say that, through the divine blessing, much has been done in preparing the people to receive light, truth and consolation to their souls from the only true source. When I came here in the first part of February, the cholera prevailed in an ebbing state; and for two or three weeks I did not attempt to do much. With a full heart I remained praying to God that he would open the way for me. Conformably to my humble supplication and his all-overruling plan, the Lord removed the scourge from the village, after about one month's time; when I began to go about to different houses in quest of boys for a school. In about one week I became master over a dozen boys. The school increased daily, until in about six weeks

seventy boys were collected. At first I put up a pandal. When many more came in, I enlarged it; and when I found even that insufficient, I put up the present bungalow.* The present number in the school is one hundred; of whom eighty on an average attend daily. The whole number that have studied during the year is one hundred and sixteen. In consequence of the great increase of children, I have represented the case to the Rev. J. C. Smith, my superior, and requested him to appoint an assistant. He has kindly granted the request; so that now I have a man to teach the school; while I have commenced my business as catechist.

A girls' school is now eagerly sought for by the boys in our school. Before I had given any intimation of establishing one for them, they had voluntarily dragged with them to school their little sisters, and themselves had begun in good earnest to teach them the alphabet. About half a dozen have thus commenced; and I bless God that this is the first manifestation of good resulting from the instruction they received during the year. Why cannot we look for more?

As catechist I have traversed the eastern and western parts of Choolipoorem, and to some extent Pannigam, with the tracts, "Festival," "Hindooism its own Witness," "Heavenly Way," &c., and read them to both males and females in their houses by regular rotation, and exposed to them the folly and sin of idolatry, with the very heavy expenses they are under to support it. I say to them, "You ignorantly and sinfully give away your property to gooroos and brahmins, who do you no good, but exhaust your money and make you beggars." Often I remonstrated with them with a full heart; for I have seen what bitter fruits they reap by continuing bound in the chains of heathenism. How many in this village, once rich, have fallen victims to priestcraft and to foolish fame, as supporters of temples and festivals! The children and grandchildren of many persons, who formerly had much to support idolatry, have now become altogether unable to continue or partake of even a small portion of it; and several of them, it is well known, have gone to the continent for refuge and maintenance. I saw several of these lately, on their return to their native place to visit their remaining friends; and at their request I gave them some tracts to take to Vadaraneum, their present home.

In almost all the houses that I have regularly visited and preached in, the people made no objections whatever to what I read and said, but gladly assented, and pronounced all strictly true. Only the gooroos from the continent, who abide here most of the year to oversee their disciples and their farms, and the brahmins who live here permanently, about twenty in number, make much opposition, and are roused to heap curses and abuses on the heads of the missionaries for writing and preaching against them and their religion, and calling people to meetings, and advising them to renounce heathenism and accept Christianity. They say, "Grant that Christianity is true; let Christians remain by themselves, a separate people, and observe their own religion, as we and the Catholics and Mohammedans do. We do not interfere with other people, to preach and write against them; why then do your missionaries go about every where, and ask people to renounce their religion and accept Christianity? Why do they thus unnecessarily interfere in other men's affairs, and try to prove that their religion is false, and the Christian religion the only true one?"

With such thoughts in their hearts, they curse and abuse the missionaries and their people. In reply to them, I have said, "The missionaries, as well as all true Christians, believe on the authority of their sacred book that God has given to mankind only one revelation; and they believe that the Christian religion only contains that true revelation. Jesus Christ himself, the founder, has taught all men alike that they cannot be saved but by believing in his name; and he at his ascension to heaven commanded his disciples to go into all the world, and preach the gospel to every creature. In obedience to this injunction of their divine Master, the missionaries have come to this country to deliver the message of salvation; and whatever it costs them in their work, they are ready to bear and endure and go forward."

Seeing that the missionaries do not faint by time, but grow stronger in their work, and seek out new places, and take hold of them for the Lord, the gooroos and brahmins have said twice or thrice, with great dismay and concern of soul, that there are many intimations in their shastres that Christianity will prevail and Sivaism fall. One of the gooroos lately asked me whether there were in our Bible

* Paid for by the people and the catechist.

any predictions of the ultimate prevalence of Christianity over the whole world. I replied, "Certainly there are many." He said nothing further. Once or twice the gooroos and brahmins called me, and took up the Coommy* and other books from Madras, both of which are antagonistic writings, and rehearsed verse by verse with great delight. They are the persons spoken of in the second Psalm.

From these facts it is evident that the promoters of heathenism foresee, with dismay and despair, that sooner or later Christianity will prevail everywhere.

Madura.

ANNUAL REPORT.

Our brethren of the Madura mission regard the year 1852 as one "of great interest" in their history. "The Lord has blessed us," they say, "in all departments of our work." And this announcement is the more gratifying, from the fact that their number has been again reduced by ill health. Mr. and Mrs. Ford are absent for the benefit of a sea voyage, and Mr. Little has returned to the United States. It will be seen, therefore, that while there are ten stations to be cared for, seven ordained laborers and one physician constitute the entire available force of the mission. The bare statement of this fact carries with it an unanswerable appeal to the young men of our own country, who are looking forward to the work of the ministry.

State of the Churches.

The first topic embraced in this report is the "native church;" and the following table brings together the most important facts bearing upon this subject.

Stations.	Received the past year.		Excommunicated.	Suspended.	Restored.	Remain suspended.	Died.	Members in good standing.
	By profession.	By certificate.						
Dindigul East, .				3	1	2		28
Periacoolum, . .	4	1						31
Dindigul West, .	2	3		1		2		51
Madura East, . .	15	1						32
Tirupoovanum, .								
Madura Fort, . .	1	1					2	30
Mandahasalie, .	43	3		1	2			82
Pasumalie, . . .	3	4				2		37
Tirumungalum, .	3							23
Sivagunga, ...	2			2	2		1	21
	72	13		7	5	6	3	335

* A native song, reviling Christianity.

"We have reason to be thankful," our brethren say, "for the orderly walk of most of our communicants." It will be seen that none have been excommunicated during the year; and but few have been disciplined for disorderly conduct. In addition to those who are now in connection with the mission churches, many are seeking admission to the privileges of Christ's house.

Education.

Passing to the educational department, the report first speaks of the seminary at Pasumalie. Two young men, it seems, have recently graduated from this institution, and are now usefully employed by the mission. A class of twelve has been received in their place from the boarding schools. All of these boys are from the district occupied by our brethren, and nearly all from the village congregations. The present number of pupils in the institution is thirty-seven, twenty of whom are members of the church. They have manifested a "good degree of interest" in their studies; and it is worthy of remark, that no one has left during the period under review.

There are also sixteen members of the preparandi class, studying at Pasumalie under the care of Mr. Herrick. They have made much better progress than formerly, when they were at the different stations. Harmony and good feeling have prevailed between the students of both departments. "We are confident," the missionaries say, "that the bringing together of the members of the preparandi class at Pasumalie was a wise measure. The young men will have superior advantages for education, and will be far less liable to fail than formerly. They will also be more under the control of the mission, and will cost less."

The English school at Madura Fort has one one hundred and sixteen pupils, a larger number than was enrolled last year. "You are aware," the report says, "that most of the funds for the support of this school have heretofore been contributed by English gentlemen in Madura. For the future, however, their subscriptions will be less, as they have recently established a school for the East Indians."

The four boarding schools for boys contain eighty-eight pupils, eighty-one of whom are the children of Christian parents. The girls' boarding school at Madura East has thirty-seven pupils, all but one from Christian families; and four of them have been admitted to the church, while seven others desire the same privilege. The boys' school at Sivagunga has also been blessed during the year, as will hereafter appear. Besides the five boarding schools already mentioned, Mr. Webb has opened an "industrial school" at Dindigul East, which has twelve pupils. It is hoped that while they are obtaining an elemen-

tary education, they will also learn some useful trade.

There have been in operation the past year seventy free schools, for the benefit of the children of the members of the different congregations; and one thousand and eight scholars have enjoyed the privileges of these schools. This shows an increase of nine schools, and one hundred and eighty-two scholars during the year. Measures have been taken to give this branch of missionary labor increased efficiency.

There are now but nine free schools for the heathen in the mission; and three of these are taught by Christian teachers. One is at Madura East station, under the immediate supervision of Dr. Shelton. It is very flourishing, and contains fifty scholars.

Before passing from the subject of education, our brethren make the following remarks, which will be read with general satisfaction.

1. An entire change has been effected, during the past few years, in our system of education. The alteration has been gradual, springing from the natural growth of the mission. At first nearly all the boys received into our boarding schools and seminary, were taken from one caste, and were children of heathen parents, or Christian parents living out of our district. Now such persons are not admitted. All, with a very few exceptions, are taken from our own field, and from all the castes in our village congregations. The design of our seminary being simply to raise up an educated class of helpers, this change cannot be too highly appreciated. Next to missionaries from America, pious educated native helpers are needed to make us a prosperous mission. There has been a great change also in our common schools.

2. The course hereafter to be followed is plain and well defined. We can have but little to do with the general desire of the heathen to obtain for their children an English or a Tamil education. Had we no other object before us presenting stronger claims and brighter prospects, something might be done in this way. But the Lord in his providence has given us a people to educate for him; and we are now able to say that our system, with the slight exception mentioned above, is wholly for them. We must not leave them in the ignorance in which we found them; and our endeavor in future must be to improve and extend the course of instruction among them, and those whom the Lord may yet commit to our care.

3. Our resources, for an increase of numbers to be received into the higher department of education, are obvious. Among the members of our congregations we have fifteen hundred and eighty-eight children; of whom six hundred and forty-seven are studying in our free schools. From these it is very easy to make a selection for our boarding schools. Many more would be glad to avail themselves of the privileges of such schools than we can receive. Our greatest lack, however, is in female education. No other mission in Southern India is doing so little in this respect.

People under Instruction.

The mission next take up the village congregations. On this topic they report as follows:

The increase of persons under instruction at all our stations, the past year, has been 1,026, or more than thirty-three per cent, the total being 3,746. And fifty-six adult members of these congregations have been added to the church; which is a much larger number than has ever before been received in any one year, and affords cheering evidence that the Lord is carrying on his work among this people. We would particularly call your attention to what the Lord is doing in the vicinity of Mandahasalie. The church at that station has now eighty-two members; and fifty-five of these belong to the village congregations. Could you have seen the condition of this people before Mr. Taylor went to them, three years ago, you could not but say, "What hath God wrought?"

That you may understand the progress made in our congregations, we will quote from the reports of several of our number. Mr. Webb says: "During the present year I have noticed much more interest in the subject of Christianity among the surrounding villages, than in former years. Many individuals have requested religious instruction; and I have sent a catechist to them."

Mr. Herrick remarks respecting Tirumungalum: "From present appearances I fully believe that nothing but constant, earnest labor, accompanied by the prayer of faith, is needed to secure the most happy results. The field seems to be ready for the harvest; but the laborers! Where are they?"

Mr. Taylor speaks of the congregations at Mandahasalie as follows: "The past year has been one of pleasing progress. The people have been more regular than formerly in their attendance on

the means of grace, owing partly to a deeper conviction of the importance of these things, and partly to the more interesting nature of the services among them. In this last particular two important improvements have been secured in most of the congregations, namely, the daily learning and singing of Christian songs, and the regular study of the word of God. The singing, besides impressing their minds with the truths they learn, imparts interest to the service, as it never fails to please them. I look with more satisfaction, however, on their daily study of God's word. The catechist reads a selected portion, causing the people to understand it as he proceeds, and then calls upon them to state the substance of it in their own language. They are thus sure to comprehend it; and an excellent opportunity is afforded to apply the truth to their consciences. Something has been done during the year to secure more concentration of effort on the field immediately about the station, rather than on remote parts. The chief sign of progress, however, appears in the increased number of those who give evidence of piety. Soon after the introduction of the daily study of the Bible, a marked change in the appearance of the congregation was observable. I saw nothing of what would be called deep conviction of sin; but the increased attention given to the things of God, the earnest listening to the truth, as well as the reformation of the outward life, showed the silent workings of the Spirit of God."

At Madura East, also, there seems to be a manifest advance. Large accessions have been made to the old congregations; and greater earnestness and diligence in learning the prescribed lessons are seen; while the conduct of the people has been more consistent and orderly. Two new congregations have been received; and the prospect of extension is better than ever.

Efforts for the Heathen.

Dr. Shelton's dispensary is still in successful operation. The number of patients during 1852 was one thousand six hundred and ten, all of whom have heard the gospel in very favorable circumstances; and the word of the Lord will not return unto him void.

Besides the distribution of tracts, Bibles, &c., the missionaries and native assistants have spent much time among the heathen. And the influence of the village congregations should not be overlooked. Upon this subject the mission write as follows: "The congregations are becoming so prominent at several of our stations, as to call the attention of many heathen in their immediate vicinity to the claims of the Christian religion. The converted native, or the catechumen, urges his relatives in his own village, as also in the surrounding villages, to follow his example. The regular services held by each of the catechists, are a benefit to the heathen, as well as to the members of the congregations. Some through curiosity, and some from a desire to know for themselves the truth of the new way, are led to attend the meetings. In this way the gospel is making its way in this district. Every congregation assists the missionary. By the efforts which we have made the past year, in connection with the congregations, a thousand souls have been led to forsake idolatry, and place themselves under our care. And we have reason to believe that this work will still go forward. God has come to gather a people to serve him."

Need of Laborers.

Having dwelt upon the various topics which seemed to demand a notice, our brethren say: "The Lord has done great things for us, whereof we are glad." But they fully believe that a much greater blessing is in store; and hence they recur again to the importance of a speedy reinforcement. The call of a million and a half of souls, they think, should not be unheeded; and the thousands who are forsaking the gods of their fathers, and asking for the bread of life, have claims that cannot consistently or safely be disregarded. They are fully convinced that eighteen missionaries will be required to occupy the ground already in their possession by means of established congregations; and they ask that the first reinforcement may reach them as early as the spring of 1854. Even this will leave interesting portions of their field unprovided for. Who will be one of the eighteen!

LETTER FROM MR. CHANDLER, JANUARY 4, 1853.

Inquirers in a Boarding School.

In consequence of impaired health, Mr. Chandler and his family were obliged to spend a number of weeks last year at the sanitarium of the mission, though he made occasional visits to his station. It will be seen, however, that when he resumed his labors at Sivagunga, he found some things of an encouraging character.

After returning from the sanitarium in October, I noticed unusual attention, on the part of the boys in our boarding school, to the preached gospel and to the Bible lessons. A degree of seriousness and thoughtfulness seemed to per-

vade the school, which I had not previously seen. The teacher is a pious young man; and he had been faithful to his duties in our absence. I invited all who had any special desire to converse upon the subject of personal religion to call at my room. Five of the larger boys came, and said they had resolved to be Christians. The account they gave of their feelings and experience, also the desire they showed to know the way of the Lord more perfectly, gave me much hope. A few evenings afterward, all the boys came and declared their determination to serve the Lord. Many of them were small, and of course quite ignorant of the nature of practical piety; but they said that they believed in the Lord Jesus Christ. The Holy Spirit was manifestly at work. At morning prayers, at our Wednesday and Friday evening meetings, as well as on the Sabbath, I strove to impress upon their minds the awful nature of sin and the fullness of Christ as a Savior. I always find it much easier to persuade men to believe than to repent. Alas! The Hindoos, of all people, are the most insensible to the heinousness of sin against a holy God. Their consciences seem to be seared as with a hot iron. Children, from their infancy, are familiar with every vice, until it becomes impossible, humanly speaking, to produce anything like genuine conviction of sin. Still the Lord seemed to be moving upon the hearts of the boys. They held little prayer meetings among themselves, and attended diligently to their duties, both in and out of school. At the close of the year I received the two eldest into the church. For more than a year they had hoped that they were Christians, and wished to unite with God's people. Others also wished to be received; but I thought it wise to defer their case awhile.

Mr. Chandler says that he reports favorable indications in India with much more hesitation than formerly, having had painful experience of the deceptive character of the people. "It is fair to presume," he says, "that missionaries do not wish to overstate facts in regard to their work; and yet their representations often give Christians at home erroneous impressions."

Oppression of the Shanars.

I cannot speak in a very encouraging tone of my village congregations. If my field were in a condition as favorable to the reception of the gospel, as it was supposed to be some seven or eight years since, I could not but rejoice. It is true that the addition of one large congregation was reported last year. If the people could be depended on, this would be a great gain, as the congregation embraces thirty families, all in the village. They are of the shanar caste, and, like their relations at Pahimjhan, are greatly oppressed by their high caste neighbors. These maravars are continually endeavoring, by fraud and bribery, to obtain some title to their lands and the "headmanship" of their village, which belongs hereditarily to the shanars themselves. The latter have spent large sums of money to preserve their rights. But they are still involved in trouble.

To obtain my influence and that of a catechist, was doubtless their motive in joining us. They desire a catechist, who, in addition to his duties as a spiritual guide, will aid them in bringing their petitions properly before those in office. They themselves, being of a low caste and ignorant, can hold no intercourse with the law officials, who are generally brahmins; consequently they wish for a days-man, upon whom they can depend. It is a common saying among the people that money will do all things; the meaning of which is, that any case, however unjust, will succeed at the cutchery, if sufficient money is given as a bribe. Of course we dissuade the people from litigation as much as possible; but they answer, with a good degree of plausibility, "We should lose our horses, our lands, and every thing, if we did not seek justice at the hands of the magistrate and judge."

The litigious character of the people is most astonishing; and so addicted are they to perjury and bribery, that it is next to impossible to obtain or award justice. "Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the streets, and equity cannot enter."

Mr. Chandler says that his two principal villages have been for the last year so harrassed and distracted, from the causes just alluded to, as almost to prevent all growth in grace or knowledge.

LETTER FROM MR. TAYLOR, FEBRUARY 10, 1853.

THE following letter will be read with deep interest, not only by those who were acquainted

with the estimable woman referred to by Mr. Taylor, but by all who have hearts to pity the heathen in their extreme degradation and blindness.

Worship of a Missionary's Wife.

In 1833, Mr. and Mrs. Todd left America, as missionaries of the Board to the Tamil people. In 1835, Mrs. Todd died at Deviapatam. A few days since, being in that place, I went to her grave. As it is far away from any of our stations. and seldom visited by any white man, I wished to see that the monument was in repair. I thought also that standing by that lonely grave might help me to some profitable reflections. I found all in good repair. The grave is in a pleasant situation, on the sea shore, and under the spreading branches of a most beautiful banian tree. Her dying words stand first on the monument, and are as follows: "Jesus is my hope. All is peace." How beautiful! And how happy she must have been! She was on a journey, forty miles from the nearest missionary station, and dying among the heathen; but she has hope, and that hope is in Jesus; and so she has peace. "Thou wilt keep him in perfect peace, whose mind is stayed on thee." These dying words on her monument show that she came to teach that there is one God, and one Mediator between God and man, the man Christ Jesus. For she said, "Jesus is my hope."

What now will you say, when I tell you that this very same missionary's wife, who came to teach that Christ is the way, the truth and the life, is now an object of idolatrous worship, and that prayers are addressed to her! I state only what I saw, and learned by inquiry on the spot. The face of the monument has been much anointed with oil; and lamps are burned before it. These two things I know by what I saw. On inquiry for the reason, I was answered, "Miracles are performed here." Many poor people in the region, I was told, believe it, and resort to the grave to offer sacrifices, as also to pray and make vows.

The inquiry in my mind was, "What is to be done?" I first translated into Tamil her dying words, as they stood on the monument, and explained them to those present. Heathen, Roman Catholics and Mohammedans stood by to hear. I then thought I would put a fence around her grave, so that it might not be approached; but again I thought that this, in the minds of the ignorant people, would only render the spot the more sacred, and increase the evil. I also thought of removing the monument, with her dust, to the mission burial ground in Madura; but I had no authority for doing this; and besides it would not enlighten the minds of her worshipers.

My conclusion was to let it remain, and report the facts to the people of God in America. Especially, let Christian women think of it. Your sister, who died here seventeen years ago, fell with her armor on. She died making mention of the name of Jesus. The people, when she fell, understood enough to know that she was a good woman; and now they worship her. You worship Jesus. They worship your sister. Who will come and tell them that it is not "Lucy," but Jesus who can save them?

What I have now stated shows the nature of much of the worship of the people in this country. Many of their gods are acknowledged to be only dead men and women, whom they have deified. The worship of near friends who have died, is common. A missionary in Tinnevelly tells the story of a very wicked Englishman, who died there, and was worshiped by the shanars through fear, they supposing that his soul had become a devil. They worship what they fear, and also that from which they hope for favor. This very morning I saw a blacksmith worship his fire, before putting his iron into it.

This exhibition shows also that there is no reason why they may not, with God's blessing, be brought to know and embrace the truth. A native assistant who stood by, remarked that this showed their want of confidence in their own gods. They cannot say, when they die, "All is peace." The poorer classes of the people, and the lower castes especially, are in this state. They need instruction. If they put such confidence in our deceased sister, would they not hear the good and kind missionary who should live among them, and show them the Savior in whom she trusted. She began a good work, but she lived in the country only two years; and what was done in the place where she rested, has not been followed up. Her sepulchre only remains, and with it the remembrance of her. They admired what they saw in her; but they knew not how it was that she could say, "All is peace." Will not the churches of our Board, will not the women who give their money to this Board, strive more earnestly in prayer

and effort, till this voice for help from Mrs. Todd's grave is answered? About twenty years ago, through your Board, you told her to come here. She was your missionary. But remember this. No one stands up in the place where she fell; and now, while you are worshiping Jesus, these poor Hindoos are vainly worshiping our departed sister, and probably have been worshiping her these seventeen years, and, for aught I now see, will continue to worship her, till some one shall come to teach them the true way.

Ahmednuggur.

REPORT OF THE AHMEDNUGGUR STATION.

MESSRS. BALLANTINE and Hazen, in submitting their report for 1852, first allude to the changes which have recently taken place in the missionary force at Ahmednuggur. Mr. and Mrs. Burgess went to Satara in November, 1851. Mr. and Mrs. Wilder left for Kolapoor in November, 1852. Mr. and Mrs. Ballantine arrived on the 31st December, 1852, and found Mr. and Mrs. Hazen already on the ground. Miss Farrar, through all the changes which have occurred around her, has remained at her post. With two native preachers, and five other native helpers, the station may be regarded as adequately supplied with laborers. And it is earnestly to be hoped that the God of missions will be pleased to permit these brethren and sisters to continue many years in their present relations, that they may carry out the plans which they have formed.

Ordinary Services.

The subjoined extract shows the usual routine of religious services at Ahmednuggur. "As heretofore, there are two services in the chapel on the Sabbath, one at nine o'clock in the morning, and the other at four in the afternoon, conducted by the missionaries at the station, or occasionally by the native preachers, and attended by our church members living in Ahmednuggur, with their families, and by the persons in the employment of the mission, as also by the children in all our schools, and by visitors from the town and the adjacent villages. The attendance of strangers is as good as in former years, though it is not such as we desire to see. On Thursday afternoon the women of the church assemble for instruction and prayer, the meetings being conducted by one of the ladies of the mission. On Friday afternoon the male members of the church assemble for a similar purpose, and are instructed in reference to their Christian duties by one of the missionaries. This meeting is also attended by the female members of the church, when it is convenient for them to do so. The women connected with all our Christian families, and with such other families as are in any way under our control, are instructed nearly every day in Scripture truth by different ladies of the mission; and the natives connected with us, both male and female, have the opportunity of attending other religious exercises besides those above mentioned once every day, and many of them twice a day. The meeting for our native congregation on the first Monday in the month, at which information is given of the progress of the gospel in other parts of the world, continues to be very interesting."

Messrs. Ballantine and Hazen deem it very desirable to occupy different points in Ahmednuggur; and they propose to do more in this "line of things" than they have hitherto attempted.

Inquiry among Young Men.

The following extract is significant and hopeful; and it shows the importance of missionary labor in India at the present time. "There is quite a disposition, among an interesting and increasing class of young men in this city, to inquire into the truth of Christianity. Some of these young men are the teachers of government schools, and writers in the public offices. Having received their education in the government institutions at Poona and Bombay, however, they have imbibed deistical opinions. They look down with contempt upon the absurd superstitions of Hindooism; and some of them do not hesitate to come and eat with our converts; though they prefer at present to do this secretly, for fear of being expelled from caste. They cannot be said to regard Christianity with favor; and yet they approve some of its doctrines, and express a desire to know more concerning its tenets, with the reasons for believing them, as also the evidences of the truth of Christianity. "For some months a society has been in existence, composed of this class of young men, the object of which is to discuss various subjects connected with morals and religion. It has been sustained in a great measure by two of our converts, Hurripunt and Daood, who have given a tone to its discussions. The existence of such an association, and the character of its meetings, are encouraging. It should be added that there are several young men in this society, who hav been raised up in our schools, and are prepared to go farther than the deistical portion in acknowledging the truth of Christianity; but they, as well as the rest, need the influences of the Spirit to change their hearts, and renew them in the image of God. Quite a number of these young men come to the Sabbath services occasionally; and, by their connection with our

friends in discussions, they are frequently brought into contact with us."

Schools.

The mission have but one school for boys in Ahmednuggur. It is taught by a Christian, and is the same as the Christian school formerly connected with the seminary. "Most of the boys are the children of Christian parents, some of them being candidates for admission to the church."

In respect to another educational effort, which has been regarded with some degree of interest, our brethren speak as follows: "We have three schools, under Christian teachers, already established in villages where a number of individuals have pledged themselves to give up idolatry, keep the Sabbath, and engage in Christian worship. They are at Pudhegaum, Dedgaum and Chanday; and they contain in all sixty scholars. The teachers act also as Scripture readers, being professing Christians, and conduct religious services on the Sabbath, reading and explaining a portion of the Bible. The influence of these schools on the portion of the population which they are intended to reach, seems to be very good. The inhabitants of other places, in the vicinity of the villages just mentioned, are desirous of having schools on the same plan."

Besides the schools above mentioned, our brethren have none without the city of Ahmednuggur, excepting one at Newasse, under the superintendence of Ramkrishnapunt. This has numbered fifty scholars during the year, and is the object of chief interest to the Christian in that stronghold of heathenism.

The schools for Christian girls, embracing only such pupils as belong to the families of church members, or those entirely under the control of the mission, is kept at the place which was occupied by the former girls' boarding school, and is taught by the same teacher. Indeed, it is in all respects under the same regulations, except that the present pupils are not supported by the bounty of the mission. There is the same opportunity, however, for giving religious instruction; and some of the girls, now receiving instruction, are very intelligent.

Miss Farrar has four schools for girls under her direction, one of which assembles at her own house, and is, therefore, more immediately under her superintendence. Her labors in past years have resulted in the establishment of girls' schools by natives themselves. They have raised funds, and set in successful operation two schools for native females, which are attended by girls of even the highest caste. "This movement has been rather injurious to Miss Farrar's schools," our brethren say; "still we cannot view with regret the efforts made by the natives to promote female education; and we only wish that these efforts may be very much increased."

Out-stations.

Messrs. Ballantine and Hazen next describe the condition of the out-stations. "At Wudaley," they say, "we have a chapel where religious services are conducted once or twice every Sabbath. These services are attended by the Christians in that place and in the neighboring villages, Khokur, Wadgaum, &c., and sometimes by those in two or three others more distant. The native assistant at Wudaley is required to visit twenty-five villages in that vicinity every month; and these tours he endeavors to make regularly. The religious interest in this region is very encouraging. There are several candidates for church membership; among whom are the wives of some who have long been Christians."

From Newasse, however, the report is less favorable. Ramkrishnapunt, a native preacher, with his family, resides at this place. With the aid of a teacher, he sustains the school which has been referred to already, and to this he has the opportunity of imparting a large amount of religious instruction. He has daily religious services in his own house, as also on the Sabbath, all of which are attended regularly by the boys in the school, and by any visitors who may desire to be present. He also visits the towns and villages in his vicinity. "The people of Newasse," our brethren say, "are in general very bitter against the truth; and they will have no communication with Ramkrishnapunt or his family; though some come occasionally to his house, and converse with him on the subject of religion. But the prospect is very dark."

Dedgaum is now an out-station, though it may not continue such permanently. It is fourteen miles from Newasse, and nearly on the opposite side from Wudaley. "Our school in this place," the missionaries say, "is in a very flourishing condition; and we have a native assistant residing there to give instruction in the truths of Christianity. The mahars of that village all pledged themselves to give up idolatry, to keep the Sabbath, and to attend our religious services, if we would station a native assistant among them. The interest manifested has been quite marked; and though no case of conversion has occurred as yet, we think that the circumstances justify the erection of a building to be used as a school and a chapel." But these people are likely to suffer considerable persecution from the authorities of the village. "We shall doubtless soon see them tried sufficiently," Messrs. Ballantine and Hazen say, "to enable us to form some idea of their probable firmness and perseverance."

Chanday, six miles from Dedgaum, is a considerable town on the main road from Ahmednuggur to Aurungabad and Calcutta, and is about twenty-four miles from the station. "Here," the report says, "we have a small school, taught by a Christian teacher. Only a few persons at this place are on the side of Christianity. One man is a member of our church; and another is an inquirer. In two or three villages, within a short distance, there are three Christian families, as also some inquirers who could easily attend religious services at this place; and hence we think of making it a regular station."

The Church.

During the past year five persons have been baptized and received into the Ahmednuggur church; and one excommunicated person has been restored to Christian fellowship. One church member has died; so that there has been an addition of five to the number of communicants. One person has been suspended from church membership the past year; and another, previously suspended, has been restored. The number now on our list of communicants is one hundred and fifteen; ten of whom are at present connected with the missions at Satara, Kolapoor, and Bombay.

The number of baptized children is 159, of whom nine were admitted to this ordinance in 1852. This statement is followed by a few remarks which will be read with pleasure. "The families of the church members," our brethren say, "form a most interesting field of labor, and one which promises the richest fruits. As the children of our converts grow up, they exhibit an interest in religious things which encourages us much; and the number of those of this class who have already been received into the church, or are now candidates for church membership, shows that God is faithful to his covenant, and willing to bless the instructions and prayers of parents to the conversion of their offspring, as well as our efforts in their behalf."

The history of Daood, the converted Mohammedan, is not unknown to the readers of the Herald. This report describes his case somewhat at length. After speaking of his lamentable fall, our brethren proceed to say: "A deistical friend, who was in the habit of occasionally coming to our chapel, induced Daood to attend one Sabbath afternoon. The thoughts which were there presented to his mind, together with the memory of past days, seem to have been blessed to him; and the next Sabbath he was in the same place again. And ever since he has been a most punctual attendant upon the preaching of the Word. His appearance in the chapel was the occasion of his being remembered, in most earnest prayer, that he might be restored to the fold of the Good Shepherd. Several months ago he expressed a desire to be admitted again to the church; and after a careful examination of his views and feelings, and a long probation, he was received on the first Sabbath of this year. He has witnessed a good profession before many witnesses, having for some time past been very active among the educated young men of this place, discussing with them the truths of Christianity and natural religion, and showing the folly of the superstitions which prevail in this land. He has a good situation as an English writer in the Judge's Court, and is, consequently, in a post of some influence. He bears a high character among his native acquaintances."

It is obvious that our brethren have much to encourage them in their labors; but their hope is in God alone. They have an unwavering trust in the energy of the Spirit; and hence they feel sure that the gospel is to triumph among the Mahrattas.

Seroor.

STATION REPORT.

As Mr. Bissell has resided but a few months in India, much of his time has necessarily been devoted to the acquisition of the language. By the aid of native helpers, however, the Sabbath services and other weekly meetings have been sustained, as heretofore. No additions were made to the church in 1852; but interesting cases of inquiry have shown that the means of grace were not used in vain. On the first Sabbath of the present year, one young man received baptism. Two free schools for boys have been in operation during most of the year, one of which has had twenty-five scholars. As the other embraced the children of Christian parents, it had but few other pupils.

During parts of the year favorable to missionary tours, the Word has been preached in the surrounding villages. "On one tour of sixteen days," Mr. Bissell says, "more than forty villages were visited, in some of which the truth had not before been heard. The kindest reception is often given by those who listen for the first time. In some places the people are earnest in asking for a teacher to come and reside among them, that they may learn the truth more perfectly. They say to us, 'You come here, and talk to us once or twice a year; but before we see you again, we have forgotten all that you told us.'"

Ramchundra, a native helper, is still residing at Seroor, and conducts the religious services in the chapel on the Sabbath. A few Christian families remain; but the number of church members has been considerably diminished by removals to Ahmednuggur and elsewhere.

Gawar.

LETTER FROM MR. COAN, FEBRUARY 17, 1853.

Deacon Tamo.

THE readers of the Herald will be sorry to learn that Deacon Tamo was in prison, at the date of the most recent communication from Gawar. Still there is reason to hope that he will gain his liberty very soon, if he is not already, indeed, enjoying the society of our missionary brethren at Memikan. A short extract from Mr. Coan's letter contains the latest information on this subject.

We have to-day received letters from Mr. Brown, our Chargé d'Affaires at Constantinople, from Col. Williams and Mr. Dwight, also from Mr. Brant, H. B. M. Consul at Erzroom, which lead us to hope for the speedy release of Deacon Tamo. On reaching Constantinople, Col. Williams lost no time in representing the case to Col. Rose, H. B. M. Chargé d'Affaires, who promptly reported the case to Fuad Effendi, the Foreign Minister. He promised that he would give orders for the Deacon's immediate release. The case was delayed for some time; but Mr. Brant of Erzroom has continually pressed the matter with Col. Rose, who has acted promptly. Our own Chargé d'Affaires, Mr. Brown, although we have not applied to him for that purpose, has kindly interested himself in the case, and has interceded for the Deacon. They all expressed the hope that before this he would have returned to his home. These assurances are certainly much more pleasant to us, than was the report, circulated throughout this district a few days since, and well nigh driving his family to distraction, that he had been beheaded, and his body thrown to the dogs.

Messrs. Coan and Rhea have been very happy in their work during the winter; though there is some reason to fear that their health may have suffered for lack of suitable accommodations There has been but little snow comparatively at Memikan; and yet the thermometer has sunk as low as 30° below zero.

Our school has been in very successful operation; and it numbers at present twenty pupils, four of whom are from other villages. Many have expressed a desire to come and attend our school; and some have promised to do so; but there is still a dread upon the minds of the people, which, I fear, the return even of Deacon Tamo may not at once entirely remove. We hope our school is exerting a good influence, not only upon this village, but upon other villages. Not long since a lad came to us from a neighboring place, and said, "I can say the Lord's Prayer, and some of the Commandments." "Let us hear you, my little man," was the answer. He then went through with the Lord's Prayer and the first two Commandments, without a single mistake. "Where did you learn this?" "From my father." "But where did your father learn it?" "From the boys of your school." We not unfrequently have strangers present, while the boys are at their studies, who listen to their reading and answers to questions, and go away, saying, "Glory to God! There is nothing bad in all this."

The mothers sigh for the return of her who was their teacher a year ago; though we meet with them once a week for religious instruction. We not unfrequently see the tearful eye under the exhibition of the truth; but we need the converting influences of the Holy Spirit.

Erzroom.

LETTER FROM MR. PEABODY, FEBRUARY 16, 1853.

IN the present communication, Mr. Peabody has described another case of persecution; and the reader will perceive at once, that it makes a strong appeal to his sympathies. Within the limits of the Russian empire nothing like religious toleration can be expected. We can only hope, therefore, that the God of missions has interposed in some way to rescue an interesting young man from the perils which environed him. And let us all pray that the days of trial for inquirers after the truth, in whatever land, may be shortened, and that the gospel of Christ may speedily triumph in all the earth!

Eighteen months since there was in Nakchivan, Georgia, in his wealthy father's house, an Armenian young man, Abraham Khadabashean by name. He was surrounded by everything supposed in this country to be necessary to impart comfort and happiness. He was an only child, much beloved by his father, who was very anxious that he should remain with him; but no persuasion could induce him to do so. The riches, honors and pleasures of this world had lost their charms. He felt an awful vacuity, which

no earthly objects could fill. He knew not what was necessary for him; but there was something that he must have, or be miserable for ever. It was a spiritual necessity which, as he supposed, could not be supplied at home; he must, therefore, go abroad in quest of the one thing needful.

But whither should he go? He left his paternal abode, not knowing the answer to this question, with the prevailing feeling, however, that the object of his desire could not be obtained, unless he should go to a monastery, or a wilderness to become a hermit. On arriving at Tabriz, he met with an Armenian acquainted with us, who advised him to set his face towards Erzroom. Having reached our city, without delay he made known to us the state of his mind. Appearing to be a promising young man, we consented to take him as a scholar or probationer, furnishing him with nothing except a small room, where he could study. He worked at his trade enough to supply his temporal wants.

We found it not difficult to convince him that the object of his pursuit could not be obtained in a monastery or a wilderness; that the thing necessary for him was the righteousness which is of faith, and is not to be found in such places, but speaketh in this wise, "Say not in thy heart, Who shall ascend into heaven," &c. "But what saith it? The word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith which we preach." This word of faith he appeared to receive with all readiness of mind, and searched the Scriptures daily to see if the things preached were indeed so. He habitually manifested much joy that, though the Lord had led him in a way he knew not, yet he had led him into the light of truth. He applied himself with commendable diligence, not only to the acquisition of divine knowledge, but also to obtain an acquaintance with some of the sciences.

After remaining with us about six months, he received intelligence of the death of his father. Having obtained a taste for knowledge, and become acquainted with the way of salvation, he felt that he could turn his patrimony to a good account by expending a part of it in gaining an education to prepare himself for greater usefulness. With this object in view, he determined to return to Nakchivan, with the expectation of securing it. Although aware of his danger from going into a country where nothing like toleration is known, and where his own countrymen are most ignorant and bigoted, yet having a Persian passport and the regular papers of the Russian Consul of this place, he was confident that he should be protected, and succeed in his business. I have said he had a Persian passport. The reason of this was, that the place of his birth is near Ispahan, where many Armenians reside; and it is only a few years since his father removed from that place to Nakchivan. He left us February 3, 1852, going by way of Kars.

Several months passed, and nothing was heard of him. We began to be alarmed for his safety; and on inquiry we learned, upon good authority, that when he arrived at Gamri, in Russia, it was at once noised abroad that he was a Protestant; and, at the instigation of the Armenian Bishop of that town, the authorities seized and imprisoned him; and there is good reason to believe that the plan was matured in this place, as soon as his intention to leave for Georgia was known. After remaining in prison ten days, he disappeared, leaving us in most painful suspense in respect to his situation; if, indeed, he is still in the land of the living. In order to compel him to renounce his faith, there is every reason to believe that his tormentors will seek to render his life miserable. If he is only imprisoned, he is in some loathsome dungeon, devoured by vermin, his constitution ruined by pestilential air and wretched food. But his fate may be even more terrible than this. No individual is visited with such implacable revenge, in this dark region, as that one who is suspected of the crime of seeking salvation through faith in the Lamb of God.

I have twice written to the British Consul at Tabriz, begging that he would lay the case of this young man before the proper Russian authorities, with a view to their making an investigation of the matter, provided they can get any clue, and demanding him as one of their subjects; but I have not yet heard that he has been able to effect anything.

Constantinople.

LETTER FROM MR. DWIGHT, MARCH 14, 1853.

Installation at Rodosto.

THE following description of a recent visit to Rodosto, made by Messrs. Dwight and Benjamin, will furnish new evidence of the progress

both of Christianity and civilization in the Turkish empire.

I went last week with Mr. Benjamin to Rodosto, to attend a council for the installation of Mr. Mugurdich, formerly at Trebizond, as pastor of the infant church there. We left here on Monday the 7th instant, about noon, in the steamer Yeni Dunyeh (New World), now owned by a Turkish company, and sailing under Turkish colors; though she was built in America, and was known as the old Bangor. She ran at one time, I believe, between Boston and Hallowell, Maine, and will be recollected by those who some twelve or fifteen years ago used to pass between these places. Those who built her, and those who sailed in her, probably never once thought that she would one day be employed in carrying missionaries and their helpers along the coasts of the Marmora, as she has often done within the last year. May it be her privilege to carry many more on the same errand!

We reached Rodosto on Monday evening about nine o'clock, but could not go ashore until the next morning, on account of the quarantine regulations. We found Pastor Mugurdich occupying a house in the midst of one of the Armenian quarters of the city, where he was gaining more and more access to the people. Recently he occupied a Turkish house in another quarter of the town, from which he was excluded by the active meddling of opposing Armenians; who little thought that, while driving him out of his former habitation in a Turkish neighborhood, they would be driving him into the very heart of the Armenian population. But thus it happened; and we have here another illustration of the truth that God often causes the wrath of man to praise him. He has, in his present locality, many more visitors from among the Armenians than before; and his wife has much more intercourse with the females around her. She has commenced a small school, chiefly of Armenian children who come to her house every day for instruction.

It is yet, however, the day of small things in Rodosto. The church is composed of only seven members, the congregation on the Sabbath consisting of fifteen or twenty, and sometimes even thirty and upwards. Small as the number is, however, it is considered by all who know the character of the Armenians there, as being a wonderful thing for Rodosto to have a Protestant church and congregation and pastor at all. The whole number of Armenian houses in the place was reported to us at twelve hundred and fifty.

The installation services were attended by more than thirty individuals, some of whom came for the first time; and very profound attention was given throughout. I hope a good impression was left. Pastor Simon accompanied us, and also Mr. Zenop, a leading man in the church in Pera, and appointed by the Pera and Haskeuy churches as their delegate to the council.

These two brethren have since gone to Adrianople, Mr. Dwight says, where there is a small body of Protestants who have been urgently calling for a preacher. Our brethren have had a colporter in that city for a few months past; but it seemed very desirable that a visit should be made by one who was capable of addressing the people in the more formal way of preaching, as well as of learning the real extent and progress of the work.

Aintab.

LETTER FROM MR. SCHNEIDER, MARCH 22, 1853.

A LETTER of the foregoing date has been received from Mr. Schneider, in which he communicates some items of intelligence in regard to the progress of the gospel, which will be read with unmingled satisfaction.

Adana.—Kessab.

Our monthly concert, two weeks ago, was one of special interest. There were probably between three and four hundred present; and a lively interest was manifested in the exercises. We usually have some intelligence to communicate from our church members who are laboring as colporters in the vicinity; and on this occasion it was peculiarly cheering. One of them had recently been sent to Adana. While he was yet in quarantine at the port of Tarsus, one of the Protestants of that place met him, and gave him the following account of the state of things in Adana. An Armenian Vartabed, who has become much enlightened, had been residing there for several months; and by his public preaching, and in other ways, he had diffused evangelical sentiments quite extensively among the people. Some thirty families have declared that they entertain the same opinions as this Vartabed, and pro-

fess to be his disciples. Though it cannot be supposed that they are all firm Protestants, it may be fairly inferred that they have become convinced of the errors and superstitions of their church, and thus far are prepared to receive the truth in its purity. Our brother afterwards had an interview with the Vartabed himself, and from him received substantially the same impression. Besides the number above specified, many others have had their attention directed to these subjects; and are prepared to become further enlightened.

In this state of things another Vartabed, unfriendly to this Protestant movement, went to the place; and seeing so many inclined to abandon the errors in which they had been educated, he found means to imprison his enlightened brother, intending to send him to the Catholicos of Sis. But by the aid of his friends, he escaped from prison, and took refuge in the house of one of them. The following day he was brought before the Pasha for trial. In his presence he renounced all further allegiance to the Catholicos of Sis, or the Patriarch of Constantinople, and declared himself a Protestant. His Excellency did not treat him with much favor or respect. Finding the Pasha rather indisposed to protect him, he fled to the British Vice-Consul of Tarsus, where he remains for the present unmolested.

We have not had as yet much confidence in this Vartabed. We know that he is enlightened, and is often bold in proclaiming his convictions; but how far they have a salutary influence on him, we do not know. Still, whatever may be his motives, he has evidently produced a great commotion; and we cannot but believe that the hand of Providence is in the movement, and that some very important results are to follow. So great was the agitation, that the Vice Consul at first thought our brother should not be alone; and he has accordingly sent a most urgent request for an associate; but finally the Vice Consul sent him on from Tarsus, in company with his dragoman as a kind of protector. Had we a man at command, most gladly would we despatch him; but such calls are becoming so frequent that we are often thrown into great perplexity.

The intelligence from our brother at Kessab was also very cheering. The number of Protestants is gradually though constantly increasing. New inquirers after the truth are frequent. Among those who are now interested in the Word, is a priest. Though he does not attend the meetings, he seems to be in a favorable state of mind; and those who have intercourse with him, give encouraging reports respecting him. The number attending the public exercises is now one hundred and fifty, male and female; and there are forty pupils in the school, of whom about ten are the children of old Armenians. Five females have learned to read so well as to be able to peruse the New Testament; and a number of persons are studying the Catechism. In a village, two hours distant, five have become Protestants; and in another as many as twenty have embraced the truth. Incidents of an interesting nature are daily occurring, all tending to show the progress of the work. The following may suffice as an example. Our native brother, one Sabbath, went to spend an hour at the house of a Protestant. He found five enlightened Armenians and some Protestants. He read and remarked upon the fifth chapter of Ephesians; and when he came to the 14th verse, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light," these men, who in all this region are called Nicodemuses, said, "Seeing we cannot come to your meetings to receive instruction, take this verse for a text, and preach to us, and we will listen." He accordingly talked to them from these words, protracting his remarks for more than an hour; and while he was thus engaged, the eyes of the Nicodemuses, as well as those of some others, were filled with tears. Truly, the work in this place is highly encouraging and full of promise; especially from the fact that native agency, without the presence of the missionary, has been blessed to the securing of such results.

Mr. Schneider states that on the Sabbath prior to the date of this letter ten persons were propounded for admission to the church at Aintab.

Choctaws.

LETTER FROM DR. HOBBS, APRIL 7, 1853.

Decease of Mr. Wright.

THIS letter describes the last hours of an eminently good man. For more than thirty years he has labored among the Choctaws; and the Lord has been pleased to make him a rich blessing to that people. It is hoped that a sketch of his life

will be furnished for the Journal of Missions. Dr. Hobbs writes as follows:

Before the arrival of this letter, you will have received a note from Mr. Byington, announcing the death of our dear father Wright; whom none could know but to respect and love. His peaceful spirit left us at twenty minutes before eleven, on the evening of March 31. In view of his speedy departure, which he seemed confidently to anticipate during the last two weeks, he was kept in perfect peace, his mind being stayed on God, because he trusted in him.

He told me that he found sweet peace in committing all to his Savior. He said, "I cannot continue long. I love my work; I love my people; and I would gladly labor still longer. My work never seemed more pleasant, nor my people more affectionate; but the present indications of the divine will seem to point to a termination of my labors. God, who is wise and good, knows what is best; and here I am willing to rest. I think I can say, 'Good is the will of the Lord concerning me.'"

Once when the blind was down, and the sun shone upon his face, he said, "I love the light. How beautiful are all God's works! The glorious sun, the soft, beautiful moon, the bright, shining stars; all so perfect, so glorious! 'The heavens declare the glory of God, and the firmament showeth his handy work.' I love to dwell upon the perfections of all his works. Every leaf, every blade of grass, every little blossom; so finished, so well adapted to the purpose of the divine Mind! Not so with man's works." Subsequently he said, "Some speak of this vile world. It never appeared so to me." The fourteenth and seventeenth chapters of John seemed peculiarly refreshing to him; and as they were read, he would say, "Precious truths." But the time drew near when he too must go to the Father.

His greatest distress had been during the night; and Wednesday night, March 30, brought with it a severe paroxysm. He remarked, "Truly I may say with Job, 'Wearisome nights are appointed unto me.'" As his devoted wife stooped over him, he kissed her, and said, "My dear love, I cannot live; I cannot long endure this distress." And, closing his eyes, he whispered, "Dear Lord! Look in mercy. And, if it may be, send relief. If not, give strength; give grace." Perceiving, as he coughed, that he spit blood, he said, "It is right." At his request I prayed, and sang, "Rock of Ages, cleft for me," &c., in which he joined till his voice failed him. At other times I sang, "I would not live alway," and "Jesus can make a dying bed," &c., by which he seemed to be comforted. As Mr. Byington read passages of Scripture, he said, "Precious truths;" and after this brother prayed, he said, "Amen."

He knew and kissed Messrs. Hotchkin and Fisk, when they came Thursday afternoon. He knew all; but he could only reply to questions. Once, when several of the elders were present, he said to them, "I shall live." At another time he uttered a sentence in Choctaw; but we caught only the last word.

It was his earnest wish to finish translating the Bible, on which he had labored most assiduously. I have known him, after ringing the family bell at five o'clock in the morning, to take his candle, and go to his study an hour before breakfast. During the day you might find him, either occupied so intently in translating that your entrance would scarcely be observed, or engaged in the most earnest prayer, or giving advice to the sick, preparing medicines for them, as he did daily in some ten or fifteen instances during the sickly season, or giving away tracts, or selling or giving away books, as the people were able to buy them or not; and before they left the room he would be hard at work again, till some appointment should call him away. He had a prayer meeting on Wednesday afternoon, two miles from the station. On Friday he held one at the station. On Saturday he had one five miles from Wheelock, another six, another eight or nine. Next day he preached at one of these places, and returned, if possible, in season to attend a service at home at four o'clock. All this he did with a feeble frame, never without pain; and for twenty years he was unable to walk more than a few rods, or raise with his hands more than a few pounds' weight, without bringing on severe distress from a disease of the heart. With the blessing of God upon the greatest care and the most careful nursing, he has been able, notwithstanding his poor health, to perform the labor of two or three men. How he sustained the burden, is unaccountable.

He was most emphatically a man of prayer. Amidst all this pressure of labor and physical debility, he never omitted one precious privilege of waiting upon God; and here he found his strength renewed. This was the secret of his suc-

cess. He walked with God. He found time to ask a blessing and return thanks at every meal, even when we stopped our horses but for a moment to take a little food by the way; and after a long day's ride of ten hours, staying at a miserable hut, wearied and sick, he would call all the family together, read a chapter from the Bible by fire-light, sing a hymn from memory, and offer a prayer, to the astonishment of some of the inmates, who seldom, if ever, had seen the like. But he has gone to his rest. He has left us to be with Jesus; which is infinite gain to him. Still, it is a great loss to the mission and to the poor Choctaws, which we all deeply mourn.

Dakotas.

LETTER FROM DR. WILLIAMSON, APRIL 1, 1853.

THE friends of missions will remember the trials of Dr. Williamson and his family at Yellow Medicine, as described in the April Herald; and they will be glad to learn that this lonely household has been kept in safety, during the winter, by a kind and watchful Providence. "Our provisions have lasted so much better than I expected," writes Dr. Williamson, "that I have often thought of the widow's handful of meal." He says, however, "We have now only a few pounds of flour, about a bushel of corn, and rather more than two barrels of potatoes. As I have no team to send for more, and am unable to go to any place where one can be hired or bought, we know not how or when we shall procure an additional supply." But he adds, "The Lord will provide."

The loneliness of this family may be inferred from the following statement: "We have none of us seen the first newspaper printed this year; nor have we an almanac for 1853. Most of us have seen no dwelling inhabited by civilized men, except our own, since we passed Traverse-des-Sioux, about the middle of October; and in the mean time, we have not seen ten persons speaking English. The last opportunity we had of sending a letter to the post-office was on the 2d of February."

Encouragement.

But Dr. Williamson has some things to cheer him in his labors. Though he has had but few hearers on the Sabbath, he hopes that the Word has not been preached altogether in vain. On this topic he writes as follows:

You will be pleased to learn that two men have informed me that they wish to be baptized and join the people of God. The first of these is Eagle Help. He was one of about a dozen scholars, all men, whom I taught in a skin tent at Lac-qui-parle in the winter of 1835-6, the beginning of my missionary life among the Dakotas. He was the first of the number who learned to read and write his own language, having acquired this from a black board which had been the lid of a box. He says that when he heard of the school there, he left most of his property, including a large crop of corn, at a place some distance north of the station, and went expressly to learn to read and hear about the new religion. Being very poor during the winter, he was absent from the school, which lasted about three months, more than half of the time in search of something for his family to eat. Otherwise they must have starved.

It was not long before he was free to acknowledge his belief that the religion of the Dakotas was false, and that ours was true; and ever since he learned to read, he has been favorable to education; and he wishes his people to abandon their wandering habits and live like white men; but he has often told me that he thought they never would do this. Probably this opinion, together with his wish to retain his standing as a medicine man among them, long prevented him from giving his heart to the Savior. In 1839 his wife was received into the church at Lac-qui-parle; and in 1841 his mother also; both of whom have retained their standing ever since, without any very decided evidence of piety or the contrary. This is probably owing to the fact that they have had but little opportunity of enjoying the means of grace.

This family, with many others, was driven from Lac-qui-parle by famine, in consequence of the entire failure of the corn crop in 1842. After following buffaloes for several years, and when they were about to plant at Lac-qui-parle, his younger brother in a drunken frolic wounded two men, for which he was killed; and to prevent any additional effusion of blood, it was necessary for all his near relatives to leave the neighborhood. Eagle Help, with two brothers and their families, commenced a small village near the upper end of Big Stone Lake, about sixty miles from Lac-qui-parle. They planted there until year before last, when they moved into this neighborhood, with the expectation that Mr. Hopkins, of Traverse-des-Sioux would join them and become their reli

gious teacher, Eagle Help having frequently asked for one while they were at Big Stone Lake.

Previous to this time he had often told us of his full persuasion that Jesus was God, because on several occasions, when in great difficulty, he had prayed to him, and his prayers had been answered in a very remarkable manner. And he said he was convinced of the necessity of observing the Sabbath, because of the misfortunes which befell him when violating the day; but he never, to my knowledge, intimated a wish to unite with the church; and he gave us no reason to believe that he was born of the Holy Spirit. Soon after I came here last summer, I observed that he was more serious and more diligent in attending public worship than formerly; and he manifested more gratitude for my going to his dwelling to give religious instruction, than I remember to have seen in any other Dakota. During the terrible storms of December, when there was much suffering from scarcity of food, and we all seemed threatened with starvation, though his family had raised more corn than any other in the neighborhood, and probably at that time had more than all the other families, and often gave of it to those who had none, no person was more diligent in seeking food by fishing, and no one has been more successful. He was very fervent in his prayers for a supply; and since an abundant supply has been given, he ceases not to give thanks for it, as an answer to the prayers offered when we were in distress.

He is now probably about sixty years old, and for several years has not been able to read without spectacles. He has nine children, of whom two sons and four daughters have children, all of whom are in the same neighborhood, and attend our preaching service occasionally. Most of them can read; and he wishes all to consecrate themselves to the Savior. If he is truly converted, as I hope he is, and no other good should ever result from our coming hither, we should feel that all our losses and sufferings are as nothing in comparison with the value of his soul; and we thank God that he counts us worthy to suffer, as well as labor, in extending his kingdom.

The other man who has requested baptism is a nephew of Eagle Help. "He was taught to read at Lac-qui-parle," Dr. Williamson says, "when we resided there; but having been absent from the neighborhood most of the winter, and having only recently returned, I have had no opportunity of judging of his conversion."

Proceedings of other Societies.

Domestic.

PRESBYTERIAN BOARD OF MISSIONS.

THE annual sermon was preached before the General Assembly's Board of Foreign Missions, in Dr. J. W. Alexander's church, New York, May 1, by Rev. Thomas Smyth, D. D. An abstract of the annual report was read on the occasion by Rev. J. C. Lowrey, one of the Secretaries. That part of this document which related to the missions, was as follows:

1. The Choctaws, Creeks, Chickasaws, Seminoles, Iowas and Sacs, Omahas and Otoes, Ottawas and Chippewas. Connected with these are ten ministers, one licentiate preacher, and fifty-two male and female assistant missionaries. The gospel is preached at all the stations, and converts have been admitted to the church at several places. The schools contain about four hundred pupils, most of them boarding scholars. The boarding-school among the Chickasaws has been commenced with encouraging prospects. Arrangements are in progress for a boarding and two day-schools among the Chippewas. A delightful work of grace is reported in the mission among the Creeks; and two young men of that tribe are under the care of presbytery, in preparation for the ministry of the gospel.

2. In Africa there are four ministers, and six male and female assistant missionaries, stationed in Liberia, among the Kroo people, and at Corisco, near the equator. Schools are supported at several stations, containing about one hundred and fifty scholars; upwards of one hundred members are reported in the churches in Liberia. The Alexander High School at Monrovia is conducted with efficiency. The prospects of the Corisco mission continue to be of the most favorable character. And the Committee express the opinion, in view of various weighty considerations, that "a large share of the missionary strength of our body should probably be employed hereafter in connection with these missions, and

in the great field of labor to which they are doors of entrance."

3. In the Upper Provinces of India twenty-six ministers, two of whom are natives of the country, twenty female assistant missionaries, and twenty-five native helpers, are distributed at eleven stations, and have under their charge four printing presses and a large system of schools, imparting instruction to upwards of two thousand three hundred native youth. The number of church members is about two hundred and fifty, several having been received during the year. An increased interest seems to be everywhere manifest in the instructions of the servants of Christ. Sixteen pages of the Annual Report are filled with the detailed history of these important missions, closing with earnest statements of the need of more laborers. Several provinces, with their hundreds of thousands of inhabitants, have no minister of the gospel in their bounds.

4. In Siam the missionaries have become settled in their new and eligible quarters, and are steadily pursuing their work. Only two ministers, one physician, one female assistant missionary, and one native helper, are yet employed in this field. More are required; for the door is open, and the work is great. Mrs. Mattoon has given instruction in English, at the King's request, to some of the female members of the royal family.

5. In China, and in the new mission among the Chinese in California, ten ministers, one physician, eleven female assistant missionaries, and one native helper, are faithfully endeavoring to publish the gospel. Their schools contain about one hundred and fifty scholars, ninety of whom are supported by the missions. The press at Ningpo has been conducted with efficiency. Mr. Culbertson has devoted his time chiefly to the translation of the Scriptures into Chinese.

6. Among the Jews three ministers and a licentiate preacher have been employed in New York, Philadelphia and Baltimore.

7. In Roman Catholic countries the same line of missionary effort has been followed as in former years. Moneys have been remitted to esteemed brethren, to be expended in the spread of the gospel in France, Italy and Belgium. Men have not yet been obtained for the Isthmus of Panama, the frontiers of Mexico, and other places in Spanish American countries. It is considered highly important to enter every open door in these lands.

Miscellanies.

BIBLIOGRAPHICAL NOTICES.

Information respecting the History, Condition and Prospects of the Indian Tribes of the United States, collected and prepared under the direction of the Bureau of Indian Affairs, per Act of Congress of March 3, 1847. By HENRY R. SCHOOLCRAFT, LL. D. *Illustrated by* S. EASTMAN, Capt. U. S. A. *Part III.* Philadelphia: Lippincott, Grambo & Co.

Hon. G. W. Manypenny, Commissioner of Indian Affairs, has kindly sent a copy of this valuable work to the library of the American Board. Parts I. and II. have already been noticed in the Missionary Herald; and hence there is less occasion to speak, at the present time, of the plan which Mr. Schoolcraft has been commissioned to execute. The Bureau of Indian Affairs is performing a very important service, not only for the aborigines of our country, but for all those who may be interested in ethnological researches; and when the comprehensive undertaking, authorized by the Congress of the United States, shall have been fully completed, we shall possess a mass of information that will be of incalculable value.

The readers of the Herald will obtain some idea of the topics discussed and illustrated in this volume from a brief analysis. Under the division of General History, we have a "generic view of the Indian race"; and under Manners and Customs we have "generic traits of mind," "traces of foreign origin," "distinctive phases of the hunter state," "costume," "accoutrements." Then follow Antiquities, with accounts of certain pictographic inscriptions, &c., Physical Geography, with the journal of Colonel McKee through North-western California, Tribal Organization, History and Government, embracing the "history of the Iroquois," "Indian tribes of Oregon and California," with notices of the Dakotas, Mandans, Iowas, Winnebagoes, and the ancient Eries, &c. Under the general title of Intellectual Capacity and Character, we have "oral fictions" and "poetic development of the Indian mind." Forty pages are devoted to Topical History; and the Physical Type of the Indian Race is illustrated by an "examination and description of the hair of the head of the North American Indians, and its comparison with that of other varieties of men." To Language nearly sixty pages are assigned, the topics being the "classification of the Indian languages," and the "principles of the Indian languages." The State of Indian Art, and the Present Condition and Future Prospects of the red man, are considered very briefly. Demonology, Witchcraft and Magic are discussed in the next division; and they are followed by Medical Knowledge of the

Indian, and the Literature of the Indian Languages. About a hundred pages are devoted to Statistics and Population.

The following extract, from the pen of Mr. Schoolcraft, throws some light upon the intellectual rank and capabilities of the Indian race:

As a general fact, the American Indians, however they may differ in some of their unimportant tribal peculiarities, fulfill, in a striking manner, the philosophic requisites of being a distinctive homogeneous variety of the human race. Both physically and mentally, there is a general resemblance, if not always a close identity, in all the tribes of the continent. Cranial development, as shown by the late Dr. Samuel George Morton, (vide Part II.,) denotes a considerable range between the highest and lowest grades, and also a striking modification of the crania from artificial compression in some of the tribes, as in the ancient Peruvians of Atacama, and the various flat-headed groups of North and South America. But these developments did not indicate the degree of civilization to which the tribes reached; nor did the compressions, in the opinion of that eminent observer, at all interfere with, or limit their powers of intellectualization.

By a re-examination of his large collection of crania in the Academy of Natural Sciences at Philadelphia, which I caused to be made, the results of which are published in my last Report, (Part II., p. 335,) it is shown that while, as we should *à priori* suppose, the Oregonian, Shoshonee, and other savage groups of the West, are generally inferior to the stocks of the Mississippi Valley and Atlantic borders; yet the cranial dimensions of some members of those groups exceed a little, by admeasurement, the more advanced and well known tribes of our history. Thus the Dakotas, who, in the ethnological chain of these examinations, stand as the type of the great prairie group of tribes east of the Rocky Mountains and west of the Mississippi reaching from the Arkansas to the Athabasca lake, disclose an average internal volume of brain somewhat exceeding the Algonquin and Apalachian groups respectively, two primary stocks, who formerly filled up nine-tenths of the whole geographical superficies of the original thirteen States, and who have, in all periods of our history, evinced a general character of superiority in their habits, manners and policy.

In this result the average cranial admeasurements are expressed on the number of skulls actually examined. Individuals and whole tribes of the Algonquin and Apalachian groups compared indicate a high intellectual capacity. Thus, two crania of the Chippewa and Sauk tribes, respectively, denote 91; being 7¼ above the average of the group. Four crania of the Outagami, or Fox, and two of the Potawatomie, respectively, reach still higher, being 92. The Miamis, whose history is identified with the Wabash valley, stand at 89; the Natic, a tribe so long and successfully (in the seventeenth century) under the teaching of Mr. Eliot, at 85; and the Menomonees, decidedly the most erratic of the home tribes, at 84.

In the Apalachian group, which is not well represented in the collection, three Muscogee crania give an average of 90. An Utchee and Miccosaukie, respectively, indicated 84 and 74; and five Seminoles average 88½. But of all the stocks who have figured in our history, none have equaled, in their cranial capacity, the Iroquois; which includes the celebrated Five Nations and Six Nations of Indian history. They rise, in cranial volume, to an average of 3½ above the most advanced groups east of the Mississippi, and 5¼ above the highest of the bold prairie tribe west of it, and, in a single instance, 12¼. Of these tribes, an Oneida and a Cayuga, respectively, measure 95. Two Hurons, or Wyandots, denote 81; three Mohawks 84; and the lowest in the collection, labelled "Mingo," 80. An intellectual pre-eminence is given in these indications to which this genera of tribes appear to be most fully entitled by their energy and superiority in war, oratory, civil policy, and a high thirst for military glory, which places them far above the oppressed and down-trodden nations of ancient Mexico and Peru.

The Indian tribes of this continent are manifestly of oriental origin. Their mental and psychological, and their physical traits, abundantly denote this. But it is worthy of remark, that while other races, who have exercised great and controlling influence, and attained a high rank in Europe—as all the tribes speaking the Indo-Germanic type of languages, together with the Sclavonii, Magyars, and various Celts—are also of oriental origin, the area of territory occupied by the American tribes should have been so immeasurably greater than that of the white-skinned races of all central Europe combined. The latter races, who, however variant, were all characterized in the scale of colors above brown, developed a high state of civilization in arts, letters, industry, and Christianity; while these red-skinned forest tribes, coming, as in all probability they did, in small parties, at successive eras, found a stimulus to their barbarism in this very immensity of area. They wandered over the entire continent, from one end to the other, from sea to sea, in the most profound state of moral degradation, and without having reached, by any monuments traceable to them, a state of much civilization in the highest instances noticed, or giving proofs of much apparent intellectuality.

The examinations made of their cranial volume by eminent physiologists, although these inquiries have not been carried as far as is desirable, denote no impediment to such rise in arts and improvements. Nor, since there is great evidence of antiquity, should the latent existence of such mental traits, it would seem, have led to the long

continued moral darkness which has marked their history and natural development. And this fact alone, setting aside all other evidence which is merely theoretical and of little apparent value, presupposes a marked epoch, if not something like a national ostracism, in their history. But it at the same time gives full encouragement to the efforts making for their education and moral advancement. More than one fourth of the geographical area of the globe was involved in the events of the discovery and settlement of America. The Indian population at the earliest known period is not given; but it probably never reached, in the most favorable state, five millions; of which the present area of the United States and of British America yielded not over seven hundred thousand, or one million at farthest. They declined and lost by death, in the scale of population, about the same numbers that they reproduced annually, the tendency being, for a long period before the discovery, to depopulation. If half a million be assumed to be the present aboriginal population of the Union, agreeably to its recently expanded limits—which is as large a proportion as the present state of the census returns appears at all to justify—it would assign an enormous area to each soul within the present acknowledged Indian territories and hunting-grounds; an area, indeed, which in no probable or imaginable state of their affairs could they till, improve, or profitably and permanently occupy, to the end of time.

This problem is merely thrown out as a theoretical question. However it may be decided, it cannot alter the class of duties we owe to the race. Whatever defects may, in the eyes of the most ardent philanthropist, have at any time marked our system of Indian policy, nothing should for a moment divert the government or people, in their appropriate spheres, from offering to these wandering and benighted branches of the human race, however often rejected by them, the gifts of education, agriculture, and the gospel. There is one boon, beside, which their ignorance and instability, and want of business and legal foresight, requires in their present and future state; it is protection.

The Old and the New; or the changes of Thirty Years in the East, with some Allusions to Oriental Customs as elucidating Scripture. By William Goodell, Missionary in Constantinople of the American Board of Commissioners for Foreign Missions. With an Introduction by Rev. William Adams, D. D. New York: M. W. Dodd. 1853.

This volume has been received at too late an hour for an extended notice. It is just such a book, however, as would be expected from its excellent author. The *matter* is such as becomes a veteran missionary; and the *form* is thoroughly characteristic. No one can read it without pleasure and profit.

Dr. Grant and the Mountain Nestorians. By Rev. Thomas Laurie, Surviving Associate in that Mission. With Portrait, Map of the Country, Illustrations, &c. Boston: Gould & Lincoln. 1853.

This is the life of a missionary, who possessed high qualifications for his chosen work. First of all, he had the genuine spirit of his calling. His piety was deep, constant, unwavering. When he became a soldier of Christ, he enlisted for whatever service should be appointed unto him. He felt that he had only to follow the Captain of his salvation; and this he ever delighted to do.

Dr. Grant, moreover, had some elements of character which are seldom combined in the same person, at least to the same degree. He was emphatically a brave man. Few would have ventured to go, where he often went during his eventful history. And yet he was not rash. He did not multiply dangers. In the execution of his plans, he showed both tact and caution.

It is very clear, at the same time, that he made but little account of his own ease and comfort. Self-denial and hardship he encountered willingly and cheerfully. He felt that the world could not be rescued from its lost condition without a baptism of suffering; and who should "fill up that which is behind of the afflictions of Christ," if not himself? Few men have exhibited more of the spirit of Paul than our lamented brother.

But this brief notice is not the place for a sketch of his character. Mr. Laurie seems to have a just idea of it: and he has been quite successful in his portraiture. There was a manifest propriety in committing this labor of love to a very dear friend and fellow-laborer; and the friends of missions will rejoice that he consented to undertake it, amid the duties of the pastoral office.

The subjoined extract is from the last pages of the volume:

I shall not attempt a formal delineation of the character of Dr. Grant, as a man or a missionary. That is best learned from the preceding record of his life. Thus much I will say, he did not live in vain. His hand is withdrawn, but the impulse it imparted, still remains. Not one of his sufferings was endured for naught; and no danger braved for Jesus' sake but still glorifies his Savior.

The Koords will never forget the man who kept his word, and went about doing good to friend and foe; and when future missionaries seek to lead them also to Jesus, his memory will prepare the way before them, and lend force to each exposition of the glorious gospel of the blessed God. His kind feelings towards them were thus expressed in a letter to Dr. Anderson, a few weeks before his death: "For the poor benighted Koords, whom God has employed as his chastening rod, let our prayers arise; 'for they know not what they do.' Like

persecuting Saul, they think in their delusion that they are doing God service."

The Nestorians will never forget him. For his sake they have welcomed other missionaries, notwithstanding the rage of their own Patriarch. His name will not soon perish from their traditions. The story of what Dr. Grant dared and endured in their mountain home, shall nerve Nestorian missionaries in future ages to be faithful unto death. The sands and snows of Tartary did not intimidate their ancestors. From China to Abyssinia, and from Siberia to Malabar, they were in labors abundant. They roved with wandering tribes, and settled down in the cities. All Asia witnessed their zeal; all classes enjoyed the benefits of their labors. Dr. Grant, in this generation, stands like a beacon on their own mountains, to point them to these worthy deeds of other days, and remind them that they too may emulate their ancestors, in more favorable circumstances, and with more permanent success.

From his advanced position, also, he beckoned to Christians at home to look at the broad fields to be won, and the means provided in the providence of God for winning them to Christ. The eye of the church still follows his direction; and the longer she looks, the more she sees to rouse her to effort. Things invisible to him on earth slowly evolve from the mists of the future; and ever as the horizon enlarges, it is more full of hope. Beyond the battles to be fought, victories and triumphs beckon us onward.

That these are not mere empty words, will appear from the testimony of other missionaries, and also of men disconnected with the missionary work. Says Mr. Perkins, in a letter already quoted more than once: "Multitudes here, to this day, repeat his name with gratitude and veneration, from impressions received almost twenty years ago. His deep piety and earnest zeal for their salvation also made a strong impression on hundreds of the Nestorians; though he was not permitted to see them savingly affected, as many have been during the revivals enjoyed since his death."

In the prosecution of the arduous and perilous mountain enterprise, the strong traits of his character were most strikingly developed. Among the ferocious Koords, and the hardly less wild Nestorians, his great personal courage, his calmness amid thickening dangers, his unyielding perseverance in the face of difficulties, his distinguished skill in the healing art, and his remarkable tact in winning confidence and respect, had ample scope, and commanded universal admiration.

No less interesting, if less conspicuous, were his lively faith under discouragements, and his untiring efforts to make known the way of salvation, by word and deed, at all times and in all situations, till laid upon the bed of death. But I did not intend to dwell on his heroic labors in the mountains. I would only record the sincere satisfaction which I have felt on hearing his name repeated with affectionate veneration long after his death, as I stood over his grave at Mosul, wandered among the ruins of Nineveh, and threaded the deep gorges or scaled the snowy heights of Koordistan, as well as on the plains of Persia. A precious harvest is yet to rise from his grave. His body moulders on the banks of the Tigris; but his memory is fragrant in all these regions. Many, both in time and eternity, will rise up and call him blessed. The hard mountain field, which drew so largely on his ardent sympathies, his bodily energies, and his fervent prayers, will in due time, we believe, bud and blossom as the rose; and not a tear he shed over it, nor an effort he there put forth, will be lost or forgotten.

Memoir and Sermons of Rev. William J. Armstrong, D. D., late Secretary of the American Board of Commissioners for Foreign Missions. Edited by Rev. Hollis Read. New York: M. W. Dodd. 1853.

Seldom has the death of a servant of Christ been lamented as was that of Dr. Armstrong. A man of eminent piety was cut down; a minister of unusual ability had fallen; one filling a station of great usefulness was called away from his labors. This all believed, all felt. But there was more than this. There was that in the manner of his death which drew every heart to him. When the waters closed over him, it seemed as if thousands in our land were smitten by a sudden and mighty bereavement.

The present volume will enable the friends and admirers of Dr. Armstrong to recall the leading traits of his character, and feel once more the influence of his godly life. The form of the Memoir is somewhat unusual; perhaps the interest of the reader, however, will be increased thereby, rather than diminished. In its preparation the editor had two plans suggested to his mind. "The first was to recast the materials put into his hands from which to construct it, and so combine the several accounts, which appeared at the time, as the better to preserve the unity and order of the thoughts therein contained; the other was, to let the writers of the different notices each speak for himself, as he spoke while yet every ear was tingling with the sad reverberation from that doomed vessel, while that solemn bell was yet tolling the requiem of the departed ones, and anguish and wailing were yet going up from many an afflicted household." "I chose the latter method," Mr. Read says, "as more consonant, I doubt not, with the feelings of the numerous friends who still retain a vivid recollection of the mournful catastrophe. They would have the events recounted in the language of the day, when men spoke with the voice of the Almighty still sounding in their ears. This, we are persuaded, will more than compensate for the lack

of order and consistency which we consent to sacrifice."

For the Memoir about one hundred and twenty pages are set apart. The rest of the volume is filled with sermons. In respect to these, the editor says, the only difficulty has been in making a selection. "Few pastors," he continues, "of the same number of years standing, it is believed, left behind them so many *good* sermons. I do not say *great* sermons in the usual acceptation of the term, but good, practical, evangelical sermons; all so uniformly good as to make a selection difficult. I am, therefore, by no means sure that I have selected the best of the great number put into my hands. Those selected will doubtless be pronounced good; and they present a fair and pleasant record of the man, the preacher, and the Christian."

In concluding his introductory remarks, Mr. Read says: "We present this volume to Dr. Armstrong's friends as a memorial of his worth, sure that they will accept the offering as a record of one they loved. You loved him as a man, you honored him as a Christian, you revered him as a minister of Christ, and you will love to cherish his memory, to imitate his virtues, and to transmit his character to your children."

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

ARMENIANS.—The Tabular View of this mission for 1852 has just been received. From this it appears that, in addition to six stations, there are thirteen out-stations under the care of our brethren. The number of native preachers is ten, and the number of other assistants is thirty-six. At the close of the year there were twelve churches, having a membership of three hundred and twenty-two. The church at Smyrna, organized on the first Sabbath of January, is not embraced in this enumeration. For the support of pastors, or for benevolent objects, the churches at Constantinople contributed $375, the Nicomedia church $87,50, the Adabazar church $41,66, the Broosa church $65,32, and the Aintab church $173,68. The Broosa church also gave $600 for the purchase of a chapel. The Protestants at Constantinople, Nicomedia, Adabazar, Broosa and Rodosto, are also paying for the support of the secular department at the rate of seventy-five cents a year for each taxable male.

CONSTANTINOPLE.—From a letter of Mr. Van Lennep, dated March 31, the following cheering announcement is taken:

There seems to be quite a movement towards evangelical religion at Yuzgat, to the north of Cesarea, the residence of the Pasha of that district. There have been some Protestants in that place and in the surrounding villages for several years past, and their number seemed to be increasing. But they were not openly so; or those who were, could not form a regular organization, their number being small. An enlightened Vartabed has, however, been preaching there this winter, in the absence of the chief man in the place, a resolute foe to the cross. And on his return this man has raised a storm; the consequence of which has been that the Protestants have sent a deputation to the capital to make arrangements for their open recognition. The number of these new applicants is said to be about three hundred. It is probably exaggerated; but it must be large. Have you a missionary for them?

The good work is making progress in Adrianople. One of the native pastors and a church member have just returned from a visit there. They remained four days, having much conversation with and preaching to about thirty persons; and they report seven as hopefully pious. These are very anxious to get a preacher, native or American; and a church could probably be organized at once. But where shall we find the man for them? There is truly a dearth of the word of the Lord, all over the land. Oh that Christians would come over and help us!

We have petitions from five different places at this moment for government authorization to be organized as evangelical communities. And they have all come to us within a fortnight or three weeks. One is from Adana, where the Pasha offers to protect the Protestants, as soon as orders are obtained for a distinct civil organization. Another is from Tocat, where things are looking brighter, after a long prevalence of infidel opinions. A third is from Hadji Keuy, six hours from Marsovan. Another is from Adrianople; and the fifth is from Baghchejùk, a large and prosperous town on the Gulf of Nicomedia. I might call the movement from Yuzgat a sixth; but the application has not come from them in the usual way. God's Spirit is truly moving over the waters.

AINTAB.—Dr. and Mrs. Pratt arrived at Aintab on the 2d of March. Under an escort of twenty-five natives, who met them at some distance from the city on horses, mules and donkeys, they made their entry "with songs and rejoicings." On the 28th of March Dr. Pratt wrote as follows: "The work here and in the neigh-

borhood is truly great. The American churches do not begin to know what it is, or to appreciate the want of men. With all the native helpers we can command, there are still cries which it seems impossible to answer; and there are hardly enough to cultivate this immediate field. It does seem that if young men in the United States only knew the facts, they would gladly come out here Hardly a sermon is preached, but we hear of some impression made by it. There are other places nearly as interesting, though the work has not advanced so far."

GAWAR.—A letter of Mr. Rhea, dated March 14, has the following paragraph:

Our winter still lingers; but it is giving us indications that it will soon leave us. We have had comparatively little snow, and but little cold weather. The snow is disappearing from the plain; and we hope soon to hail the balmy spring. The past winter has been much relieved of its monotony by the frequent communications we have had with Oroomiah, unusually frequent from the mildness of the season; and we have just returned from an excursion there. We passed over the plain of Gawar and the mountains on foot, and the rest of the way on horseback. It was very delightful to mingle with our beloved friends in social and Christian intercourse, to unite with them in commemorating the death of our Redeemer, to witness the movings of God's Spirit upon hearts dead in sin, and to consult with them freely about our work in the mountains. Mr. Crane takes his turn for a few weeks, exchanging with Mr. Coan. We returned on horseback to the village of the Bishop, on the farther side of the plain. From that point our horses were unable to make their way through the deep snow; and we came on foot. We had an affecting proof of the attachment of our villagers, in their coming out some distance to meet us, the little children kissing our hands and giving every token of hearty joy. We thought we might have the pleasure of greeting Deacon Tamo on our return; but we were disappointed. By our last post we received letters from Mr. Brown. He informs us that he had just obtained an order from the Grand Vizier for Deacon Tamo's release, and that he would send it to Mr. Brant, that he might forward it directly to the Pasha at Van. Mr. Brown sent us a copy of this order; and were there not appended to it such limitations and drawbacks, we should confidently hope soon to see our brother; but we are prepared to be again disappointed.

CEYLON.—Mr. Sanders, under date of February 27, announces the close of another term in the seminary at Batticotta with the usual examination. The deportment of the students was good, and their proficiency commendable. Though no revival had been enjoyed in the institution during the term, there was evidence of the special presence of the Holy Spirit. Of the thirty-four persons admitted to the new class in September, one was subsequently dismissed. The English names of the thirty-three are as follows: Daniel P. Adams, Artemas Boies, John W. Bulkley, Jedediah Bushnell, Frederic O. Cairns, John O. Colton, Stephen W. Dana, John Dodge, Stephen Goodyear, Abraham Gosman, Oscar H. Gregory, Nathaniel Hall, George Jones, Francis A. Kellogg, George A. Lyon, George F. Magoun, Gilbert Mollison, George W. Musgrave, Henry A. Nelson, George W. Parsons, John Ropes, Talcott H. Russell, Albert H. Safford, Robert Schuler, James B. Shaw, Erastus Shepard, Samuel Smead, Samuel H. Taylor, Edward W. Stow, Theodore C. Strong, George B. Walbridge, Simon C. Wells, Levi Whipple.

In respect to this list, Mr. Sanders makes the following explanation: "The names of Gilbert Mollison, Henry A. Nelson and George W. Parsons have been given before; but as the beneficiaries have been dismissed from the seminary, they are now given again. John Ropes, Samuel Smead and Samuel H. Taylor are children of Christian parents, and retain their family names. Daniel P. Adams and Simon C. Wells were baptized in infancy. They retain their baptismal names, therefore, and take the surnames of their benefactors, John Adams and Lemuel B. Wells. The others have received their names as given by benefactors in America; and I think that nearly all the names previously unappropriated have now been exhausted. A lad was admitted to the present First Class at the beginning of the term, who received the name of George P. Wilder."

As the new class was selected from a large number of candidates, it was expected that they would exhibit "a good degree of talent;" and our brethren have not been disappointed in this regard. And Mr. Sanders makes another statement in this connection, which will be read with interest. It is as follows: 'I have been gratified during the past term to notice with what interest the church members of the seminary have labored for the spiritual good of the new class. If there have been those whose influence would lead them to put off the day of repentance to "a convenient season," there have also been influences of an opposite character and tendency. Christians have been actively engaged, endeavoring to interest them in the truths of Christianity. Anxious that they may commence their seminary life in the service of Christ, they have been with them to the prayer-rooms, and there commended them to his love.'

On the 14th of November, Ansel D. Eddy, of the Senior Class, was received to the fellowship of the church at Batticotta on profession of his faith. His father was formerly a member of the church at Panditeripo. For several months pre-

vious to his public profession of religion, he had walked consistently as a Christian.

SANDWICH ISLANDS.—The following extract is from a letter of Mr. Emerson, written at Waialua on the 20th of December:

There has been more than usual regard for the means of grace the past summer, both at Waialua and in Koolau. The meetings on the Sabbath have been well attended; and prayer meetings have been frequent and interesting. The contributions for various objects of interest have been good, and apparently from cheerful givers. The Micronesian mission is producing a happy influence upon the people of these Islands. They see that there is a way open in which they can pay a part of their debt to their brethren in the United States, and just such a way as best suits you, and accords with the spirit of Christianity. While they can do nothing directly to cancel their obligations to those who have instrumentally raised them, from the lowest depths of sin and degradation, to where they may sit with all Christ's followers in heavenly places, they can look to the westward, and see those who are now as they once were, and send to them the sure antidote for their wretchedness and woe. Kekela, since the return of the exploring expedition, has been visiting the various churches on Oahu, and creating a great deal of interest by the narrative of his adventures and conversations among the western islanders. He expects to visit Maui, and perhaps Hawaii, in the course of the coming two or three months; and if he does, I doubt not that the spirit of benevolence will be quickened among the people. Inducement to action is what our people want.

On the 21st of February Mr. Emerson wrote again as follows: "As to the prospects of our mission, I think them encouraging. Letters from Hilo say that the work of the Lord is revived." Mr. Lyons speaks very encouragingly of the state of things among his people. Benevolent contributions, in all the islands, have much increased during the past year; and, as far as I have learned, the disproportion between the deaths and births has diminished. In several places from which I have heard, the excess of deaths over that of births is but about six per cent; whereas it was fifty per cent or more, eight or ten years since. In this there is hope."

Home Proceedings.

BENEFICIARIES IN THE MISSION SCHOOLS.

THE boarding-schools in Ceylon have for many years been chiefly sustained by donations from this country appropriated to the support of particular pupils, selected by the missionaries, to whom English names, suggested by their patrons, have been given. A large number of heathen youth of both sexes have been thus carried through a course of education eminently Christian, many of whom are now occupying posts of influence and usefulness among their countrymen.

The system certainly has its advantages, and has exhibited many good results. Its reflex influence upon Sabbath schools and juvenile missionary societies in this country has, no doubt, been highly beneficial. The youth thus sustained have experienced a salutary influence from the new names they have received, and the new relations which have been formed between them and their patrons. Letters and good books have been sent them; and, what is highly important, specific prayer has been offered for them whilst pursuing their studies. There can be no doubt that the seminaries in Ceylon have achieved a great work for the cause of Christianity in India. Their influence will be widely and deeply felt by generations yet unborn.

Still there are serious objections to the plan of supporting individual pupils, which of late years have led the Committee to doubt whether its continuance is on the whole expedient. In numerous cases, it is quite impossible to meet the expectations of those who contribute the funds and furnish the names. Long delays in selecting the pupils are often unavoidable. At Batticotta a new class is received only once in two years, and is of necessity composed of a limited number of scholars; so that donors are sometimes obliged to wait two, three, and perhaps four years, before the pupil can be selected who is to be the object of their special regards. This of course occasions disappointment and sometimes dissatisfaction. When at length the pupil has been selected and placed in the school, and the intelligence has been sent to his patrons, he may prove himself unworthy of a place in the seminary, and be sent away; or he may die midway in his course, and the preliminary steps must be taken the second time. In ordinary cases he cannot be expected to be able to write to his patrons (a point on which they often place great dependence) in less than two years or more. When his course of study is completed, it is not certain that he will go forth into the world a Christian. He may relapse into heathenism. Such things have been. Children educated under the best influences which this land can afford, do not always give evidence of piety, or make useful members of society. It cannot be deemed strange if the same should be true of pupils educated in mission schools, especially when we consider what influences assail them whenever they pass beyond the mission premises. So that in some cases the donors, if they know the facts, will be likely to feel that their contributions have

been lost. The "individual" system imposes some additional burdens upon the missionary, already taxed, it may be, beyond his strength. Besides, there are not so many reasons for continuing the plan as there were in former years. The value of a proper education is better appreciated than formerly; and an English name confers less distinction than it once did.

In view of these facts, the Prudential Committee have come to the conclusion that the plan of supporting individual pupils, whether male or female, by patrons in this country, and of giving them English names, is no longer expedient. This decision is not intended to interfere at all with pupils now in the seminaries, or for whom payments have been made. Their relations to their patrons will remain unaffected. But in future no pupils will be received on this plan.

The Committee would recommend to all Sabbath schools, juvenile missionary societies, and individual patrons of the mission schools and seminaries, that they make their donations to the Children's Education Fund, designed for the support of schools in all the missions of the Board. On this plan every contributor has a personal interest in every school and every scholar, and will be likely to acquire more enlarged views and a more expansive benevolence; and if some pupils should die, or in any way disappoint expectations, no one will feel that his donations have been unfortunately thrown away.

Still if for important and special reasons, such as sometimes exist, a Sabbath school or juvenile society wishes to send its funds to the seminaries or schools of some particular mission, the Committee will not feel themselves at liberty to object to such a course. Contributions thus sent, however, will not be regarded in the light of an extra allowance, but simply as a part of the annual appropriation made to said mission for purposes of education. All donations thus intended for specific objects will of course be accompanied by the requisite information. They will then be duly acknowledged in the Missionary Herald, the specific purpose being mentioned; and this acknowledgment will always be regarded by the Treasurer as a sufficient notice and warrant to the missions to use the funds according to the wishes of the contributors.

In an enterprise so extensive and complicated as that in which the Board is engaged, it is for obvious reasons desirable, as a general rule, that donations should be made for general, rather than specific objects.

Not unfrequently a strong desire exists, on the part of juvenile missionary societies and Sabbath schools, to receive an occasional letter from some teacher or missionary, in order to sustain and increase their interest in missions. To secure this, a letter should be written to a missionary or his wife, stating the case and making known the wishes of the school or society. The missionaries will be happy to aid the cause in this way, whenever it is in their power. All such letters may be sent, post-paid, under cover to the Treasurer of the Board, 33 Pemberton Square, Boston, Massachusetts, and they will be duly forwarded.

It may not perhaps be generally known, that the system of naming and supporting individual pupils has not obtained currency in any of the missions of the Board, except the one in Ceylon; and its continuance there is no longer deemed expedient.

DONATIONS,

RECEIVED IN APRIL.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.		
Lewiston Falls, Cong. ch. and so. 129; s. s. cent so. for ed. of hea. chil. 33,13;	162 13	
New Gloucester, Cong. ch. gent. 52,47; la. 47,53; to cons. Rev. ALLEN LINCOLN of Gray, and Rev. JOHN HASKELL of Dover, Me. H. M.	100 00	
N. Yarmouth, 1st par. 13; a child, dec'd, 7c.;	13 07	
Portland, High-st. mater. asso. for *Phebe Cummings*, Ceylon,	20 00	
Scarborough, Cong. ch. to cons. JOHN FOGG an H. M.	117 17	
Windham, Cong. ch. and so.	10 00	—422 37
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.		
Richmond, P. F. B.		1 65
Penobscot co. Aux. So. E. F. Duron, Tr.		
Bangor, 1st ch. and so.	53 50	
Brewer, do. s. s.	42 70	
Foxcroft and Dover, Cong. ch.	33 00	
Orono, Cong. s. s. Mrs. J. B. C.'s class,	3 00	—132 20
York co. Conf. of chs. Rev. G. W. Cressey, Tr.		
N. Buxton, Cong. ch. and so. m. c.		10 00
		566 22
Dennysville, s. s. 20; Ellsworth, cong ch. and so. 66,42;		86 42
		652 64

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.		
Chesterfield, A. W. D.	5 00	
Marlboro', A friend,	8 00	—13 00
Grafton co. Aux. So. W. W. Russell, Tr.		
Bethlehem, m. c.	10 00	
Bristol, Cong. ch. m. c.	10 26	—20 26
Hillsboro' co. Aux. So. J. A. Wheat, Tr.		
Francestown, Cong. ch. 4; Mrs. L. H. dec'd, 3; A. M. 3;	10 00	
Goffstown, Cong. ch. and so.	16 00	
Hillsboro' Centre, do.	4 50	
Masonville,	52 00	
New Boston, T. Smith,	30 00	
Pelham, Gent.	6 50	
Temple, Cong. ch. and so	52 56	—171 56
Merrimack co. Aux. So. G. Hutchins, Tr.		
Pittsfield, Cong ch. and so. to cons. Mrs. D. H. TREAT an H. M.	113 16	
Salisbury, Cong. ch. and so.	40 00	—153 16
Rockingham co. Conf of chs. F. Grant, Tr.		
Auburn, Cong. ch. and so.	10 00	
Exeter, E. T. O.	10 00	—20 00
Strafford Conf. of chs. E. J. Lane, Tr.		
Gilmanton, Cong. ch. and so. which and prev. dona. cons. Rev. R. M. SARGENT an H. M.	13 50	
Meredith Village, Cong. ch. and so.	41 00	
Rochester, do.	45 00	

Sanborntou, Cong. ch. 37,76; s. s. 7,68; 45 44—143 94

521 92

A friend, 6 00

527 92

Legacies—Littleton, Willis Wilder, by David McClenning, Adm'r of J. C. Colby, Ex'r, 50; Rindge, Miss Hannah Adams, by Levi Howe, Ex'r, 249,01; 299 01

826 93

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Addison, Rev. B. A. 1 00

Caledonia co. Conf. of chs. E. Jewett, Tr.
Danville, Cong. so. 23,92; Mrs D.'s bible class, 4.41; North Danville, 7,15; wh. and prev. dona. cons. Mrs. ABBY W. DUDLEY an H. M. 35 48
Peacham, Cong. ch. and so. m. c. 7 00
St. Johnsbury, Friends, 150; 2d cong. ch. and so. m. c. 72,96; South do. m. c. 59,16; 2d and South ch. s. schs. 22,44; 3d cong. ch. m. c. 29,29; 333 85—376 33

Chittenden co. Aux. so. M. A. Seymour, Tr.
Burlington, Calv. cong. so. 19,50; s. s. 15,50; 35 00
Milton, E. H. 10 00
Williston, Juv. miss. so. 7 00—52 00

Franklin co. Aux. So. C. F. Safford, Tr.
Franklin, Five indiv. 5 00

Orange co. Aux. So. L. Bacon, Tr.
Thetford, Miss M. E. Denny, wh. and prev. dona. cons. BENJAMIN FROST an H. M. 33 50

Rutland co. Aux. So. J. Barrett, Tr.
Chittenden, Coll. 5 00
Rutland, m. c. 33 20—38 20

Windsor co. Aux. So. J. Steele, Tr.
Pompanoosuc, W. W. R. 5 00
Springfield, Mrs. J. B. 5 00
Woodstock, J. L. 2 00—12 00

A friend, which cons. CHARLES CUTLER of Bradford an H. M. 100 00

618 03

Legacies—W. Rutland, Isaac Chittenden, by E. Boardman, Ex'r, 41 80

659 83

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Cotuit, Cong. ch. and so. 13 00
E. Falmouth, 1st do. m. c. 10; 2d do. m. c. 8; 18 00
Truro, Cong. so. 50 00—81 00

Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
Gt. Barrington, N. H. 10 00
Otis, Cong. so. 4 00
Pittsfield, Young la. institute, m. c. 10 70
South Adams, Cong. s. s. for sup. of a child in Ceylon, 20 00—44 70

Boston, S. A. Danforth, Agent, 1,005 37

Essex co. North, Aux. So. J. Caldwell, Tr.
Mekah, 100 00
Amesbury and Salisbury, Cong. so. m. c. 40 00
Georgetown, Mr. Prince's ch. and so. 100 00
Haverhill, Mrs. A. C. P. 5; S. S. C. 1; Centre cong. so. 185,15; m. c. 34,85; to cons. ELIAS T. INGALLS and Mrs. ISAAC R. HOWE H. M. 226 00
Newburyport, J. Tyler, which cons. Mrs. SALLY WOODMAN an H. M. 100 00
W. Newbury, 2d par. 36 30—602 30

Essex co. South, Aux. so. C. M. Richardson, Tr.
Danvers, South par. s. s. for ed. in Ceylon, 40; 3d cong. ch. and so. 71; 111 00
Rockport, Ortho. cong. ch. and so. to cons. JOSEPH BARTLETT and Mrs. ESTHER G. BROOKS H. M. 200 00—311 00

Essex co.
Boxford, Cong. ch. and so. 50 52
Danvers, 1st cong. ch. gent. 88 50; la. to cons. Mrs. MARY P. BRAMAN an H. M. 100; 188 50
Salem, Tab. ch. and so. 576,37; m. c. 17,34; 593 71—832 73

Hampden co. Aux. So. C. O. Chapin, Tr.
Monson, Rev. Dr. Ely, 30 00
Palmer, 1st cong. ch. and so. to cons. Rev. SYLVESTER HINE an H. M. 50,83; ack. in April.

Hampshire co. Aux. So. J. D. Whitney, Tr.
Amherst, Amherst college m. c. 10 00
Middlefield, m. c. 4 92—14 92

Harmony Conf. of chs. W. C. Capron, Tr.
Northbridge, Ch. 54 00

Middlesex South Conf. of chs.
Framingham, Hollis evan. cong. ch. and so. wh. cons. CHARLES F. W. PARKHURST an H. M. 157; m. c. wh. cons. Rev. J. C. BODWELL an H. M. 57,18; 194 18
Grantville, Cong. ch. and so. 57 52—251 70

Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Canton, Evan. ch. m. c. 14 21
Quincy, La. asso. 8 00
Roxbury, Eliot ch. and so. gent. 396; la. 77,64; m. c. 19,70; 493 34
Stoughton, Cong. ch. and so. m. c. 62 00
W. Roxbury, Spring-st. ch. m. c. 6 28—583 83

Palestine Miss. So. E. Alden, Tr.
Bridgewater, A friend, 1 00

Pilgrim Aux. So. J. Robbins, Tr.
Halifax, Cong. ch. and so. 15 56
South Marshfield, do. 34 64—50 20

Taunton and vic. Aux. So.
Pawtucket, Gent. 41; m. c. 11,16; 52 16
Taunton, Winslow ch. 11 25—63 41

Worcester Central Asso. W. R. Hooper, Tr.
Barre, Cong ch. and so. which cons. OTIS ALLEN, JOSEPH P. BASSETT and HARDING P. WOODS H. M. 287 13
Worcester, C. G. 2 00—289 13

Worcester co. North, Aux. So. B. Hawkes, Tr.
South Gardner, Abel Richardson, 600 00

4,815 29

Unknown, 5; J. Kimball, Jr. 15; Miss S. Tuttle, for Chris. ed. 10; Andover, a theol. student, 7; S. par. 1; Chelsea, Broadway cong. ch. m. c. 32,33; E. Cambridge, Evan. cong. ch. m. c. 26,75; youths' miss. so. 40; Lowell, John-st. juv. s. s. Miss Merrill's class, 3; Medford, Mystic ch. and cong. 187,75; 2d cong. ch. and so. 36,74; Newton, Eliot ch. and so. 84,77; Reading, a friend, 3; Bethesda cong. ch. m. c. 18,76; 471 10

5,286 39

CONNECTICUT.

Hartford co. Aux. So. A. W. Butler, Tr.
Hartford, Centre ch. m. c. 19,75; South ch. 68; 87 75
Windsor Locks, 39,42; m. c. 16,79; 56 21—143 96

Hartford co. South, Aux. So. H. S. Ward, Tr.
Eastbury, m. c. 48 00
Kensington, Gent. and la. 40 00
Middletown, A friend, 100 00
Worthington, Gent. and la. 99 56—287 56

Litchfield co. Aux. So. G. C. Woodruff, Tr.
N. Canaan, Cong. s. s. 8 00

Middlesex Asso. S. Silliman, Tr.
Deep River, La. 18 67

New Haven City Aux. So., A. H. Maltby, Ag.
New Haven, T. F. Davies, for *Julia S. Davies*, Ceylon, 20; united m. c. 25,20; Yale college, m. c. 6,07; Court-st. ch. m. c. 13; 64 27

New Haven co. East, Aux. So. A. H. Maltby, Ag.
North Durham, 27 00
Northfield, Gent. 18 50—45 50

Tolland co. Aux. So. J. R. Flynt, Tr.
N. Coventry, Gent. 16 43
Stafford Springs, A. W. Porter, 200 00
Vernon, A. Kellogg, 30 00—246 43

Windham co. Aux. So. J. B. Gay, Tr.
N. Woodstock, Village Corners, 122 00
Thompson, Miss E. S. Fisher, dec'd, 10 00
Westminster, Gent. 20; la. 26,28; 46 28—178 28

292 67

A friend, 50 00

1,042 67

Legacies.—Stanwich, Benj Brush, by Shubel Brush, Ex'r, 100; Vernon, Mrs. Anna Talcott, by Allyn Kellogg, Ex'r. (prev. rec'd 80,) 274,77; Warren, Abner Welch, by Geo. Starr, Ex'r. (prev. rec'd 450,) 370,82; 745 59

1,788 26

RHODE ISLAND.

Little Compton, Juv. miss. so. 7 00

NEW YORK.

Auburn and vic. I. F. Terrill, Agent.
Auburn, 1st pres. ch. to cons. THOMAS M. HUNT an H. M. 102,04; ded. disc. 51c. 101 53

Board of For. Miss. in Ref. Dutch ch. C. S. Little, New York, Tr.
A friend, 225; a mem. of R. D. ch. 3; J. H. Rome, dec'd, 5; 233 00
Amity, R. D. ch. 23 00
Brooklyn, do. 85 30
Esopus, C. Houghtaling, 30 00
Geneva, R. D. ch. 65 81
Guilford, do. 22 17
Kinderhook, do. 68 28
Lebanon, do. 31 00
Livingston, do. 17 39
Middleburgh, do. 16 32
New York, New South R. D. ch. 88 21
Rhinebeck, R. D. ch. to cons. Rev. PETER STRYKER an H. M. 60 00
Stapleton, R. D. ch. to cons. Rev. J. W. SCHENCK an H. M. 50 00—790 48

Geneva and vic. C. A. Cook, Agent.
Coshocton, Pres. ch. m. c. 7 00
Fulton, Pres. ch. 71,38; m. c. 68,77; s. s. 20; (of which to cons. Mrs. JANE LORD an H. M. 100;) 160 15
Geneva, W. H. S. 1; A. L. S. 1; 2 00
Oswego, 1st pres. ch. 163,62; m. c. 161,38; s. s. 40; Dr. and Mrs. Condit, for *Gilbert Mollison*, Ceylon, 24; 2d pres. ch. 18,88; 407 88
Pultney, 1st pres. ch. 18 00
Richford, Pres. ch. 5 00—600 03

New York City & Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. from Jasper Corning, which cons. CHARLOTTE E. MERWIN an H. M. 150; John T. Terry, wh. cons. RODERICK TERRY of Hartford, Ct. an H. M 100; S. E. Morse, 60; R. Carter and bros. 50; H. N. Beers, 50; a boy, 61c.; West pres ch. miss. so 100; Bleecker-st. pres. ch. s. s. for sch. in Ceylon, 75;) 1,749 96

Oneida co. Aux. So. J. Dana, Tr.
Holland Patent, Pres ch. 28,30; m. c 24,37; s. s. 13,94; 66 61
Utica, 1st pres. ch. 131,38; m. c. 32,50; young la. acad. 14; H. F. 10; J. Dana, 20; 207 88
274 49
Ded. disc. 1 40—273 09

Watertown and vic. Aux. So. A. Ely, Agent.
Sacket's Harbor, Ch. (of wh. for Syrian m. 5;) 22 00

3,537 09

Binghamton, Cong. ch. m. c. 11,34; Bridgewater, J. H. 1; Byron, pres. ch. 13; Cape Vincent, pres. ch. 21; Castle Hill, Mrs. G. M. Wilkins, 20; Factoryville, pres. ch. m. c. 27; Fredonia, pres. ch. (of wh. fr. C. E. Washburn 20,) 88,55; Glens Falls, pres. ch. (of wh. from Mrs. Rosekrans, 20; L. B. B. 10;) 102,02; Gloversville, cong. ch. a bal. 15; Jewett, pres. ch. 3; Little Valley, W. D. B. 75c.; Madison, cong. ch. 8,50; Malden, pres. ch. 50; Marathon, J. M. R. 5; Meredith, cong. ch. 7,67; Moreau, cong. ch. 22; S. H. 10; New Haven, JOB DOWD, wh. and prev. dona. cons. him an H. M. 50; Northumberland, a friend, 25; Oneida Lake, Rev. J. C. S. 1; Rochester, a friend, for the young man in Amoy spoken of in Mar. Her. 1; Rodman, cong. ch. 34,50; Sherburne, D. A. Rexford, wh. cons. Rev. ISAAC F. ADAMS an H. M. 50; Spencertown, pres. ch. 15; Staten Island, Miss W. and pupils for *Martha Ann Mather*, Ceylon, 10; prev. ack. 5; Van Buren, Miss E. W. 1; Yonkers, pres. ch. 48; 636 33

4,173 42

Legacies.—Leyden, Reuel Kimball, by Reuel Kimball, Ex'r, (prev. rec'd 24,) 8 00

4,181 42

NEW JERSEY.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
New Brunswick, 2d. R. D. ch. 48,67; Paramus, R. D. ch. 16; Somerville, 1st R. D. ch. 20; 84 67
Caldwell, pres. ch. 54; Mendham, pres. ch. 107; Morristown, J. D. C. 3; Newark, two sisters, 1; Perth Amboy, S. E. W. 10; Plainfield, 2d pres. ch. 22,82; 197 82

282 49

Legacies.—Orange, Abraham Harrison, by Miss Selina Harrison, Ex'x, 25 00

307 49

PENNSYLVANIA.

Allentown, 1st pres. ch. m. c. 10; Easton, Opheleton so. of the Ophel. sem. 8; R. D. ch. 26,16; Mill Creek, pres. ch. 5; Montrose, pres. ch. m. c. 10; Norristown, 1st pres. church, 50; Philadelphia, W. F. for Amoy m. 4; Arch-st. pres. ch. B. A. Fahnestock, 50; W. C. Coates and wife, 40; G. W. McC. 10; Clinton-st. pres. ch. L. W. G. 10; 1st pres. ch. J. M. Van H. 5; Shirleysburg, John Brewster, 100; 328 16

DELAWARE.

Pencader, 1st pres. ch. 9,75; Wilmington, Hanover-st. pres. ch. Little Rill so. for *Maria Cassells*, Ceylon, 12; 21 75

MARYLAND.

A friend, 1,50; Elkton, 1st pres. ch. 25,15; s. s. 4,08; 30 73

NORTH CAROLINA.

Cabarras co. indiv. 8; Salisbury, J. G. Cairns, for *Frederick O. Cairns*, Ceylon, 20; 28 00

SOUTH CAROLINA.

Charleston, Int. on Mrs. L. Simmons's legacy, by Rev. Dr. Post, 155 00

OHIO.

By Rev. S. G. Clark.
Andover, 2; Boardman, 4; Brighton, m. c. 4,19; Brownhelm, to cons. Rev. HUBBARD LAWRENCE an H. M. 50; Chagrin Falls, which and previous donation cons. Rev. E. D. TAYLOR an H. M. 9,41; Chatham, 22; la. benev. so. 8; Cleveland, 1st pres. ch. 118,44; J. F. C. 10; H. H. 10; Z. F. 10; W. S. Jr. 10; W. G. S. 10; inf. s. s. 10; 2d pres. ch. 111,44; SELAH CHAMBERLAIN, wh. cons. him an H. M. 100; J. Perkins, 50; Mrs. A. G. Smith and fam. 25; E. F. Gaylord, 15; L. B. 10; D. H. L. 10; G. A. S. 10; Mrs. J. C. 10; T. S. B. 20; Rev. S. B. C. 10; s. s 9; Farmington, 11; Rev. B. W. 12; Gustavus, 2; Huntington, 7,37; Independence, 10; Johnston, 6; Kingsville, 1; Kinsman, 18; m. c. 17; L. P. 10; J. C. 10; Lyme, coll. wh. and prev. dons. cons. JOHN SEYMOUR an H. M. 29; C. S. 10; J. S. 10; Mansfield, 24; Nelson, DANIEL EVEREST, wh. cons. him an H. M. 109,74; m. c. 26c.; Newton Falls, 5,58; Orwell, 9; Painesville, coll. 20,05; Reuben Hitchcock, to cons. Mrs. REUBEN HITCHCOCK an H. M. 100; Parkman, 5; Parma, 13,90; Plymouth, coll. 4,69; A. B. 10; P. B. 10; Ruggles, 12,35; N. C. 10; m c. 2,05; Strongsville, 7; Wayne, 4; Wellington, 35,25; M. DeWolf, 30; Rev. A. R. Clark and wife, 25; York, 17,25; Youngstown, 51,50; m. c. 8; s. s. 8,50; 1,334 97

By G. L. Weed, Tr.
Belpre Centre, Cong ch. 25,00; Cincinnati, 2d pres. ch. 509; m. c. 22,10; s. s. for library at Beirut, 59,39; 1st ortho. cong. ch. m. c. 45,08; 3d pres ch m. c. 5,26; Tab. pres. ch. m. c. 8,22; indiv. for ed. at Madura, 15; Coulville, Cong ch 20,00; Marietta, do. 1, m. c. 5; New Carlisle, pres. ch. 3,00; Oxford, W. C. M. 50c.; Putnam, Fem. juv. asso. for ed. at Madras, 40,00; 758 55

2,093 52

A friend, by E. Lane, 683; Columbus, W. Preston, 20; Hudson, Wes. Res. College, 1,31; Montgomery, 1st cong. ch. m. c. 3; 707 31

2,800 83

Legacies.—Atwater, Jonathan L. Baldwin, 225; Burton, Abram Wooster, by Rev. S. G. Clark, 20; Wellington, S. Pelton, by M. De Wolf, (prev. rec. 50;) 25; 270 00

3,070 83

INDIANA.

By G. L. Weed, Tr.
Allensville, Pres. ch. 37,12; Anderson, Rev. E. S. 2; Crawfordsville, Centre ch. m. c. 97,70; s. s for China, 7,96; Danville, pres. ch. m. c. 14,10; youths' miss. so. 83c.; Indianapolis, 2d pres. ch. 58,80; Monticello, pres. ch. 11; for Dakota, m. 20; New Albany, 2d pres. ch. 123; m. c. 128,73; for sch. in Syria, 20; 521 24

Angola, 1; Pittsburg, pres. ch. s. s. 7; 8 00

529 24

ILLINOIS.

By Rev. I. M. Weed.
Batavia, Cong. ch. 20,00; Belvidere, 1st pres. ch. 52; Chemung, bequest of M. S. for hea. chil. 1; Chicago, 2d pres. ch. s. s. for Mrs Dunham's sch. Choc. m. 30,41; 3d pres. ch. 35; Dupage, pres. ch. 23,50; a little girl, 17c.; Eagle Point, Rev. S. Jessup, 10; Joliet, cong ch. 23,33; Rev. R. Reed and wife, 10; Naperville, cong. ch. 16,50; S. Ottowa, pres. ch. 10; Rockton, cong. ch. 2,25; St. Charles, do. 22; juv. s. s. mies. so. 13; Waukegan, cong. ch. 35,05; W. G. B. 35c.; F. E. B. 17c.; ded. disc. 4 00, 300 73

Burlington, Miss H. B. 1; Galena, 2d pres. ch. (of wh. to cons. ENOCH LONG an H. M. 100) 150; Jacksonville, 1st. pres. ch. 240; s. s. 60; disc. 1,55; Mrs. J. L. 3; Northville. pres. ch. 1,50; Pittsfield, cong. ch. 6,27; Quincy, 1st pres. ch. 118,80; Washington, C. H. B. 5; Woodville, N. Cooke, 15; 599 02

899 75

Legacies.—Galesburg, O. A. Smith, by Isaac Delano, Admr. 100 00

999 75

MICHIGAN.

By Rev. O. P. Hoyt.
Chelsea, 3,67; Lima, 10,90; Lodi, 16,49; Manchester, 6,42; Rev. A. B. C. 5; N. Hudson, Dea. Smith, 25; Parma, 4; Saline, 38,23; Sharon, 6,96; a child, for India, 34c. 117 01

Bertrand, J. Borden, 20; Blissfield, pres. ch. 16; Jonesville, s. s. for ed. in Madura, 2; Livonia, Rev. R. Armstrong, 6; a friend, 5; 49 00

166 01

WISCONSIN.

By Rev. I. M. Weed.
Beloit, Pres. ch. 11; m. c. 19; cong. ch. 110; B. Durham, 15; s. s. 10; Delavan, cong. ch. 66c.; m. c. 3,64; Raymond, cong. ch. 5,37; s. s. 1,08; Sheboygan, pres. ch. m. c. 2,03; ded. disc. 2,16; 175 62

Mineral Point, pres. ch. 5; Monroe, do. 5; Patchgrove, ch. 10; 20 00

195 62

IOWA.

Bentonsport, Cong. ch. m. c. wh. cons. Rev. ASA TURNER, of Denmark, an H. M. 50; s. s. 10; Cedar Rapids, four girls, 1; Garnavillo, cong. m. c. 5,65; 66 65

MISSOURI.

A friend, 10; Double Branches, pres. ch. 7,50; 17 50

LOUISIANA.

St. Joseph, J. B. Hawkes, which cons. Rev. THERON H. HAWKES, of New York, an H. M. 50 00

TEXAS.

Houston, A friend, 3; San Antonio, a daughter, 2; 5 00

CALIFORNIA.

San Francisco, 1st cong. ch. m. c. 100; EDWARD P. FLINT for China, wh. cons. him an H. M. 100; 200 00

OREGON TERRITORY.

Forest Grove, Ch. and cong. 47 00

IN FOREIGN LANDS, &c.

Ahmednuggur, A friend, by Rev. J. M. M. Rs 200; subscrip. and dona. for girls' sch. 242. 2. 0.; Rev. G. Bowen, for Miss Farrar's sch. 100; m. c. 40. 11. 1.; F. Manisty, 25; Mrs. F. 8; T. G. 5; 282 00

Bombay, Indiv. 534 00

Ceylon, Govt. £50; ch. miss. 20; Mr. Dyke, (of wh. for Oodooville fem. boarding sch. 20,) 30; indiv. 8. 1. 6.; Chavagacherry, ch. Mr. Dyke, 15; Mrs. Gisbom, 5; Jaffna, Mr. Jimeaux and others, 17. 12. 0.; Keeny, juv. miss. so. for schs. 5; for Oodooville fem. boarding sch. 3; 737 64

Cattaraugus, Miss. ch. m. c. 6,12; Evan Centre, 6,04; Tuscarora, indiv. 15,53; m. c. 6,50; chil. 58c.; 34 77

Deaksville, Choc. na. m. c. 49; col'd people, for African m. 5,55; Fort Towson, m. c. 20,15; Pine Ridge, a teacher in the Choc. m. 10; Park Hill, Cher. miss. m. c. 21,37; fem. sem. m. c. 46; Mr. C. 1,50; 153 57

Fingal, P. Barber, 12 00

Honolulu, H. Dimond, 1 80

Madras, Indiv. Rs. 96. 2. 10.; for schools, 2,303. 7. 8.; 1,152 00

Madura, R. D. Parker, Rs. 200; Capt. Cuzolet, 10; Tab. ch. s. s. Cincinnati, 20; 115 00

Tripoli, Rev. H. Foote, 27 00

3,049 78

Donations received in April, 21,181 58
Legacies, 1,489 40

$22,670 98

☞ TOTAL from August 1st to April 30th, $209,352 85

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in April, $726 26

DONATIONS IN CLOTHING, &c.

Livingston, N. Y. Clothing, fr. R. D. ch. 69 38

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLIX. JULY, 1853. No. 7.

American Board of Commissioners for Foreign Missions.

Beirut.

ANNUAL REPORT.

THE Herald for May contained the material parts of Mr. Calhoun's report for the previous year. Similar communications have since been received from other stations, the substance of which will now be laid before the friends of missions.

Messrs. Smith, Whiting, DeForest, and Hurter constitute the Beirût station at the present time. After alluding in appropriate terms to the death of Miss Whittlesey, they proceed to speak of the different departments of labor in which they are engaged.

Female Boarding School.

This institution has suffered much from the loss of its principal. Still the same course of study has been pursued as heretofore, two of the pupils who completed their studies last autumn, having been retained as teachers. In addition to the branches usually attended to in such a school, special care is taken to communicate the truths of religion. "All the pupils study the Assembly's Shorter Catechism," our brethren say, "as daily lesson, first in Arabic, with proof texts, and afterwards in English, with Baker's explanatory questions and Scripture proofs; and they are also taught a brief historical catechism of the Old and New Testaments. The earliest school hours of each day are devoted to the Scriptures by all the school. The Epistles to the Hebrews and the Romans formed the subject of these lessons till autumn; when Mr. Calhoun's revised edition of the Companion to the Bible was adopted as a text book; and the Old Testament has been studied in connection with that work. The pupils all attend the services at the mission chapel; and they have lessons appropriate to the Sabbath in the intervals of worship. The evening family worship in Arabic is a familiar Bible class. All the pupils are present; and not unfrequently some of their relatives, with others, attend." There can be no doubt that such a course of instruction will produce the happiest results.

The primary school on the mission premises is reported as "highly efficient and useful." It has eighty pupils, in two departments, both of which are committed to church members. The school at Kefr Sheema has had from twenty to twenty-five pupils; and "its venerable teacher continues to be zealous and successful in his vocation."

Preaching.

Passing to those labors which bear more directly on the salvation of the soul, our brethren say: "The two Arabic services at Beirût, the one held at nine o'clock in the morning, and the other at half past three in the afternoon, have been sustained as usual. During the first four months of the year the average attendance at the latter was eighty; and occasionally the number was more than a hundred. About one-third of our ordinary congregation are females. During the summer months, when the mission families and many of the natives are absent from Beirût, the congregations are much smaller. We are able to report an encouraging attention to the preaching of the Word, with here and there a case of serious inquiry; but there has been no

extensive movement, producing conviction of sin, and awakening an earnest desire for the salvation of the soul."

The Bible class is still prosperous. From twelve to twenty persons usually attend this exercise, most of whom appear to be interested in studying the word of God. "Mr. Smith has taken them nearly through the Acts of the Apostles in lessons of from ten to twenty verses each; and in doing this he has had an excellent opportunity to give instruction on a great variety of important subjects."

An English service was commenced at Beirût by Messrs. Bird and Goodell, not long after their arrival in 1823; and it has always formed a part of the labor of the mission. It was held in the British consulate prior to the death of Mr. Abbot; afterward it was transferred to the American consulate, where it was continued till about twelve years ago, when it was transferred to the place set apart for the Arabic worship. During most of these thirty years, it has been the only English service in Beirût. "The London Jews' Society had for a time," our brethren say, "a missionary here, who sustained an Episcopal service; but he was removed by ill health; and his place has not been supplied. Last year another Anglican minister commenced a service in a room fitted up by the English Consul; but ill health has obliged him also to give up his labors. Our congregation embraces nearly all the English speaking population, with many natives, the latter being about as numerous as the former. The interest felt in this service was manifested recently, on the occasion of enlarging and furnishing our place of worship The whole expense was met by a contribution from the members of the English congregation, to the amount of more than five thousand piastres. For a large portion of this sum we are indebted to J. Hosford Smith, Esq., our excellent Consul."

Out-stations

The report next presents the condition of the missionary work at the out-stations dependent on Beirût. Kefr Sheema first passes in review. This village is situated just at the foot of the mountains, five or six miles from Beirût, on the road to Abeih. A regular preaching service was commenced near the close of 1851; and it has been continued, with occasional interruptions, to the present time. Within the last twelvemonth it has been conducted alternately by the missionaries and the native brethren. The congregation usually consists of twelve or fifteen adults and nearly as many children. "Though a little band," the report says, "they have been earnest in seeking instruction, and during the past year they have manifested much zeal in providing a place of worship and a cemetery. With the help of the mission, and the native church at Beirût, they have secured both of these objects. Their success in these undertakings, and the spread of evangelical opinions in the place, aroused the jealousy of their enemies, and drew upon them a storm of persecution which threatened to be very serious. The wall of their cemetery was thrown down; their meeting was disturbed and broken up; and their persons were insulted and threatened. They appealed to the Governor of the mountains for protection. After some delay they obtained a favorable hearing; and there is now reason to hope that their rights will be respected, and that violent persecution will be prevented. We have reason to think that our labor in preaching to this little company is not in vain. The venerable old schoolmaster, who persevered in his humble labors for many years, sometimes against strong opposition, has been greatly encouraged by seeing the truth take hold of a few minds. He has himself been several years a member of the evangelical church. One of his neighbors, the father of an interesting family, has also been received within the past year. Others in the little congregation are candidates for admission; and we hope that the time is not very distant when we shall have an independent church in that place. The people are very desirous to have one of the native brethren reside permanently among them; and had we a suitable man to spare, we should be glad to station him there at once."

Mr. Smith, Mr. Hurter, and Mr. Bistany, with their families, removed to Bhamdûn the latter part of June. The preaching services, Bible class, and Sabbath school were resumed, the attendance being about the same as last year. "The people generally," our brethren say, "took more pains than ever before to make us feel that they were glad to see us. The women were particularly friendly, and gave our ladies opportunities to extend their visits to nearly the whole village. The little girls' school had been continued through the winter, under a promise to the teacher that she should receive a certain sum for every one who should learn to read. On examination it was found that she could claim pay for ten. The school was continued through the summer with an average attendance of about twenty." Other places have been favored with the preaching of the gospel, from time to time; and our brethren say that an unusually large amount of this species of labor was performed during the summer months. But it is hardly necessary to go into details.

The Native Church.

The number of members in communion with the Beirût church, at the beginning of the year, was twenty-six. Six were received during the

year; one has died; eight have been dismissed at their own request, and organized into a separate church at Abeih; so that there were twenty-three remaining at the date of this report. Only eleven of this number reside in Beirût; but most of these attend the weekly expository lecture; and several of them are members of the Bible class. "In the monthly concert," the missionaries say, "our brethren show a gratifying interest; and in proportion to their ability they are not backward in contributing for the promotion of the kingdom of Christ in this and other lands. During the past year, the church has expended something for itinerary evangelical labors in Mount Lebanon, performed by some of the native brethren, provided seats for the new chapel at Kefr Sheema, and ordered a communion service for the new church at Abeih." The friends of missions will be glad to find our brethren bearing their testimony to the fact, that for the most part the lives of the members are exemplary, and that there is a good degree of harmony and kind Christian feeling among them.

The Press.

It is already known that Mr. Smith is making a new translation of the Scriptures into the Arabic tongue. The Pentateuch was finished last summer; and since that time he has been devoting his time to the New Testament, the work having advanced to the middle of Mark at the date of this report.

The number of persons under Mr. Hurter's direction is eight, all of whom are "well behaved and industrious," two being church members. They receive biblical instruction on the Sabbath. The whole number of pages printed during the year under review has been 1,671,900.

Sidon.

ANNUAL REPORT.

Preaching.

Messrs. Thomson and Van Dyck, in presenting their annual report, first describe their labors in directly proclaiming the gospel of Christ. Two services have been maintained at Sidon upon each successive Sabbath. The average number in attendance has been about thirty-five; though at times there have been between fifty and sixty. About twenty may be considered as regular hearers, as they rarely fail to appear at the sanctuary before the hour of worship. "Our chapel," says the report, "has been repeatedly laid under the ecclesiastical ban. Spies have been placed along the street leading to it; and they have entered in the guise of worshipers; but, notwithstanding this, we have always had a goodly number of hearers." Nor is this all. The apparent determination of the people to have the benefit of religious instruction, has compelled the hierarchy to do something themselves in this line of things. "In the fall," our brethren say, "the Latins got up something like a protracted meeting. A capuchin friar, somewhat celebrated as a preacher, was brought from Beirût, armed with indulgences to any extent required. Twice a day, for about a fortnight, did he preach in the usual papal strain, declaiming against Protestants, and urging the people to confess their sins, that they might profit by the indulgences of which he had the disposal. Having preached enough to last the flock for a year, so that they need not run after strange doctrines, he departed, leaving the impression upon many minds that the business of papal priests is to say mass, and that if one of them by any chance undertakes the business of preaching, he gets beyond his depth. Some of the more bigoted ones declared him to be an excellent preacher, only they could not understand his Arabic."

The Greek Catholic Bishop, it seems, usually spends his summers in Lebanon, while the three winter months are reserved for Sidon. During the last named season, it has been his custom, our brethren say, to refresh his flock with an occasional sermon. "His discourses are generally made up of silly stories about the Virgin, mixed with 'admonition due' against Protestant heretics. The public feeling has now compelled him to change his style, and preach in a more scriptural manner. Reports of some of his recent efforts in this line show a wide deviation from his former practice, and reveal, back of this, a still greater change in the minds of the people, which has forced the Bishop, as it were, out of his old track. The clergy have also seen fit to modify their policy towards those who come to our chapel, but are not avowed Protestants. Instead of laying them under sentence of excommunication, as formerly, the priests endeavor to conciliate them; and they give them leave to attend our worship, only urging regularity in going to mass and confession. The people attribute this to the fear that a stringent course may cause the breaking away of many on whom these corrupt systems have but a slight hold; and there are those who are only waiting for a plausible occasion to do so."

Our brethren mention an incident which shows very clearly that their residence at Sidon has not been in vain. It is as follows: "In the latter part of February special prayers for rain were offered by all sects. The Maronites went in procession to a church at some distance from the city, bearing the cross and a picture of the Virgin. After mass they returned in the same way, making a turn through two or three of the principal streets. When the Greek Catholic Bishop was

asked whether he would not do the same thing, he replied, 'Shall we be such fools as to give the Protestants so good an occasion to laugh at us?'"

Persecution.

It appears from this report that six individuals have been recognized as a Protestant sect, within the past year, and have paid their taxes as such; and our brethren have strong hopes that some of these are truly converted. Still, as might have been expected, strenuous efforts have been made to crush this bud of promise by persecution, principally by cutting off the means of subsistence. A brief history of some of these instances of suffering for the gospel's sake, as given by our brethren, will illustrate the nature of the missionary work in Sidon.

One of the six is a shop-keeper, entirely dependent upon his daily gains for the support of a large family. Not contented with forcing away all his city customers, the priests laid his shop under their ban in all the surrounding villages; so that the poor man was completely deprived of the means of support. The Christian merchants refused to furnish him with goods; and the Mohammedans were warned to beware of him as a man void of religion and principle, who would defraud them of their dues, in case they trusted him; and such as had demands against him, were urged to prosecute their claims legally. To meet these difficulties, considerable pains were taken to show the Mohammedans what the evangelical doctrines are, and why the papists endeavor to injure those who embrace them. In a short time they comprehended the state of the case; and, turning upon the defamers, they urged the latter to leave their priests and idols, and embrace the gospel. The result has been that the papists are disgraced more than ever in the eyes of the Mohammedans; and the Protestants have secured their friendship in general. This man's shop is a dreadful eye-sore to the enemies of the truth, being a place of daily discussion for all classes, whether from the city or the country. Many, while making an insignificant purchase, have there heard of the "pearl of great price."

Another, a soap-maker, was carrying on his business by means of a small capital, advanced by his father-in-law. No sooner did he embrace the truth than this capital was withdrawn, upon a few days' notice, and his business was broken up. He has since been working as a journeyman in Sidon, Tyre, and Beirût. In Tyre, particularly, he was the means of enlightening several individuals and confirming others. His family is small but united, though much opposed and annoyed by his wife's parents and friends.

A third is a potter, by whose means the pottery has been converted into a place for religious discussions; and these have resulted in bringing over to the truth several of the men there employed. Some evil disposed persons have vented their malice by entering the pottery at night, and breaking all the vessels which this man had ready for baking. This has been done no less than four times within a few weeks. Being a poor man, and having a family dependent upon his labors, the destruction of so many days' labor is no trifling loss.

A fourth has been driven out from his father's house, and compelled to find a place to lay his head elsewhere. A fifth, a silk reeler and corder, has been thrown out of employment for the greatest part of the year, and compelled to act in the capacity of a servant, in order to support a wife and two children.

Miscellaneous Facts.

In September last a semi-weekly Bible class was commenced; and it has been sustained with interest to the present time. The number of regular members is fifteen; ten or fifteen more attend irregularly. "One of the most encouraging facts which we have to report," say the missionaries, "is the extent and constancy of religious discussion. Small companies gather every evening in our houses and in those of our native friends; and however the conversation may commence, it is sure to end in the way alluded to. Such is the influence of this kind of preaching in private, and such are the opportunities for it, to say nothing of the demand, that we lay our plans as far as possible to devote our evenings to it. Many are thus brought under the influence of the truth, who do not attend any of our public exercises; and many from the surrounding villages are thus made acquainted with the 'new way.'"

The progress which spiritual religion is making in the neighboring villages, is highly encouraging. In one place, about two hours from Sidon, there is "quite a number of enlightened persons," some of whom have ceased to attend mass or confession; and there are nine other villages, within the same distance, in which persons may be found who are in the habit of reading the Bible, and visiting the missionaries. In three places further removed from Sidon, the truth is said to be taking effect; and in two of these, especially, there is a "promising movement."

The monthly concert is the largest public meeting at Sidon; and the intelligence communicated is listened to with profound attention by those who are present.

A day school has been kept in the city through the entire year. The daughters of Deacon Tanûs also teach a few girls at their own home in the mountains.

Hasbeiya.

ANNUAL REPORT.

HASBEIYA is also committed to the care of Messrs. Thomson and Van Dyck. Sidon being their place of residence. John Wortabet, who lives constantly at Hasbeiya, is charged, in the absence of our brethren, with the duties which ordinarily devolve upon a missionary. The friends of the Board will be pleased to learn, that he has shown himself to be a worthy coadjutor, and that he has received ordination, since the date of this report, as the pastor of the church at Hasbeiya.

Political Disturbances.

The past has been a year of severe trial to the Protestants of Hasbeiya and the neighboring villages. The government ceased to have any control over that region before the close of 1851; and this ruinous anarchy continued through the whole of 1852; nor has there been any material change for the better even to the present hour. As a necessary consequence, society became nearly disorganized. The roads were infested with robbers, and business was deranged, at times even being suspended altogether. Bands of Druzes and wild Arabs ranged through the mountains and over the plains, levying contributions upon the defenceless inhabitants at pleasure. Hasbeiya itself was several times in the hands of these lawless people; and it was at all times at their mercy. In this state of alarm the minds of all were engrossed with their temporal troubles. Many fled to more peaceable districts for security; and nearly all sent away their most valuable effects to be out of the reach of the plunderers.

This condition of things had of course a disastrous effect upon the state of the church in Hasbeiya. It was often impossible for the missionaries or the native assistants to visit the people in safety. Nor could the people assemble for worship without danger. At our last communion, those who attended from the surrounding villages, came fully armed; and they stacked their guns, and hung their swords in the court of our chapel, before entering the place of worship. We were forcibly reminded by this incident of scenes often witnessed in the early days of our own country.

It was hardly to be expected that the gospel would achieve many triumphs amid such disorders and tumults. Indeed, we have much reason to be thankful that the interests of vital Christianity have not suffered more.

The Protestants, being the weaker party, and surrounded by enemies watching for an opportunity to disperse and ruin them, were exposed to dangers and fears peculiar to themselves. And unfortunately the ruling Emirs had become involved in a bitter and irreconcilable quarrel with the only temporal protector of our friends, the English Consul at Damascus, the origin of which had no relation whatever to Protestantism; and they sought to manifest their hatred to that officer by worrying in every possible manner the poor Protestants. We cannot refrain from recording our gratitude to the Consul for his ceaseless and energetic efforts in behalf of our people. Everything that could be done, was promptly accomplished, and at great expense of time and labor and anxiety. But in spite of his utmost efforts, the people were necessarily left very much at the mercy of these feudal lords. Many of the more recent converts to Protestantism were either forced to conceal themselves, or to feign a reconciliation with the old churches; and the good work of evangelization was greatly checked. But we are thankful that none of the members of the church were terrified into submission; nor, indeed, did any of the old and established members of the congregation yield to the pressure. The number who attend public worship, however, is sensibly reduced; and these absorbing social troubles have sadly distracted all minds, and diminished that earnest zeal which has at other times been so encouraging a feature in our work at Hasbeiya. But lately there has been a decided improvement; and there have all along been some delightful exceptions.

Messrs. Thomson and Van Dyck speak in terms of high commendation of the conduct of John Wortabet, who has continued his labors at Hasbeiya during all its troubles. Another native brother has "labored very acceptably;" and still another has spent a part of the year at Ibel, Rashaiah, &c., the remainder of his time having been devoted to the study of theology at Abeih.

There has been much unavoidable interruption in every department of our labors during the past year. The preaching services in Rashaiet el Fukhar and in Ibel were frequently suspended. All our schools suffered; and several were closed for a considerable time. The

enemies of evangelical religion eagerly embraced the opportunity offered by these political troubles to break up the Protestant communities at Ibel, Rashaiah, &c.; and wherever there were incipient movements towards Protestantism, they were at once sternly arrested. The bishops, priests and leading men of the various sects intrigued with the Emirs of Hasbeiya and with the governors of Belad, Bsharah and Merj Aiûn to check the evangelical tendencies throughout their districts. All these influences were made to bear with special pressure upon the Protestant community of Ibel. Lately, however, our friends have regained their courage, have made a new and more select organization, and are pressing their claim for toleration with every prospect of success. Indeed, there is now a sort of troubled truce in the elements of confusion. Actual war is suspended, and the Emirs who have been the cause of most of the difficulties, have been summoned to Damascus by the government to answer for their conduct. Should they be deposed from their authority, there is reason to hope that one main source of disturbance will be removed. But the result is doubtful.

That the friends of missions may appreciate the dangers which environ the operations of the Board in this part of Syria, the following extract should be read and pondered: "We cannot conceal from ourselves that war is again almost inevitable. There is only a temporary lull in the storm. Druzes, Moslems and Arabs are more firmly and extensively united in rebellion than they were a year ago; and the only reason why actual hostilities have not recommenced, is that the government has not the necessary means at command. But this state of things cannot last; and when war again begins, Hasbeiya and its neighborhood will be in a very critical condition."

The Church—Progress.

Owing mainly to causes already explained, our brethren say, the state of the church in Hasbeiya has not been so encouraging this year as it was during a part of last year. Only one member has been received into church fellowship; and the piety of our friends has languished. Two persons have been suspended from the privileges of Christ's house; but it is pleasant to know that the church was unanimous in its action, and that the offending members admitted the justice of the measure.

A large number of persons in Hasbeiya are so far enlightened as to the truths of the gospel and the errors of their churches, that the effect is manifest on those churches themselves. The priests are compelled to preach according to their ability; and the people demand that they shall preach from the Bible, and not amuse them with idle and ridiculous stories about pretended saints. Such facts show that the gospel of Christ has not been preached in vain.

JOURNAL OF MR. WORTABET.

In November, 1852, Mr. Wortabet traveled from Hasbeiya to Sidon by Deir Mimas, Safet and Acre. He kept a journal during the excursion; and portions of this document will undoubtedly interest the readers of the Herald. Aside from the information communicated, they will be glad to become better acquainted with this young brother, now advanced to the pastoral office.

Deir Mimas—Kefr Bir'im.

November 16. We reached Deir Mimas a little before sunset, and stopped with the sheikh of the village, who is well acquainted with Mr. Thomson. He appeared to be an interesting young man; but unfortunately he was so sick on our arrival that we were not able to talk much with him. In our walk about the village, and during the evening, we met several persons to whom we endeavored to communicate the truth as it is in Jesus. They appeared to be attentive and candid; and we met with no opposition, except from the schoolmaster, who seemed to think that it was a part of his office to dispute. But a good impression seems to have been left; and towards the close of the evening they all requested books, which we gave them.

Deir Mimas is a respectable village, composed wholly of Greeks. They more than once talked of becoming Protestants, but without knowing the precious nature of the religion of the gospel. As an accessible place, where some seed has been sown, it may be visited with a promising prospect of success. The scenery is wild and picturesque.

The next day brought our travelers to Kefr Bir'im, where they arrived just before sunset.

17. We stopped with the brother of my companion, who received us very kindly. He is a very sensible and sober young man, and has considerable knowledge of the truth; but he remains connected with the Maronite church, in spite of a wakeful conscience. His wife also is a very interesting woman; and though the daughter of a priest, she was very

attentive to all that was said on the subject of religion. Several persons of the village came and spent the evening with us; and we had an excellent opportunity to preach Him who is the way, the truth and the life. They listened with attention, and we hope with profit. We retired very late.

18. Early next morning I went to see some ancient ruins in and about the village. From a Hebrew inscription on a large block still supported by two columns, and thus forming an entrance to a once fine building, they appeared to have been Jewish schools of the second century.

Maronite Priests—Monks.

On my return to the place where we stopped for the night, I found three priests waiting for me, two of them Maronites, and one a Greek Catholic. The common compliments passed, and the subject of religion was then opened by themselves. One of the Maronite priests asked several questions with regard to some difficult passages in the Scriptures; but this was evidently preparatory to the great subject which they wished to discuss, namely, the evidence for the divine origin of the Bible. It appeared to me, very soon after we began, that the unanimous consent of the Jews and Christians with regard to the inspiration of the Old Testament, and the same among the various denominations of Christians with regard to the New Testament, was the only proof they had, and the only one they would admit. Their real object was to turn the argument against me, in case I appealed to it, and thus prove the divine origin of many of the Romish errors. With this object in view, they would not listen to any proofs which I advanced. Nearly three hours were spent on the validity of the argument from prophecy; I for it, and they against it. But it was useless. They did not hesitate to make themselves ridiculous by denying the plainest statements. Such barefaced shamelessness I never saw.

The Greek Catholic priest said nothing. It seems that he is somewhat enlightened, though timid. Departing for Safet, Mr. Wortabet made the following entry in his journal:

On the way we met two Maronite monks, who were collecting money for their convent. One of them had advised the brother of my companion to shoot him for becoming a heretic; and when the brother remonstrated, he answered with great glee that the Pope and the Council of Trent had sanctioned the great massacre of St. Bartholomew's. Poor deluded man! Had he paid as much attention to the fundamental rule of Christianity, as he seems to have paid to the state of the convent's larder, he would not have looked so sourly at me; as if he would say, "Vile heretic! You deserve nothing less than some infernal machine of the holy inquisition."

Safet.

We reached Safet late in the afternoon, and stopped with our friend and brother Tannûs Keram. He was exceedingly rejoiced to see us, and complained of our neglect in the matter of visiting him, not without reason. Alone in Safet, without any brother with whom he may have communion and consolation, he is entitled to our sympathy and help. He reports a dead state of religion in that place. Though he seems to be a very exemplary man, and improves every opportunity for disseminating evangelical doctrines, no immediate fruit has been noticed. I doubt not, however, that the books which he distributes, the conversations which he has with inquirers, and the Christian life which he leads before Jews and Gentiles, will yet appear to have been very useful in the religious history of the vicinity in which he lives.

19. A cold which I contracted the day before, increased; and I was obliged to remain in Safet. I sauntered for a few minutes to the market, and observed the Jewish Rabbi with his students, examining the lungs of an ox, in order to find by certain anatomical signs whether they might or might not eat of its flesh. This is one of the many talmudic innovations, which have converted the religion of the heart into certain ceremonial practices. As I looked on, I could not but contrast the holy men of the Old Testament with the superstitious and degraded Jews of Safet, living amid the filth and debauchery which characterize their quarter. Supported by the small pittance which they receive from their brethren in Europe, they justify their indolence by their dreams, not of a Savior, but of a royal Messiah bringing aristocracy to the Jewish nation. It was a scene of sorrow!

Acre—Haifa.

From Safet Mr. Wortabet went to Acre, arriving about sunset, November 20. He called at the house of the United States consular agent, but

found that he was absent. The mother, however, invited our young brother to spend the Sabbath with the family.

21. My heart thrilled with joy, as I read the tenth chapter of John, and prayed in the name of this dear family. During the course of the day, I came in contact with the daughters, and was very much pleased with them. The wife of the consular agent, though but lately married, has already left the Romish church, and is a Protestant. During the day I had several opportunities to speak on the subject of religion, and she seemed to be very much impressed. She spent most of the day in studying the Bible. Her parents and friends do not come to see her now, because she has become a heretic; but she seems to value the Savior above them all.

In the evening I had a long talk with a Catholic gentleman. He contended that those who delivered the Bible to us, have the prerogative of interpreting it. He is a very intelligent young man, and yet bigoted in the extreme. His last words to me were, "Sir, if an angel should come down from heaven, and tell me that I was wrong, I should at once tell him that he was a liar. I will not leave my faith, never, whatever the consequences may be!" This is the true spirit of popery.

Next day Mr. Wortabet went to Haifa, two hours and a half from Acre. Here he found his friend, the consular agent at whose house he had spent the Sabbath, "in a spiritual state of mind."

22. I asked him whether he knew a person of the name of M. K. He said he did, and that he had a very good opinion of him. As this gentleman was sick, we went together to see him; and I trust that I then became acquainted with a true brother in Christ. He was lying in bed, with the Bible and the New Testament by his side, engaged in studying the quotations made in the latter from the former. He was evidently very much interested in his studies, and seemed to have a clear and strong hope in the only but almighty Savior. He spoke so warmly and affectionately on the subject of religion, that Christ seemed to beam in his face. It was with great difficulty that I could prevail upon myself to leave this dear brother; and it was with the same difficulty that he allowed me to depart.

The night was spent by Mr. Wortabet at Acre, with the family of his friend. He has a strong hope that Christ dwells in that household.

Tyre.

23. We started about an hour after sunrise for Tyre. In three hours from Acre we passed the place where Dr. Kalley had stopped for a day. Seeing a man ploughing in the field by the road, I inquired of him about the Doctor's visit. He said he was a good man, but did not believe in the Virgin. I endeavored to lead his mind to Christ; and at his solicitation I gave him a New Testament. About sunset I reached Tyre, one of the incontestable monuments of the fulfillment of prophecy, and stopped with the United States consular agent. I spent the evening in religious conversation with him and some of his friends. The former, with one of his relatives, seems to be a Protestant in sentiment; but the gospel of Christ is a "new way" to Tyre; and the grace of God only can introduce it.

Mr. Wortabet reached Sidon on the following day.

Aintab.

LETTER FROM MR. SCHNEIDER, APRIL 6, 1853.

THE last number of the Herald contained a letter from Mr. Schneider, in which he mentioned some of the items of information communicated at the monthly concert held by him and his people at the beginning of March. Another letter has since been received, in which he speaks of the intelligence laid before the brethren and others at the April concert. A few extracts will give the reader a more perfect acquaintance with the work which is in progress in Aintab and its vicinity.

Kessab.

You will remember that the Pasha of Aleppo had given an order for the separation of the Protestants of Kessab from the old Armenians in the matter of taxes. Much injustice and oppression had been suffered in this respect; and hence the reason of this special order. In pursuance thereof the Governor of Ordoo, a village two or three hours distant, came to the place, together with his Council, and assembled both the Protestants and the old Armenians, and then, turning to the former, said to them in substance, "Have you, of your own free will, without suffering compulsion from any one, rejected the Armenian faith, and embraced that of the Protestants?" To

this inquiry all the Protestants, with one voice, instantly replied in the affirmative. Some members of five different families, who had been strongly inclined to Protestant views, were present to witness this scene; and when they saw this public recognition of these evangelical men, they too said, "We also, without having been forced by any person, of our own free will, do renounce the Armenian faith, and receive the Protestant." When the Governor heard this declaration, he ordered their names also to be inserted in the roll of the Protestants. Thus five families have openly declared themselves on the side of the truth at once. The whole number of tax-payers was found to be fifty-five. These, together with the females and children, make the entire Protestant community over one hundred and fifty souls. The school contains forty-five pupils.

But the Armenians, not discouraged by the course of events, determined to make another desperate effort, and took the position that they would not suffer the Protestants to bury their dead in the graveyard hitherto used by all in common. But the Governor decided that for the present the Protestants should have permission to bury their dead in this cemetery; and meanwhile he would lay the case before the Pasha, and measures should be taken in reference to the subject as he should determine. The Armenians have also opened an opposition school. But though their motive is evidently a sinister one, there is no reason to doubt that the measure will be overruled for good; and we have no fears that it will diminish the number of pupils in our school.

Mr. Schneider says that the spirit of inquiry is spreading in Kessab. The priest mentioned in the last Herald appears to be still interested in the doctrines of the gospel. He is active, moreover, in diffusing evangelical sentiments among his people; and many are induced by his representations to declare themselves on the side of the truth.

Adana.

The next item of intelligence relates to Adana, which was also mentioned in the June Herald.

I had given our native brother a letter to the English Consul in Tarsus, who took a lively interest in his mission, and used every means in his power to ensure its success. He gave our brother a letter to the Pasha, in which he intimates to his Excellency that this man was to reside in Adana, and that, according to the recent firman of the Sultan which the Consul had previously communicated to him, his Excellency was expected not to allow any molestation whatever, from whatsoever source, to such as wished to profess the Protestant faith.

With this letter in hand, and accompanied by the agent of the Consul, our brother called on the Pasha the day after his arrival in Adana. The Pasha received him kindly, treated him politely, and gave him formal permission to reside there, and to act as the religious instructor of those who were already Protestants. In regard to the old Armenians, he gave him some very good advice, cautioning him to act carefully and wisely; and as a man gently draws a hair out of butter, so softly must he aim to attract the Armenians to his belief. Thus the preaching of the gospel is officially allowed, and the Protestant faith publicly acknowledged, in this city of five thousand Armenian inhabitants. In view of the persecution which raged there last year, this is a most important point gained, and is doubtless to be followed by very happy consequences.

The little Protestant band received our brother with great joy. He took up his abode in a private house, which they had made ready for him. He is engaged in the evening till ten and eleven o'clock, in reading and examining the Scriptures with them, and answering their inquiries. Others than declared Protestants also mingle with them in these investigations; and the number of this description who come to visit him, both day and night, is very large. They appear friendly; and he seems to think that the prospect is that many will join the Protestant community. The great agitation produced by the Armenian Vartabed, as mentioned in my last letter, has aroused the attention of very many; and the way seems to be prepared for a great and good work.

The friends of missions will be glad to learn, that this same native brother found much to encourage him during the seventeen days which he spent in Tarsus. With some twenty persons he had free intercourse, conversing and praying with them. He says they manifested a deep interest in the truth, listening to his presentation of it with many tears. They expressed a desire to have him take a house, and remain with them to instruct them and their children. He could only reply that, as he had instructions to go to Adana, he was not at liberty to comply with their wishes. "He very naturally urges us," Mr.

Schneider adds, "to send some one to these inquirers. But we have so many and such urgent calls of this kind, that we are not a little perplexed as to how we shall meet them."

Diarbekir.

LETTER FROM MR. DUNMORE, MARCH 28, 1853.

MR. DUNMORE writes in a very hopeful strain; and it will be seen that he has much to cheer him in his interesting field. Mr. and Mrs. Walker, it is presumed, have already reached Diarbekir; in which case the station may be considered as adequately manned, at least for the present.

Taxes—Opposition.

The friendly disposition of the Pasha will be noticed. Whether he will continue of the same mind hereafter, is not quite certain. But we will be thankful for the present relief.

I have been waiting, for some time, to report the facts respecting the tax imposed on our Protestant community. We have thus far been favored beyond our most sanguine hopes; and now there is some prospect of our having justice done, though the matter is not finished. The Jacobites have not increased the tax of those who have left them, and become Protestants. The Armenians added to, and in some cases more than doubled, the amount formerly paid by those who have joined us. But the Pasha has given orders that no more shall be demanded of those who have become Protestants, than they paid two years ago. If his injunctions are heeded, our community will be more highly favored than we have ever dared to hope. It would seem from this that our present Pasha is disposed to deal justly with our native brethren; but we have had too many lessons to be in haste to put confidence in man. The wife of one who has recently joined us, has been induced by the Armenian priests to leave her husband; and she is now kept by them; for what purpose is best known to themselves. The case was presented to the Pasha, and he refused to interfere; though no other reason was assigned by the woman for leaving her husband than that he had become a Protestant. The husband is not even allowed to see her. She would doubtless return to him, if permitted to do so.

We have fewer annoyances, less of insult and stoning in the streets, than formerly. Occasionally a storm arises, but it passes away in a few days. The Moslems are beginning to learn that these "Protes" are not more friendly to picture-worship than they are; and we hope that they will show themselves more friendly towards us.

Increase of Hearers.

The subjoined statements cannot fail to be read with very great interest.

We have found our place of worship too strait for our increasing audience; and recently we have put up an awning over one half of our court, and turned it into a chapel; so that we can now accommodate between two and three hundred persons. Our audience last Sabbath numbered more than two hundred, including such children as are capable of appreciating the truth. This is the fullest attendance we have had. We have our eye on a large house, which can be converted into a chapel without much expense, capable of accommodating five or six hundred. It is in the Armenian quarter, and is a desirable site for a church. The owner has repeatedly offered it to the Protestants; and as he is friendly to our cause, we hope to secure it on reasonable terms.

Our increase of numbers has been mostly, though not entirely, from the Armenians. There is now a stir among the Jacobites, because the Bishop has recently refused to allow the Scriptures to be read in the Turkish language in their church; and unless he yields to the demand of a large portion of his people, the result will doubtless be a division, and the loss of a goodly number. They declare themselves ready to join the Protestants, if they cannot have the Bible read in their church in a language that they can understand. The Armenian Bishop is helping our cause by pouring out anathemas on Bible readers.

Our condemned books find a ready sale, and the demand seems to be daily increasing. Our Protestant brethren are invited almost daily outside of the walls of the city, to read the Bible to groups of ten, twenty, and forty even, who dare not come to our place of worship as yet. I am satisfied from what I am able to learn, that two thousand would not cover the number of Bible readers in Diarbekir. It is truly wonderful to see the earnestness of this poor priest-ridden people to learn the teachings of the gospel! The weakness of our faith is daily rebuked

by the zeal of benighted ones seeking for heavenly light.

Other signs of Progress.

The number of pupils in the day school at Diarbekir has increased from ten to forty within three months. This is regarded by Mr. Dunmore as a very cheering circumstance. And there are many who cannot receive instruction in the ordinary way, who are glad to take lessons of half an hour long; others are learning to read in their shops.

Mrs. Dunmore has a Bible class, consisting of twenty-five or thirty females. Most of them are mothers; and many are deeply interested in the study of the Scriptures. From such an exercise much may be hoped.

But there is another statement in this letter which will be read with peculiar gratification. It is as follows: "But the most cheering fact of all is one which has occurred within a few days past, namely, the first case of anxious inquiry that I have found in Diarbekir. An intelligent man of more than ordinary force of character, who has never before appeared at all serious, came to me a few days since, with manifest earnestness and sincerity, inquiring, 'What must I do?' To-day he came again. He seems to have clear views of sin, not merely as a thing that will ruin the soul, but as hateful because it is sin. He seems to feel the burden of his own guilt and his need of Christ's blood. He may not be a renewed man; but there is reason to hope that he will prove to be born of the Spirit."

Mosul.

LETTER FROM DR. LOBDELL, MARCH 12, 1853.

It is hardly necessary to ask for this communication an attentive perusal. The intelligence which it brings is of such intrinsic interest, and it inspires such hopes for the future progress of spiritual Christianity in the region committed to the care of this station, that the friends of missions will receive it as an earnest of "greater things than these."

Hope for the Future.

The state of things in Mosul is as promising as at very many of the important posts in the Armenian field. Indeed, I doubt if there are many stations of the Board where so little direct labor has been performed, which are now so full of promise as this in which we are permitted to toil. The seed sown by Dr. Grant, Mr. Hinsdale and Mr. Laurie, though buried long, was not scattered among rocks and thorns alone; some of it fell into good ground. For ten long years a single mechanic was the only light in Mosul, despised, indeed, but one of Christ's little ones. The reaction against the Protestants at the time of organizing their separate community had its culmination last summer; and when the winter opened, it gradually waned. At first the spirit of inquiry was almost entirely among the Jacobites. These were at length frightened or persuaded by their Archbishop to abandon the Americans; and when we began to feel desolate and weak, we went to Him who is our Strength and Comforter. Towards the close of the summer, our brethren evidently became more prayerful. The Syrians and Chaldeans began to approach us. Then the Jacobites renewed their acquaintance; and now all sects, with the Jews and Moslems even, are most earnestly discussing our positions.

You will hardly expect us to report many cases of conversion and union with the church at present; but the time approaches when we shall expect to have the pleasure of saying that multitudes are not only becoming convinced of the errors of their systems, but are experiencing the full power of the gospel in their hearts, and pressing into our community and our church. May we not hope that the faithful presentation of the truth will insure the presence of the converting Spirit? I am certain that very many from all the Christian sects are intellectually convinced that the truth is with us; and they are thus as far towards a vital Christianity, as many in the parishes of New England who believe, without crying, "Lord, help thou mine unbelief." We have now quite as much need of prayer as argument; and the voice of prayer can come over the sea. Three persons have recently applied for admission to the church. One of them does not understand the language of our services, and seems to have been converted by a private examination of the Bible, with but little exhortation or advice.

The Gospel preached to All.

The following extract will suggest some profitable reflections in regard to the mode in which the Mohammedan population of the Orient is to be reached.

Notwithstanding some objections, we have of late made it a rule to declare the terms of salvation to all. When it be-

came known that Mr. Williams preached every afternoon to a mixed audience of Christians and Moslems, some of the papists begged us to change the practice; as they were afraid the old Moslem bigotry would at length arise, and sweep even them away. We continued the plan long enough to draw a room full of Christians, with whom we have had most interesting discussions for two, three, and even eight hours daily. When we became satisfied that our talking to Moslems had so drawn them to our side, as to induce them to preach for us to the other sects, we altered our plan of medical practice, giving three days of the week to Christians and Jews, two to the female and one to the male followers of Mohammed, allowing Christians to come every day, if they chose.

This plan we have found to work well. Not a day has passed for the last three months, when I have not had in my study from twelve to eighty Christians; and often our deliberations have had almost as formal a character as the disputes in the days of the Reformation. On feast days both of our houses are thronged. A few days since a hundred and fifty Jacobites were at my study within ten hours; and at least a hundred and twenty came, not for medicine, but to hear or to combat the truth. Fifty papists and twenty Jacobites were present one day; and we gave way to let them discuss the peculiarities of their systems. Though I have but little fluency in the Arabic, it is not difficult to excite inquiries among themselves; and it is by investigation that the truth triumphs. I am satisfied that there are scores of Christians here, who wish they were of us, but are deterred from leaving their old communions by the fear of increased taxation or of making their relatives their enemies. It is difficult to induce them to take up their cross and follow Christ.

Persecution at Tel Keif.

In the subjoined extract we are transported to a different scene.

Many of the villages around Mosul are inhabited by persons of a single sect, though in many others a variety of sects is found. Tel Keif, a large village about nine miles north of the city, is inhabited entirely by Chaldeans, who have sworn, like the conspirators against Paul, to root out all heretical tendencies, even at the price of blood. While Mr. Marsh was here, you will remember that an attempt was made by the priests of that village to destroy the Bibles which our brother put into the hands of the people. They seized them, and nothing but an order from the government prevented their sacrifice.

About two months since a few persons from this place came to ask us to send them a preacher; they were urgent for an American. After they had made several applications, we deemed it best to send every Saturday Kos Mekhiel, or Shemmas, or Jeremiah. The former owns a house in the village, it being his native place; and they were accustomed to sit upon the floor on Sundays, and instruct those who called upon them. This roused the vengeance of the priesthood; and they sent for the Chaldean Patriarch and Kos Butrus, a papal emissary, to put a stop to the business. Two weeks ago, therefore, Jeremiah was horribly anathematized by the Patriarch; and a public discourse was given by his attendant against the American Methodists. When they came out of the church, about five hundred seized stones, and with a tremendous hooting proceeded towards the rude house of our brother. They did not kill him, but threatened to do so, if he did not leave the place. He ran to the house of the mayor of the village for protection; but he was out collecting taxes; and his son ordered him to leave the house and the village immediately. He was too vile a heretic to live! Thus much for civil protection. His brother escaped from the mob by a secret route, and ran to Mosul, arriving about the time that our afternoon chapel service was closing. It was evident that Jeremiah's life was in danger, as the people had threatened to kill him; but reflecting that "the blood of the martyrs is the seed of the church," and seeing no way to relieve him till the next day, we simply asked the English Consul to get us a policeman from the Pasha, with an order to brings the offenders to Mosul.

With these, therefore, on Monday morning we galloped to the village, and found our brother alive; but all who sympathized with him, did it with fear and trembling. The mayor refused to point out the offenders; so we took him and brought him to the city. All the men, women, and children of the village collected around us, as we were trying to force some witnesses to accompany us, and declared that they would kill every one who should testify against them, and furthermore that if ever the apostate Jeremiah should set his foot in Tel Keif again, they would sacrifice him, coolly

drawing their fore-fingers across their necks. They had agreed to divide the price of his blood among the houses, not doubting that thus it would be a cheap way of delivering themselves from the heretics. Nearly two thousand persons followed the mayor, determined to stand by him and their church!

The next day, the prominent members of the Common Council having been previously consulted by the priests, and the Pasha having been invited to breakfast with the French Consul, the Jesuits and Tel Keifites proceeded to the palace, as the rude barracks of the Pasha are designated; and Jeremiah answered for himself before them, with a calmness and dignity which awakened for him considerable sympathy among the Moslems. All Turkish law is founded on precedent. The case was decided against our brother. He was ordered to keep away from that village; and his brother, who married his wife there, was directed to leave the place also. Kos Butrus then undertook to get an order preventing Kos Mekhiel from going there to talk in his own house; but the Pasha replied that neither the Council nor himself had power to give it.

Jeremiah was requested by the Pasha to call on him the next day. He did so, and was told that when there should be ten or fifteen houses in Tel Keif that wished to become Protestant, he would protect them, and give him permission to preach to them. Dr. Lobdell concludes his history of this affair with the following announcement:—"The people of Tel Keif returned to their village, and reported that Jeremiah had been bastinadoed and sent from the country. The heretics were put to flight! Kos Mekhiel went up the next Saturday, taking a *bouyourouldu* from the Pasha for himself and those who wished to call on him; but nearly all of his old friends were nevertheless so afraid for their lives, that they staid away, waiting for the rage of their enemies to cool. Two young men and some women came and conversed with him, but chiefly by night." We shall undoubtedly hear from this village again.

LETTER FROM MR. WILLIAMS, APRIL 11, 1853.

A LETTER has just been received from Mr. Williams, which brings down the history of the station to a still more recent date. The reader will have no difficulty in discovering tokens of good in this checkered narrative.

Exclusion from Tel Keif.

The following extract, it will be seen, refers to the last item in Dr. Lobdell's letter.

The papists have continued their efforts with unabated zeal, multiplying lies, and liberally bestowing bribes, until last Saturday the Pasha sent for Kos Mekhiel, and told him he must no more go to Tel Keif. This is the same Helmy Pasha whom we have before reported as recovering from the Koords the value of the property taken from Dr. Bacon. His one good work was so loudly lauded, that at least a passing notice of his present series of iniquities should be sent to you. After it had once been publicly declared in the mejlis, that neither Patriarch, mejlis, nor Pasha had any authority or power to forbid Kos Mekhiel's going to his own house and see his own relatives, so long as he should mind his own business, this same Pasha forbade Kos Mekhiel's entering Tel Keif; though the latter has never, in spirit or letter, broken the conditions. For the present, therefore, we are shut out of Tel Keif and from all labors there; but our hope is, that the word of God will not be bound.

Case of Oppression.

Another specimen of eastern justice is mentioned by Mr. Williams; and it is to be feared that there will be many like it in coming years.

A papal Syrian of Mosul, wishing to write himself a Protestant, paid to the papal tax-collector his house-tax for the current year in the presence of six Moslems, and drew from the collector an acknowledgement that this was the amount of his house-tax, and completed the payment of all assessments due from him to his community for house-tax and poll-tax; and thus secured against their oppression, as he supposed, he went and entered his name as a Protestant. The next day he was thrown into prison for ninety piastres, said still to be due for unpaid taxes. As he declared that he had Moslem witnesses who could testify that he had paid the uttermost farthing, he was allowed to go, until an investigation before the mejlis, upon a specified day, should settle the question. When the trial came on, he was permitted neither to bring his witnesses, nor put the collector under oath as to how much he had received; but, instead of that, the Pasha referred the matter to the Kadi, who indignantly replied, "The case is perfectly plain. They have not the shadow of a claim upon him; and it is apparent that this charge is trumped up out of sheer malice. Why do you trouble me with it?" The Pasha then decided thus:

"It is a shame that a man of your ability should pay only thirty piastres house-tax. They claim sixty. You shall be assessed at fifty. Pay, therefore, to your old community a hundred piastres, fifty for this year, and fifty for last, and go in peace." A Solomon truly! If he was so able, how is it that his community never discovered the fact until after he had entered his name on the list of the Protestants? Even if in equity he ought to be reckoned at fifty piastres, where was the justice of compelling him to pay a second time the thirty, which he had already paid for last year's house-tax? There is but one conclusion. The Pasha has sold himself to work iniquity for the papists.

Moslems hearing the Word.

Mr. Williams goes quite fully into the efforts which Dr. Lobdell and himself have recently put forth in behalf of the Moslems. It is certainly a most interesting chapter in modern missions.

During the heats of summer, we found our strength inadequate to anything more than the reading of a passage of Scripture, with prayer and the distribution of medicines; and even that proved too much for the Doctor. As the furnace cooled off, we felt anxious to make pills and plasters more manifestly subordinate, while the preaching of the gospel should be our great aim. To this end the dispensary was removed to a spare room in the Doctor's house, that it might draw people to his study during the day; which it did, giving full employment to all his strength and more. With the same design the passage of Scripture read at the time of giving the medicine was expounded; so that every afternoon the crowd of patients listened to a faithful expository discourse, before receiving their medicines. This roused the hierarchies, who began to denounce the American pills, as well as the American gospel. Discussion was excited, and Mosul was quite astir in every quarter. The Doctor's study was thronged from morning to night; and on feast days mine also was so crowded, that I could not get to his help. But gradually our afternoon congregations became almost entirely Moslem. Among a hundred persons there would be only five or ten Christians. Our native helper declined preaching to them; and I told him that if there was danger, we preferred to encounter it; and I accordingly took the afternoon preaching entirely upon myself.

Reflection upon the subject satisfied me that the presence of the Moslems was the reason of the absence of the Christians, some being kept away by fear, and the rest because they were ashamed to be present where gospel truth was presented in the hearing of Moslems. Our mode was thus defeating its own aim, to wit, to make medicine the means of bringing the truth in its fullness to bear upon the nominal Christians of Mosul, whom we could not otherwise reach. Hence we gave public notice that, as our object in giving medicine was to do good to men, and we were anxious to benefit to our full strength both soul and body, regarding the soul as more precious than the body; and as Christians were ashamed to hear the doctrines of their religion expounded in the presence of Moslems, hereafter we should divide the week between them, seeing only Christians Mondays, Tuesdays and Wednesdays, Moslem women Thursdays and Saturdays, and Moslem men Fridays.

This announcement gave satisfaction to all, and to us great relief; for it afforded three days of comparative rest. There were always Christians enough present, more than before the separation; but the crowd of the last three days of the week was more than the Doctor's strength was equal to; and we succeeded in again diminishing it one-half by allowing no Moslem to enter without a pass from some Moollah, that he or she was in need of medicine. This regulation shut out a crowd of lookers on; but still the Doctor's nervous system was giving away under the pressure. With the change of auditors, we made also a change in the administration of the Word, selecting a subject from the Epistles for the Christians, but reading and explaining to the Moslems the Sermon on the Mount, because all Moslems profess to acknowledge Jesus, and to receive as gospel whatever he taught. Our remarks were confined to an exposition of the passage read and practical remarks dependent thereupon.

Relief Afforded.

While our brethren were devising some way of escape from the heavy burden which had been cast upon them, Providence kindly solved the question.

On March 15, the Doctor, returning from a ride, found at his door a police officer, with an order to appear before the Kadi. He told the man there was some mistake. It was probably some

other person whom the Kadi had sent for. "No mistake at all," was the answer; "he wishes to see the American Doctor." So he accompanied the man, still believing there was some mistake; and he was ushered into a room filled with grave Moollahs, in the midst of whom sat the Kadi. Some attempt was made at conversation; but they professing not to understand the Doctor, and the Kadi requesting him to get an interpreter, he came for me. After a case of dowry had been disposed of, the Kadi introduced our business by saying, that complaint had been made to him against us for preaching Jesus and the gospel to Moslems; that there was much talk about it; and many were fearing a disturbance. It must, therefore, cease. I replied that I had been assured by all Moslems that they received "our Lord Jesus and the gospel"; only that they understood by "gospel" no more than the actual teachings of Jesus; and that, therefore, while to Christians I preached from Paul, and expounded to them the full gospel scheme, I had as yet done no more to Moslems than read the words of Jesus and explain them, which all Moslems professed to receive.

The Kadi rejoined, "Jesus and the gospel we do receive; but we are not under his law; and, therefore, it will not do for you to preach to Moslems. To Christians you may preach what you please, and we will not interfere; but you must preach no more to Moslems." "It is well," I said. "We came especially to Christians. Our design in leaving our country was to endeavor to restore these Christian sects to the pure gospel which they have left; and those who sent us, had no reference to Moslems in sending us. But we love all. We desire to do good to all. We find the sick among all, and, therefore, give medicine to all. But the soul is infinitely of more importance than the body, and more diseased also; and we desire to do good both to soul and body; and we have, therefore, read and explained to Moslems the words of Jesus, teaching them to love all, forbidding adultery, theft, murder, etc., etc., because they profess to receive him. But if you forbid it, we will discontinue that and also the medicine, and confine ourselves exclusively to those who are not Moslems." To this he replied, "I do not forbid medicine, only preaching." We answered, "Our Master commanded us to heal the sick and preach the gospel. What he has united in one command, we will not separate. And since you so order, we will hereafter, if a Moslem calls for medicine, tell him that the Kadi forbids us to attend to him." "No," he said, "I do not forbid medicine. Give as much as you please." "But," we rejoined, "Jesus put the two together; and we shall consider a prohibition of the one a prohibition of the other." After more to the same effect, we left; and since that time those Moslems who have come for medicine, have been told that the Kadi had interdicted us, and that no medicine could be given, unless they brought a permit to preach from the Kadi.

When the Moslems found themselves shut out of the dispensary, they said that the interference was caused by the papists, "who stirred up the Moollahs to complain, and bought up the Kadi." "Whether there is any truth in this last charge," Mr. Williams says, "we have no means of knowing; bu two Moollahs, one of whom was present at the interview, have told the Doctor that they cared nothing about it; that Moslems were pleased with our preaching; but that the papists, 'moved with hate,' had stirred this up, hoping to drive us out thereby. And from other sources we learn that they have publicly declared that they would obtain from Constantinople an order for our expulsion."

Nestorians.

LETTER FROM MR. PERKINS, MARCH 15, 1853.

MR. PERKINS communicates some facts in this letter, which show that the favor of God is still vouchsafed to our brethren of the Nestorian mission; and we may hope that the good work which has been commenced in connection with their labors, will be carried forward to its successful termination.

Revivals.

We shall prize the information contained in the subjoined extract still more highly, if we connect it with similar announcements in past years.

It is pleasant to report a precious refreshing from the presence of the Lord, which has been in delightful progress in our male seminary, and in the village of Seir, during most of the past month. This work has been less pungent than some former revivals, but still unspeakably precious in quickening believers, reclaiming backsliders, and bringing a number, as we trust, into the fold of Christ. Among those hopefully convert-

ed in the seminary, are two promising young men from the mountain district of Tergawer, introduced to us about a year ago by good Deacon Gewergis. His earnest prayer has long been, that God would give him helpers in preaching Christ in his native mountains. His prayer is now answered. Deacon Isaac, the interesting young man from Bootan who has been mentioned to you, has passed, we trust, from death unto life since coming here, probably before the commencement of the present revival; but he has been greatly quickened during this season.

In the village of Seir, several of the principal men are interested, who have been little affected in former revivals. There has been considerable religious interest in the female seminary during the same period, but the work there is not yet general; though the religious influence on the members of that seminary is habitually strong; and there is always much that is delightful in its moral aspect. There is unusual religious interest in several other places, particularly in Hakkie, the village of Deacon Gewergis, and in Geog Tapa.

At the date of this letter, the pupils in the male seminary were absent for a short vacation. But it was hoped that they would take with them the spirit of the revival which they had enjoyed.

A Converted Jew—Reformed Weddings.

The case of a young Jew, connected with our seminary, has been mentioned to you. He was a much respected priest in the Jewish community in the city. He hopes that he became a true Christian before joining the seminary, having had occasional intercourse with some of our number, both at Oroomiah and in Gawar. He appears very well, and perseveres in attending the seminary in the face of a good deal of opposition on the part of his friends. His young wife adheres to him, and occasionally attends our female seminary. This case promises good for Israel in this dark land; though we would not speak too confidently with regard to it without a longer trial.

The missionaries probably attach more importance to the facts stated by Mr. Perkins in the subjoined paragraph, than Christians in this country will be inclined to do. But our brethren are in a much better position to judge of its significancy and bearing, in the region where they labor, than we can possibly be.

Deacon Moses, of Geog Tapa, has recently attempted what we may denominate a "reformed wedding" in his village, on the occasion of the marriage of his brother; having a long and pertinent address on the relations and duties of husbands and wives delivered by one of our helpers, after the ordinary marriage service was performed; limiting the celebration to one day, instead of seven; and substituting a cup of tea for the use of wine at the entertainment. The Bishop of Geog Tapa, Mar Elias, and the priests of the village, with many others, gave this reformed wedding the sanction of their presence and approval. A Bible was presented to the married pair on the occasion by Yonan, at the close of his address to them. Several such weddings have taken place within a few years at the village of Seir, but attended with less formality and publicity than this one in the large village of Geog Tapa; where there were also many invited guests from other places.

Mr. Perkins says that Deacon Moses is also contemplating a reform in the services connected with the baptism of infant children.

Translation of the Old Testament.

The Old Testament, in both the ancient and modern Syriac, is now going abroad among the Nestorians, by many of whom it is very eagerly sought and highly prized. We trust that it will have free course and be glorified among them. It forms a large and very beautiful volume, nearly twice the size of the New Testament. It is to me matter of heartfelt thanksgiving to God, that I am spared to see the Bible completed in the two languages used by the Nestorians, even after being twenty years a missionary. A large amount of other missionary labor, pressing constantly on us all, has caused this great work to run through this long period; but it has also enabled us to accomplish the labor of translation in a better manner than we could otherwise have done it, giving us a better knowledge of the languages, and more opportunity for repeated revision.

While a primary responsibility has rested on me in the work of translation, I would gratefully record, that both the labor and the responsibility of revision and proof-reading have been shared with me by Dr. Wright, whose accurate scholarship, excellent knowledge of the languages, and taste for such labors, peculiarly qualify him for the task, and have rendered his services unspeakably

valuable in this great undertaking. How successfully Mr. Breath has performed his part of the work, under all the disadvantages of the sole aid of rude native printers, the beautiful volume itself will testify.

It seems that the Saints' Rest is also ready for the press; but that the printing of it has been delayed for want of paper.

Satara.

LETTERS FROM MR. BURGESS.

THE subjoined extracts will show that the missionaries are making some impression upon the Hindooism of Satara. It will be seen, moreover, that with the aid of the magistracy a victory has been achieved, which may be regarded as an auspicious circumstance.

The most important facts communicated by Mr. Burgess are contained in a letter dated January 25, 1853. In consequence of multiplied engagements, however, his epistle was not dispatched till March.

Order secured in the Chapel.

You have been informed of the erection of our small chapel. As soon as it was fit for occupancy, we commenced a regular series of exercises for imparting religious truth, which we regard with increasing interest. Before the chapel was built, I went into the city occasionally, to converse with people as opportunity offered. But it was seldom that I returned with the feeling that I had accomplished any good. Preaching Christ in the streets of a heathen city is attended with great opposition and confusion. For a few times the missionary may draw a wondering crowd about him; but as soon as they understand his object, there will be a multitude of men of the "baser sort," who will find abundant means to prevent any profitable communication of Christian truth.

When I first went to our chapel, the confusion was scarcely less than it had been in the streets. The room was filled with persons who laughed and talked and hissed; and when I left the building, they would raise a tremendous shout, and perhaps discharge a shower of dirt and stones. I spoke to the magistrate, an English gentleman, who is very friendly to our mission. He at once gave directions to the city police to preserve order; and two or three police sepoys were to be in attendance. This was followed by a manifest improvement.

But in a few days the confusion was nearly as great as ever. They said that the sepoys had no authority, except to keep the people from stoning me. They claimed the right to talk and laugh and interrupt me, if they did not go so far as to stone me. Another formal reference having been made to the magistrate, he ordered the head of the police to go to the chapel, and give the sepoys direction before the people to keep order, when I should visit the place; and, if any should persist in making disturbance, he was to hand them over to the magistrate. Since that time, about three months ago, I have had a good degree of quiet.

Before this arrangement was made, I was informed that a company of wild young men had conspired to make a disturbance, and break up my meetings. And they would have effected their object, but for the kind and timely interference of the authorities. We are certainly under great obligations for the protection which we receive. This is another of the instances in which the cause of missions has been indebted to the English government; and it shows the benefits resulting from this great country's being brought under the power of a Christian people.

Nature of the Services.

The reader will be glad, perhaps, to look in upon this heathen assembly, and see how the truths of the gospel are proclaimed in its hearing.

The audience usually consists of from fifty to two hundred. There are seldom less than one hundred and fifty at the close of the exercises, reckoning those at the doors and windows. I usually occupy twenty minutes, or half an hour, in reading some passage of Scripture and making remarks. I then give permission to others to ask questions and advance opinions, respecting the subject of my remarks or Christianity in general. This excites attention, enables me to meet objections, and is doubtless a means of bringing the people together. It sometimes occasions more confusion than is desirable. But it is thought best to permit this, in view of the advantages. There is a manifest gain in knowing the precise objections which exist in the minds of the people, and in being able to reply to them before a large company.

Of late the exercise has assumed the form of a regular debate, it being understood that only one is to speak at a

time, and that, having spoken, he is to sit down and hear the reply. It was very difficult to secure the observance of this rule at first; and now it is not strictly observed at all times. It is often violated, especially by new-comers. Still, on the whole, I have great cause to be satisfied with my progress in training my audience; and I have reason to hope for still further improvement.

Mr. Burgess frequently returns to his home, feeling that no good can result from an attempt to make known the truth in such circumstances. Still he has never before enjoyed such opportunities for declaring the truths of Christianity to miscellaneous audiences. And he also says:

In the present state of our operations, we cannot expect large and quiet assemblies of regular hearers. The majority attend only occasionally, and that from curiosity; and most are present only at the close of the exercises, or stop a few moments at the doors or windows. Still it is an important fact that religious discussions are carried on in the heart of this city; and it is not without its influence on the public mind. And though the young men engage in these discussions from ambitious motives, or hatred of Christianity; though an opportunity for making a solemn appeal, after an exhibition of the great truths of the gospel, is not to a great extent enjoyed; and though we cannot expect the conversion of souls, as the immediate effect of our efforts; yet the influence of these exercises cannot but be considerable in preparing the way for a higher and more satisfactory order of things.

An avowed Antagonist.

A fact is stated in this connection, which is significant and encouraging.

A bhut (a term for a certain class of religious teachers among the brahmins) has for some time past stood forth as my regular opponent. He has reported, I understand, that I have offered him fifteen rupees a month, if he will not speak against Christianity; and he has told the people that, as he speaks against Christianity, they should give him a monthly stipend and support him, as Christians do the padre; and a subscription has been commenced for that purpose. He is preparing a book in defence of Hindooism, and in answer to various questions which I have put to him respecting his religious system. He is collecting funds for the purpose of publishing this book; and he frequently refers me to it as an answer to my questions. I shall look for the publication with interest. I tell him that I will subscribe for half a dozen copies. If published, it will doubtless furnish means for keeping up the interest in the discussions, which I fear will soon flag.

I could wish that my opponent were an abler man, and better informed on the subjects of which he attempts to speak. Still he is far better than no opponent. I gave him two or three books the other day, containing a collection of Bible stories and the history of our Savior, to furnish him with material. His knowledge of Christianity is exceedingly limited; and I fear that he will break down too soon, or that what he says will be so unmeaniug and irrelevant, as to excite no interest in the hearers, and afford no opportunity to set forth the truth in reply.

Misapprehensions—Krishna Row.

The following paragraphs will be read with interest.

It is both amusing and painful to witness the gross misapprehensions of this people in respect to Christianity. When Krishna was baptized, it was reported all over the city that his wife would no longer belong to him, all women in the Christian church being regarded as sisters. This was a great difficulty with his particular friends. The discussions which we have in the small chapel, afford a good opportunity for correcting mistakes. The same objections or questions are often repeated. This is not to be regretted, as it justifies frequent explanations of those things which occasion the most difficulty among the Hindoos.

I ought to remark that Krishna Row, our recent convert, is rendering very valuable aid in these preaching exercises. It is with peculiar pleasure that I see him stand up, and boldly preach Christ. He is generally listened to with a good degree of attention. For two or three months after his admission to the church, he had many visitors at his house; and the curiosity excited by his baptism brought quite an addition to our Sabbath audience in the school-room on the premises. And many evidently come to the small chapel in the city merely to hear him. He still has considerable intercourse with people at his house, though not as much as he had formerly.

It is due to Mr. Burgess to say that on the

11th of March, to avoid giving too favorable an impression in regard to his prospects, he wrote again as follows: "From what I said respecting our preaching labors, under date of January 25, it occurs to me that you will be in danger of inferring a more hopeful state of things than actually exists. We do, indeed, hope that these efforts will be the means of causing inquiry in some minds, that will not rest till they have fully embraced the gospel. But it will be more in accordance with my past experience, to find the excitement which now exists gradually becoming less and less, till our hearers, besides those in immediate connection with the mission, shall be very few."

Madras.

JOURNAL OF DR. SCUDDER.

Dr. Scudder's journal from October 16, 1852, to March 16, 1853, has been received at the Missionary House; and from it the subjoined paragraphs have been taken.

Thuggism—Hindoo Liberality.

October 16. The history of Thuggism is now familiar to the readers of missionary intelligence in America. This most formidable confederacy of criminals, who invariably murdered all whom they robbed, has been destroyed. Isolated parties, it is said, may exist; but they have been so hunted from district to district, that it is hardly possible for them to exercise their trade.

November 4. It appears that a native of Calcutta, named Baboo Rammohun Mullik, repaired last month to the common jail in Calcutta, and released eighty debtors who had been confined under warrants from the "small cause court," by paying their debts to the extent of three thousand rupees.

Dr. Scudder says that this wealthy Hindoo spent fifty thousand rupees at the great carnival which closed in November last. Others made "magnificent presents" to the brahmins; and one man sacrificed five hundred goats and fifty buffaloes. How few Christians, in any part of the world, show equal zeal in the service of their blessed Lord!

Population.

30. The grand total of the population of the Madras territories, according to the census of 1850 and 1851, is reckoned at 21,308,507, exclusive of that of Kurnool and Madras, the former containing 273,190, and the latter 720,000. Including these the total is 22,301,697; while the return in 1839 gave 13,967,395, showing an increase of 8,334,302.

The total Hindoo population numbers 19,673,726; of which the agricultural portion amounts to 13,188,258, and the non-agricultural to 6,485,464, exclusive of Kurnool. The total Mohammedan and non-Hindoo population is given at 1,634,781; of whom 831,017 are agriculturists, and 803,764 non-agriculturists, exclusive of Kurnool.

Dr. Scudder also states that of the 21,531,697 in all the territories except Madras, 11,047,139 are males, while the females amount to only 10,534,558.

Brahminical Troubles—Suttee.

December 11. The project of enabling Christian converts to re-enter the pale of Hindooism by some expiatory sacrifice seems, for the present, to have failed. According to the Hurkaru, three hundred members of the Society for the Reception of Apostates met recently at the house of a bysack, and determined that the only mode of purification was that called *toshanul*, which obliges the guilty individual to wander as an ascetic for twelve years; it is not likely, therefore, to be extensively popular.

25. The Atheneum of this city has been requested to interfere in a dispute between two sects of Brahmins at Conjeveram, where theological disputes have run so high, that a battle royal has taken place, and the Collector of the district has been called in to keep the peace. The important question in dispute is, whether one sect has a right to paint a straight line on the nose of the image of Vishnoo!

29. A proclamation has lately been made by the Rajah of Joudpore, abolishing suttee, or the burning of widows within his dominions. "We had understood," says the Friend of India, "that suttee had been abolished in the tributary states, as well as in British India, and regret to find that such is not the case. Every prince in India ought to be informed, that the recurrence of this crime, within the territories subject to his jurisdiction, will be immediately followed by their absorption." We want another Lord Hardinge here to attend to the abolition of the suttee in the native dominions. If I remember correctly, he was the means of putting a stop to this horrid rite in more than twenty of the dominions of the native rajahs.

Dakotas.

LETTERS FROM MR. RIGGS.

MR. RIGGS wrote a letter, on the 16th of February, in which he described the prospects of the missionary work at Lac-qui-parle; but owing to the unusual severity of the winter, it did not reach the Missionary House till a short time since. It is due to the mission, however, that some parts of this communication should be published, even at this late date.

Converted young Indians.

After stating that there are many things which tend to discourage missionaries among the Dakotas at the present time, Mr. Riggs says that there are other facts of a more hopeful character. He mentions, in particular, the case of several young men, members of his church, who are evidently "a comfort" unto him. His account of them is as follows:

Lorenzo Lawrence is improving in character and influence. Naturally he is very impulsive and unstable; but he has obtained the mastery of himself to a good degree, and is becoming more and more decidedly and consistently Christian in all his deportment. He is one of the three young men whom we took to Ohio in 1842. He speaks some English, and reads and understands more.

Lorenzo was never indolent; and since he was in Ohio, he has taken hold of labor with a good deal of energy; though, as might be expected, he does not always apply himself to the best advantage. Last summer he and his brother Joseph raised about one hundred and fifty barrels of potatoes, besides other vegetables. This not only places them above want, but enables them to assist the needy around them. Their mother is one of our best women. In years past they have been persecuted by other Indians, and often arrested in their plans; but as the "big men" have no more right in the land in these parts, it is not probable that they will meet with such hinderances in future. Lorenzo has three head of cattle; and although he would still be counted a poor man in New England, yet here he is accounted rich; and he proposes to give forty or fifty dollars towards the erection of a new place of worship, which we shall need in a year or two, as our house of sunburnt bricks threatens to fall down. Joseph is also a church member; but he has less energy than his brother, and still dresses in the Indian costume.

Across a ravine from the mission houses, stands a hewed log house, covered with bark. Formerly it was farther off, and had a shingle roof. It was built by Mr. Renville, many years ago. It is still the residence of his sons, when here. At the present time it is occupied by Michelle Renville, the third son, and the youngest but one of eight children. He was once the scapegrace of the family, a most reckless fellow. When Mrs. G. H. Pond taught school here, he threw a slate at her across the room with such force, that if she had not dodged it, it might have seriously injured her. But years have passed by, and M. Renville has come to man's estate. He has a wife and two children; and "behold he prayeth." In former years he seldom came to meeting, preferring to spend his Sabbaths in visiting the Dakota lodges. Now he is in his place; and he takes part likewise in our weekly prayer meeting. The second day of this month he was examined by the session, and received as a member of this church. His wife has been a member for several years. He refers the impressions which have resulted in producing the present change, to the sickness of his eldest (then his only) child in September and October last. As a class the Dakota half-breeds are not overstocked with energy; and they spend a good deal of their time in smoking. Many of them are not trustworthy; for they are easily led away by designing persons. But M. Renville has more enterprise, and is more independent, than most others. In these respects he is superior to his older brothers; and I trust his influence will be felt in favor of the cause of Christ, as it has been on the other side.

After alluding to another of the young men whom Mr. Riggs had with him in Ohio ten years ago, now a trader at the village above Dr. Williamson's, he says: "In fact, the results of this mission are more and greater, than we ourselves are oftentimes in a state of mind to appreciate."

Schools.

On the 4th of March, Mr. Riggs wrote again, as follows: "This forenoon we have had an examination and exhibition of our schools. Quite a number of spectators were present, including the old chief. The classes of the Miss Spooners in English appeared very well. They were examined in spelling, reading, arithmetic and geography; and they sung and performed various tunes and airs, both in English and Dakota, to

the great gratification of the audience. My Dakota scholars read and sung A. B. C. D., &c., and "Niyate ka," &c. We all thought that the affair went off well for the first effort of the kind; and I trust that its influence will be good."

Proceedings of other Societies.

Domestic.

AMERICAN BAPTIST MISSIONARY UNION.

THIS society held its annual meeting at Albany, May 19. From the abstract of the Annual Report presented on that occasion, it appeared that the receipts of the previous year, including $15,395 62 from other societies and $4,000 from the United States Government, amounted to $134,112 17; and that the expenditures were $135,344 28. The state of the missions will be inferred from the following survey:

Maulmain Burman Mission.

2 stations, 7 outstations; 9 missionaries, one a printer; 9 female assistants; 8 native assistants.

There has been Burmese preaching at the Maulmain mission chapel, at the school stations, and in other localities on the Sabbath; and the native assistants occupy seven stations for daily preaching. Two supply the Amherst station. The Burmese chapel congregation has averaged 150, and that at the English chapel, 80. The Burman church has received twelve members and excluded three; seven have died; and the present number is 133. The English church numbers 19, and the church at Amherst 29. The schools, embracing 42 boarding and 470 day scholars, have been prosecuted with the usual success.

Maulmain Karen Mission.

2 stations, 17 outstations; 4 missionaries, 6 female assistants; 45 native assistants.

Some of the churches have suffered greatly from the war, and others by epidemic diseases; but such as were free from these evils, have been generally prosperous. Exclusive of Rangoon district, the baptisms were 59; and the present number of members is 861. The theological school, taught only one regular term, had 28 pupils. The normal school has had an attendance of 50; 34 of the pupils being members of the church, and seven having been baptized during the year. The two Karen boarding-schools at Maulmain had 80 pupils. Mr. Vinton began to labor at Rangoon as soon as the city was taken by the English; and, with his native assistants, he has found abundant opportunity for evangelical efforts. The people are eager to hear; and not a few believe. Seventy-five have been baptized since July; and a school of 185 pupils has been gathered.

Tavoy Mission.

2 stations, 17 outstations; 7 missionaries, 7 female assistants; about 20 native assistants.

The churches continue to advance in character and efficiency. Some have been severely tried; but they maintain their steadfastness. Seventy-four baptisms are reported. The school for boys and native assistants at Tavoy numbered nearly 50, and made satisfactory progress. Twelve or fifteen of the pupils, it was hoped, would spend the dry season in preaching. The Burmese and English school has 80 scholars; but it has felt the want of efficient superintendence. Mrs. Thomas has taught a girls' school of 42 pupils, several of whom give evidence of piety, and all have made gratifying improvement. Among the Burmese of Tavoy and Mergui, there is an evident interest in the subject of Christianity; and Mr. Benjamin has found much to encourage him in his labors for the Salongs.

Arracan Mission.

2 stations, 2 outstations; 3 missionaries, 4 female assistants; 8 native assistants.

Besides stated services on Sundays, preaching and conversation have been kept up daily at one zayat through the year; and two others in Akyab have been occupied more or less. There have been numerous visitors, and the Sabbath congregations have increased. A female prayer meeting has been sustained, and there have been some inquirers. Native assistants are stationed at Kyouk Phyoo and Ramree; the latter reports some serious persons. Twelve Burmans and two among the Kemees have been baptized. The church is improving. A day school taught at Kyouk Phyoo six months had 25 scholars. Mr. Knapp has found more encouragement than heretofore to labor for the Kemees, and has gathered a number of young men into a school at Akyab.

Sandoway Mission.

2 stations, 44 outstations; 5 missionaries, 4 female assistants; 44 native assistants.

The reports from the churches, before the outbreak of war, exhibited them in a prosperous and progressive state. There were 288 baptisms

reported. On the commencement of hostilities the missionaries left Sandoway. Bassein having been taken by the English, Messrs. Abbott and Van Meter repaired thither in July, as did Mr. Beecher subsequently. The Karens had endured dreadful sufferings from the Burmans, who treated them as enemies. Many had been swept away by cholera, among them five native preachers. While hostilities continued, they fought in self-defence, and their bravery was commended by the English. Multitudes flocked to the missionaries for instruction.

Ava Mission.

1 station, 1 outstation; 2 missionaries, 2 female assistants; 4 native assistants.

Messrs. Kincaid and Dawson resumed their residence at Rangoon as soon as it was entered by the English forces. For several months, anarchy and violence agitated the country; but the work of the mission went on with little interruption. Stated religious services were commenced in June; and the congregations are large. Thirteen have been baptized, and a church has been organized at the outstation. There are two day schools, with forty pupils. Dr. Dawson is in charge of a hospital, which has admitted 112 patients. A zayat, on the hospital premises, is occupied for daily preaching. The country is open; quiet is restored; and the people in all directions are ready to hear the gospel.

Mission to Siam.

1 station, 2 outstations; 3 missionaries, 4 female assistants; 3 Chinese assistants.

The mission has prosecuted its work without interruption. The Chinese church numbers 35 members; one has died; two have been baptized; and one candidate for baptism is reported. Five Siamese are also professed converts, some of them giving very good evidence of sincerity. Mrs. Jones, with ladies of other missions, teaches a class at the royal palace. The truths of Christianity are freely taught, and with apparent good effect. The people are everywhere accessible; but until the mission is reinforced, little itinerant preaching can be done.

Hongkong Mission.

1 station, 4 outstations; 2 missionaries, 4 native assistants.

At Hongkong and the outstations, the missionaries have labored as usual. Three have been baptized; and there are several candidates. Cases of apparent conversion and hopeful death are sometimes heard of, where opportunity was wanting for a public profession. There are four schools for boys, having an average attendance of 50. A school for girls has been commenced by the wife of the native assistant, at her own suggestion, but with the warm approval of the mission.

Ningpo Mission.

1 station; 3 missionaries, 3 female assistants; 2 native assistants.

Religious services have been held through the year in one chapel, mainly by native assistants. Dr. Macgowan held a Sabbath service during a part of the year. A new and commodious chapel has been erected; and another is occupied in connection with the dispensary. The congregations are large and increasingly attentive. Three native converts, with a son of Mr. Goddard, have been baptized; and there are two candidates for baptism. A school for boys has 25 pupils; and one for girls, lately commenced, has fifteen pupils, who have made remarkable proficiency.

Mission to Assam.

3 stations; 7 missionaries, 7 female assistants; 5 native assistants.

At Sibagor the girls' school possesses undiminished interest. One pupil has been baptized; and a brahmin widow at the same time renounced her proud caste in baptism. At Nowgong, the Orphan Institution has been in an interesting spiritual state. Five pupils have been baptized, and six others desired to be. A durable and convenient chapel has been erected at Gowahati by the liberality of the English residents. A member of the boarding school has been baptized; and there are two candidates. Preaching in the villages has been pursued to a considerable extent, with much encouragement.

Mission to the Telooguos.

1 station; 2 missionaries, 2 female assistants; 2 native assistants.

The principal work of the missionaries is preaching in Nellore and the villages around. The hearers are numerous and attentive. The native assistants aid the missionaries in preaching, and distribute Scriptures and tracts. One convert has been baptized; a promising candidate for baptism is reported; and several members of the boarding school manifest much tenderness of feeling. The school numbers 25 pupils; and there is a day school having the same number. Though the immediate results are small, the field is one of great promise, and claims diligent care.

Mission to the Bassas.

2 stations; 2 missionaries, 4 female assistants; 4 native assistants.

The church numbers sixteen, one having been baptized the past year; and there are some other hopeful converts. The boarding-school at Bexley has 20 pupils, the Sabbath school, 40; the day school at Little Bassa, 16, and the Sabbath school, 20 pupils. The reinforcement finds the assistants well spoken of, and looks forward to its work in Africa with pleasure and hope.

Mission to France.

14 stations, 9 outstations; 2 missionaries, 2 female assistants; 7 ordained preachers and 13 other native assistants.

The government has shown marked hostility to evangelical labors. Chapels have been closed; fines and imprisonments threaten the brethren, and have been inflicted upon some of them. But the work has gone forward, even in the prison to which one was sent. Sixteen have been baptized in the Northern department, and seventy-five in the South-eastern; and the influence of the mission is extending into new regions. Mr. Willard is much engaged in theological instruction; and the young men under his charge are promising.

Mission to Germany.

40 stations; 3 missionaries and 24 other native preachers and assistants.

The intolerance of several governments has continued to affect the mission injuriously; but assurances have been given of a more liberal policy in Prussia. The churches, numbering 42, have 4,215 members; and 647 were baptized during the year. Individuals in Russia and Lithuania are believed to have been converted through influences from some of these churches The church at Hamburg has received 50 members; those in Bremen and the Grand Duchy of Oldenburg are prosperous and efficient. In Elberfield and its vicinity, as also in Cologne, an interest is awakened which promises much.

Mission to Greece.

3 stations; 2 missionaries, 3 female assistants; 1 native assistant.

Preaching and the instruction of a Bible class on the Sabbath have scarcely been interrupted at Athens throughout the year. The usual services at the Piræus were suspended for a month by the illness of Mrs. Buel. The audiences have been small, but attentive. Mr. Dickson has a day school of about 50 scholars at Corfu, and a Sabbath school that exerts an excellent influence. The Greek converts have generally honored their profession; and one associated with Mr. Arnold is an efficient helper. The tendencies of the popular mind are regarded as favorable to the progress of the truth.

Indian Missions.

4 missions; 11 stations, 9 outstations; 8 missionaries, 8 female assistants; 8 native assistants.

The Ottawas in Michigan propose to emigrate beyond the Mississippi, and to unite with their brethren in the Indian Territory. The merging of that mission, accordingly, is recommended. The church among the Ojibwas is feeble, and diminished in numbers; but the others are generally prosperous, increasing both their members and their influence. Among the Delawares, the Ottawas in the Indian Territory, and the Cherokees, sixty baptisms are reported. Some of the Cherokee churches approximate the condition of self-supporting bodies; they lament the loss by death, however, of two valued native preachers. There are in these missions four boarding schools, with 95 pupils, and three day schools, with about 124 pupils, reported as prosperous. The boarding-school in the Cherokee mission is more numerously attended than any other in the nation. That among the Delawares has made good progress; and eight of its pupils were baptized during the year.

Recapitulation.

The number of missions is 19, embracing 88 stations and 112 outstations, besides more than 400 places of stated preaching in Germany and France. Connected with the missions are 64 missionaries, of whom 60 are preachers; and there are 66 female assistants. Eight missionaries and eleven female assistants have joined the missions during the year. The number of native preachers and assistants is 205; making the total of missionaries and assistants connected with the missions 336. There are 182 churches, having an estimated membership of 14,253, of which about 1,361 were added by baptism the past year. The number of schools is 81, including 24 boarding-schools, with 2,063 pupils. The number of pages printed in three of the missions, Maulmain, Tavoy and Ningpo, was 9,758,000.

Foreign.

LONDON MISSIONARY SOCIETY.

This society held its fifty-ninth anniversary at Exeter Hall, London, May 12, the Lord Mayor of London being in the chair. It appeared from the "cash statement" that the income of the society for the previous year had been £71,821. 1. 6. This sum was made up of subscriptions, &c. in Great Britain, &c. (£55,368. 0. 11.,) legacies, (£3,519. 12 10..) and contributions at the missionary stations, (£12,933. 7. 9.) In the first of these items are included contributions for recommencing the Madagascar mission, (£7,857. 7. 10.,) and sacramental offerings for aged and infirm missionaries, widows and orphans, (£1,564. 8 10.) The aggregate expenditure was £66,992. 0. 9. This amount included £1,000 for sufferers in South Africa, £279. 15. 6. for the Madagascar mission, and £1,899. 2. 1. for aged and infirm missionaries, widows and orphans.

Dr. Tidman, one of the Secretaries of the society, read an abstract of the annual report, in which he presented *the pastoral and itinerant duties of the missionaries, their efforts for the advancement of religious education, their measures for the preparation of a native ministry*, the num-

ber of students in the different seminaries being reported as not less than one hundred and sixty, *and their labors in translating the Scriptures.* In connection with the last topic, Dr. Tidman read the following letter from Rev. George Gill, of Mangaia, to show the joy with which the native Christians of the Hervey Islands received the Bible:

At our services held on new year's day, 1851, I had prepared the minds of the people to expect the completion of the work, and proposed that, if practicable, those who intended to purchase a Bible, should without delay begin to procure the means of so doing, by preparing their arrow-root or fishing-net. In a few months subsequently I was much gratified in receiving payment for sixty Bibles. This occurred in the month of June last; for, at that time, we were daily expecting the John Williams; although, as you are aware, she had not then left England. Her detention excited many fears and doubts in the minds of our people; and, as week after week passed on, they would come to me full of anxiety and fear on account of her delay. It was painful, and yet pleasing, to hear their various surmises and conjectures. One would say, "Perhaps Barakoti is dead." Another would say, "The society cannot finish it. The translation is not completed. Our hopes will be disappointed." But when the vessel actually hove in sight, on the 1st of March last, their joy was unbounded; and we were more than gratified in witnessing their diligence and zeal in bringing the heavy packages over the reef through the surf. Every able-bodied church-member continued to labor during the whole of two days, with great spirit and alacrity. As usual, when natives are engaged in drawing or carrying heavy burdens, they encouraged one another with the voice of song. As they brought the cases from the sea-side to our premises, their hearts were light and joyous, as they sang in their own language,

The Word is come,
The volume complete;
Let us learn the good Word;
Our joy is great!
The whole Word is come!
The whole Word is come!

It was with great difficulty that I restrained them from breaking open the boxes. I had obtained a specimen copy from Mr. Buzacott; and, going into their midst, I held it open before them; and upon seeing it, they gave utterance to their feelings in a loud and long continued shout of excited joy and pleasure. Thinking it an occasion in which some more regular and special service should be held, I announced that on the Monday following a public meeting should be held in the chapel. At an early hour our people assembled; and one case of Bibles having been carried into the table-pew, several of our church-members addressed the meeting in many appropriate remarks, rejoicing that the labors of our brethren Pitman and Buzacott had reached a successful termination, and exhorting one another to receive this sure word of prophecy, whereunto we do well that we take heed, as unto a light that shineth in a dark place. After prayer the case was opened, and every eye directed with excited curiosity and pleasure to its contents. The names of those who had previously paid for the book, were called over, and they came to receive it. I then suggested that if any others had the means of payment, they might also come. I did not expect any that morning; but we were agreeably surprised to see upwards of forty leave the chapel, and run to their houses to bring their fishing net and money. We waited for their return, and were engaged in this very interesting meeting from six o'clock until nine o'clock in the forenoon. That day we received just ten pounds for Bibles; and every day during that week our time was occupied in receiving net, arrow-root and money, to the amount of forty pounds.

At our missionary prayer meeting an aged disciple rose and addressed us from Job v. 17—19. He said: "I have often spoken to you from a text out of other parts of the Bible which we had; but this is the first time we have seen the book of Job in our own language. It is a new book to us. When I received my Bible, I never slept until I had finished this new book of Job. I read it all. Oh what joy I felt in the wonderful life of this good man! Let us read the whole book. Let us go to the missionary, by day and by night, and inquire into the meaning of the new parts which we have not read. Let us be at his door when he rises; let us stop him when we meet him, that he may tell us of these new books." And lifting his new Bible before the congregation, with the excited energy of a feeble old man, he said: "My brethren and sisters, this is my resolve. The dust shall never cover my new Bible; the moths shall never eat it; the mildew shall never rot it! My light! My joy!"

Dr. Tidman next reviewed the "trials and obstructions" of the past year. Tahiti, with its sad history, was again brought to the notice of the society. In describing the recent measures of the French Protectorate, he spoke as follows:

By successive acts of authority the chapels, schools, and mission houses, previously in the undisturbed occupation of the missionaries, have been made national property; the people have been prohibited from keeping these buildings in repair, unless so directed by the government; and virtually they have also been forbidden to contribute their free-will offerings to the support of the mission. At length our missionaries, who had always preached whenever and wherever duty dictated, were restricted to the superintendence of a single congregation; then their labors were confined to a limited

locality; and finally, in 1852, they were required to renounce the election of the people, and to receive their pastoral appointment, *de novo*, from the secular chiefs of the district; such nomination being still subject to the approval or the veto of the French Governor. Our brethren felt that to submit to such unscriptural and unjust conditions would be to degrade their sacred office, and to become the mere creatures of the secular authorities; and, as the immediate consequence of non-compliance with these requirements, they were not only deprived of the use of their chapels and dwellings, but were forbidden to remain in any part of the Island except at Papeete, the seat of government. Under these painful circumstances, they made a respectful but earnest application to the Governor, to be allowed to preach to their former flocks in such private buildings as they might be able to procure; but even this request was refused; and, unwilling to burden the society with heavy expenses and yet continue inactive, four of their number removed to the Society Group and to Rarotonga, to co-operate with their brethren in those islands, until they could ascertain whether redress would be granted for the injuries they have suffered, and security and freedom insured for their future labors. It is gratifying to the Directors to state, that the native churches and the native pastors hold fast the faith which they have learnt from the word of God, unshaken by the sophistries, and unallured by the blandishments of popery.

Passing to the Caffre war, which has proved so disastrous to the missions of different societies, Dr. Tidman uses the following language:

This deadly conflict has at length terminated, and terminated, as might have been foreseen, by the triumph of British arms. The principal Caffre chiefs, with their people, have been driven out of their country; and their lands have been allotted to British soldiers and colonists. And on the widely extended frontier there will be established military posts, from which the troops and the settlers are to guard the colony against the return of the exiled natives. Whether peace obtained on such terms and secured by such means will be permanent, time only can determine; but in mercy to the vanquished and out-cast people, as well as for the honor of the British name, it may be hoped that the authority hereafter administered under the new constitution granted to the Cape Colony may be so just and merciful, that numbers of the Caffre nation may seek its protection, and thus be brought again within the civilizing and sacred influence of Christian missions.

Although the mission stations of the society throughout the colony have suffered, in consequence of the Caffre war, some diminution in their temporal resources, and the men who entered the military levies have been exposed to the influence of the camp and the battle-field, yet these evils have been far less than might have been dreaded. Even at the Kat River Settlement, which for a time was a scene of desolation, the Rev. James Read has collected the scattered members of the church, and re-commenced the schools; and at every other station, with the solitary exception of Theopolis, the believers have walked together in the fear of the Lord, and in the comforts of the Holy Ghost, and have been multiplied.

The aggressions of the Dutch emigrants north of the Vaal, already described in the Herald, were briefly referred to; but the Directors have no expectation that missionaries will hereafter be left untrammeled, and that there will be any liberty for the natives, if the "free republic" is allowed to do its own pleasure. Unless the British nation, therefore, shall utter its voice distinctly and earnestly in behalf of these unoffending myriads, there seems to be no hope for them.

But other scenes passed in review. The society has its "encouragements" also, which deserve a grateful mention. Signal victories have been achieved by the gospel in Western Polynesia. "An amazing change" has been wrought at Aneiteum, where Rev. John Geddie, of Nova Scotia, has been laboring since 1848. At Dillon's Bay, Eramanga, the very spot where Williams fell, missionaries are now greeted with a cordial welcome! And from Lifu, Mare, and other islands in the vast Pacific, the loud cry of suppliant myriads is heard, "Come over and help us."

The wonderful changes in Madagascar are appropriately noticed. "No page in the history of modern missions," says Dr. Tidman, "is more instructive than the records of Madagascar. Though deeply affecting to our sympathies, it animates our trembling courage, and gives assurance to our wavering faith."

CHINESE EVANGELICAL SOCIETY.

This society held its annual meeting at the Music Hall, Store Street, London, April 26, Sir John Dean Paul, Bart., being in the chair. The report of the Treasurer showed that the receipts of the previous year had been £758 16 9½, and the expenditures, £819 10 7½. From the report of the Secretaries, it appears that the principal object of this society is to send out Christian medical men to China. Rev. W. Lobscheid and wife have sailed during the past year; and they are expected to labor at Saiheong. Two young men are in training for the missionary work; and the society has agreed to support three Chinese boys and a young Malay in the school of Rev. J. G. Bausun, at Pinang, with a view to their becoming evangelists. Christians of different denominations unite in sustaining this missionary organization.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

ARMENIANS.—Dr. and Mrs. Jewett arrived at Smyrna in good health, on the 20th of April, thirty-seven days from Boston; but they were required to be in quarantine ten days, or put back to Milo. The latter alternative was chosen.

TREBIZOND.—A letter from Mr. Powers, dated April 28, states that three females were admitted to the church on the first Sabbath in March. The prospects of the station are brighter than they have been for some time past.

SYRIA.—Mr. and Mrs. Bird, with Miss Cheney, arrived at Smyrna in good health, on the 20th of April; but the vessel put back to Milo.

MOSUL.—The following extract is from a recent letter of Dr. Lobdell: "Every Saturday we go to the Jewish synagogue and discuss the matter of the Messiah. Last week one hundred and twenty were present. To-day a Rabbi called and said the people did not wish us to come again; but on investigation it appeared that it was he and his fellow Rabbies who wished us to stay away, for fear that their ignorance would lead to a loss of influence among their people. Mr. Stern, a missionary of the London Jews' Society at Bagdad, now on his way to Constantinople, where he expects to reside in future, deals some hard blows at the band of Israelites with whom we have to do. He speaks favorably of the good will of the Jews in Bagdad towards true Christianity, and says they are mostly infidel in respect to their old religion. And yet they cling to the carcass, after it has subserved its end. There are about eighteen thousand there; and they form the controlling element in the population of the place."

GAWAR.—From a letter of Mr. Crane, dated April 13, the following extract is taken:

Since the date of our last letter, Khamis has visited his brother, Deacon Tamo, at Van; and he brings back a favorable report respecting his health and circumstances as a prisoner. He is not, indeed, treated as a common prisoner; but he has a comfortable room, good food, is permitted to go to the bath as often as he wishes, and to see all who choose to visit him. He has held repeated conversations with Mussulmans on the subject of religion; and when Khamis was at Van, two young Armenians were in the habit of visiting the Deacon every Sabbath, as inquirers after the truth.

For several months past we have been hoping with much confidence for his speedy release. The united and energetic efforts of Colonel Williams, Colonel Rose, the American Legation, and our missionary friends at Constantinople, have been put forth to procure an order for this purpose. After an arduous and protracted effort the order was secured; but it has been entirely disregarded; and we have now no reasonable cause to expect that the Deacon will be set at liberty at present.

SATARA.—A letter from Mr. Wood, dated March 12, gives the following account of the schools at Satara:

Our two boys' schools have each had at times a hundred pupils or more; but several things have contributed to prevent a uniform attendance, particularly the baptism of the young brahmin in June, when the higher caste boys left the schools at once, and only a few of them returned. The progress of those who have continued with us, has been on the whole commendable. Our Christian books, tracts and Scriptures are used as reading books in the schools. We are now taking up the New Testament. The scholars are all required to meet in Sabbath school or Bible class every Sabbath morning, and to remain at our nine o'clock religious services. Many of the older boys appear to be fully convinced of the folly and wickedness of idolatry; and we are not without evidence that the truth is finding its way to their hearts. Several of them came to our house one day, and asked to be prayed with. They said that they were convinced of the truth of Christianity; and they acknowledged the claims of the gospel on them personally. They avowed their belief in Christ as their Savior; and they desired to be baptized and confess him before the world. We do not think that they are prepared for such a step; but we hope that they will be hereafter. We have evidence, moreover, that we preach to the parents of the children and to others through these schools. The books are read at home; and some of the boys are known to engage in discussions, setting forth the folly and sinfulness of idolatry.

We have had a parochial school in our yard, taught by the son of one of our Christians. The number of scholars has been from fifteen to twenty, embracing the children of Christians and others without respect to caste. These children are present at family prayers in the morning; and those who are advanced enough, take their turn in reading a verse in the Bible. In many respects we look upon this as a most interesting and promising school.

The two girls' schools, commenced by Mrs. Wood, have been continued under the care of Mrs. Burgess. The teachers are

heathen brahmins. With few exceptions, Mrs. Burgess has visited each school semi-weekly, to examine them in their studies, and teach them Scripture stories, &c. These exercises she has closed with prayer. The girls are present at the morning services of the Sabbath; after which they are examined in their weekly Scripture lessons, such as the Commandments, the Lord's Prayer, and verses of the Bible committed to memory. These exercises, together with a weekly visit at our house for the purpose of learning plain sewing, have brought them into contact with religious influence four times a week. The whole number of pupils has been eighteen or twenty in each school; though the average attendance has not exceeded twelve or fourteen.

In this connection Mr. Wood states that he spent a Sabbath at Mahabulishwar, a short time ago; and he was delighted to see some thirty girls present at the religious services. "They were from Mrs. Graves's school, most or all of them having received instruction at her hands for years. Though there may not be an organized boarding-school, the girls still gather around their venerable teacher to listen to the words of life. Several have become wives and mothers; and Mrs. Graves thinks that some of them give evidence of being born again."

Since the preceding extract from Mr. Wood's communication was sent to the printer, a letter has been received from Mr. Burgess, announcing the death of his wife. This melancholy event occurred on the 26th of April.

MADURA.—Mr. Herrick states the impressions received during a tour lately made in company with Mr. Noyes, of the Ceylon mission, in the following language:

I spent seven days in the Tirumungalum field, and one at the station of Mr. Taylor. I was never among the people when it seemed more evident that, with an adequate amount of labor, a rich harvest might soon be gathered. Those under instruction appeared quite as well as I expected; but they showed the need of much more missionary care.

We visited all the congregations connected with the station, and preached to the heathen as opportunity offered. Among the latter we met three or four men, and heard of several others, professing a desire to leave their idols, and be taught the truths of the Bible. In one village, where we spent a night, a heathen man of much influence whom I have long known, and who was formerly an opposer, appeared to be very friendly, candidly listening to our remarks and asking for books. The change was so marked as to make a deep impression upon my mind. A man of similar character in another village, with whom I have often conversed, seemed to be favorably inclined.

In one place two old men, who have taken the names of Isaac and Jacob, recited a good lesson from a compendium of Scripture history, which they had learned without assistance from the catechist. In another place one man repeated from memory fifteen verses in the fifth chapter of Matthew; and another went through the whole of the sixth chapter. I have known the latter well ever since I visited his village, for the first time, four years ago. His forehead was then covered with ashes, showing that he was a worshiper of Sivan. He gave me milk, and I gave him books. Soon after, he wiped off his heathen marks; and he has for some time indulged the hope that his heart has been cleansed by the blood of Christ. A few months ago Mr. Ford administered to him the ordinance of baptism, and received him into the church. While on this tour we were often led to exclaim, "What results might be expected to follow, if this work could only be followed up with vigor!"

We examined Mr. Taylor's boarding school in the forenoon; and in the afternoon we went to a village three miles distant, where there is a congregation under the care of H. Zilva. A large number, calling themselves Christians, were assembled from this and some of the neighboring villages. As we heard them sing, and answer the Scripture questions put to them; and as we saw how they listened to the remarks which were made, we felt that God had, indeed, commenced a good work there; and we prayed that it might be carried on even to perfection.

Mr. Herrick says he is becoming more and more convinced that the following propositions are true:

1. A great advantage has been gained, when people are led, unless from motives entirely wrong, even nominally to embrace Christianity. They are then placed in such a position that the truth may be brought before their minds, statedly and frequently, in circumstances peculiarly favorable. They soon become attached to the missionary, and listen to his instructions with a degree of confidence felt by no others.

2. It is of the utmost importance to make the most of every such advantage. It cannot often be expected that such persons, when they come to seek instruction, have already been renewed in heart. They are often extremely ignorant as to the very nature of Christianity. They are fettered by connections with heathen relatives, and by their own evil habits. They need instruction and sympathy, that they may know their duty, and have strength to perform it. The opportunity should, therefore, be seized upon and earnestly followed up. They should be watched over and taught, or at least their instruction should be carefully superintended, by a missionary. They will then increase in knowledge and strength, and at length become able to stand firm against opposition. Soon, moreover, they will begin to reflect the light

which they have received; and many, it may be hoped, will finally become gems in the Savior's crown. If, on the other hand, the missionary is kept, either by distance or other reasons, from bestowing upon them the attention which they need, many will go back; while others will be too weak and wavering to exert any influence for good upon their neighbors. They will derive few advantages from Christianity in the present life, and fail, it may be feared, of the great blessing which it is designed to give.

3. In order that the work here may be carried on most effectually as well as economically, there must be a much greater number of laborers, in proportion to the size of our field. On this point I need not enlarge.

Under date of March 4, Mr. Herrick wrote as follows: "Another seminary term has just closed. Tuesday and Wednesday of the present week were devoted to an examination of the students, in the branches to which they have attended within the last three months Rev. Mr. Mullens, of the London mission in Calcutta, was present on Tuesday, and took an active part in the examination. The progress of our pupils has been good. The preparandi are surpassing our expectation in the interest manifested in their studies. There has been, for a few weeks past, more than usual seriousness among the boys. At our communion a week ago last Sabbath, two were admitted to the church; and a few others were anxious to be received." During the previous term, a member of the third class, with one of the preparandi, had been received into church-fellowship.

A recent communication from Mr. Randall contains the following statements:

By a late census it appears that the Madura collectorate contains over one million and seven hundred thousand souls; though according to the previous census it was only one million and a quarter. I am informed by the present collector that the difference is owing in part to an increase of population, and in part to the fact that in the former census the population in some of the zemindaries was not included. This is the most populous district in the Madras Presidency. Madura is the largest place in the district, and it contains only forty-three thousand people. No other town, I understand, exceeds ten thousand.

The Lord continues to give us tokens of his presence. At a communion season held at Madura East, February 27, seven persons were admitted to the church on profession of their faith. Three were members of the girl's boarding school at the station; and four were adult members of the village congregations.

CHEROKEES.—Under date of May 3, Mr. Teele writes as follows: "Sabbath before last we had a very pleasant 'big meeting,' as the Indians call our two days' communion seasons." "We have strong hopes that the services have not been in vain."

Home Proceedings.

MEETINGS IN BEHALF OF THE BOARD.

A MEETING in behalf of the American Board was held in the Metropolitan Hall, New York, May 13, the Hon. Theodore Frelinghuysen, President of the Board, being in the chair. Prayer was offered by Rev. Mr. Eggleston, of Brooklyn. After the reading of a brief statement in regard to the operations of the Board, addresses were made by Rev. A. Bushnell, of the Gaboon mission, Rev. I. G. Bliss, of the Armenian mission, Frederick T. Frelinghuysen, Esq., of Newark, Captain Foote, of the United States Navy, Dr. Brainerd, of Philadelphia, and Rev. William Goodell of the Armenian mission.

A similar meeting was held in the Music Hall, Boston, May 26, Hon. William J. Hubbard being in the chair. After prayer by Rev. Thomas Shepard, of Bristol, Rhode Island, and a few introductory remarks by the chairman, addresses were made by Rev. A. Bushnell, of the Gaboon mission, Rev. T. Laurie, of West Roxbury, Massachusetts, Captain Foote, United States Navy, and Dr. Adams, of Boston.

EMBARKATION OF MISSIONARIES.

ON the 2d of June, Rev. Eurotas P. Hastings, of the Ceylon mission, and Mrs. Anna Hastings, of Clinton, New York, Rev. Joseph Scudder, of India, and Mrs. Sarah Ann Scudder, of Hudson, Ohio, sailed in the Niobe, Captain Evans, for Madras. Mr. and Mrs. Hastings will proceed immediately to Ceylon; while Mr. and Mrs. Scudder will labor in connection with the Arcot mission, where his two elder brothers are already stationed. Mr. Scudder received his academical and theological education at New Brunswick, New Jersey.

DONATIONS,

RECEIVED IN MAY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
Brunswick, Cong. ch. m. c. 81; s. s. for Mr. Hamlin's sch. Bebek, 9; 90 00
Falmouth, 2d ch. m. c. 10 97
N. Bridgeton, m. c. 5 00
Portland, High st. ch. m. c. 92,77; 2d ch. m. c. 32; Union of High-st and State st. chs. 41,59; 166 36
Yarmouth, Cong. ch. gent. 10,76; la. 50; m. c. 79,24; s. s. 4; 144 00—416 33
Kennebec co. Conf. of chs. B. Nason, Tr.
Hallowell, South cong. ch. s. s. for Micronesian, m. 10 00
Winslow, m. c. 15 00—25 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
New Castle, 2d cong. ch. and so.

m. c. to cons. Rev. E. G. CARPENTER an H. M. 50 00
Wiscasset, A. B. 1 00—51 00
Penobscot co. Aux. So. E. F. Duren, Tr.
Monson, Cong. ch. m. c. 18 00
York conf. of chs. Rev. G. W. Cressey, Tr.
Alfred, Cong. ch. and so. 46 00
Lebanon Centre, Cong. ch. and so. 5 00
Limerick, do. m. c. 55 00
Kennebunkport, S. do. 60 00
South Sandford, E. L. H. 4 00
Wells, 1st Cong. so. 30 00
York, 1st Cong. ch. and so. 75 00—275 00
Blanchard, Rev. J. A. Perry and fam. 5; Bluehill, cong. ch. and so. 38; Bucksport, cong. ch. and so. 40; Mt. Desert, K. K. 10; South Paris, S. M. 10; Waterford, 19,70; 122 70

908 03

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
Chesterfield, Rev. E. Newhall and friends, 7 75
Grafton co. Aux. So. W. W. Russell, Tr.
Nelson, Rev. S. M. Stone, dec'd, 5 00
W. Orford, Cong. ch. and so. 28 16—33 16
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Amherst, Cong. ch. 12 00
Francestown, Chil. of mater. asso. 1 30
Greenfield, Evan. ch. and so. 20 00
Hillsboro' Bridge, Cong. ch. 2 00
New Boston, Pres. ch. and so. 80 00
Wilton, La. 9 00—124 30
Merrimack co. Aux. So. G. Hutchins, Tr.
Chichester, Cong. ch. and so. 3 00
Concord, South do. to cons. SOLON W. STANLEY an H. M. 100 00
Fisherville, R. Gage, 10 00
Franklin, Cong. so. 31 00
Merrimack, Normal Ins. 20 00
Pembroke, Cong. so. 50,48; m. c. 13,06; s. s. 15,02; 78 56
Warner, Cong. ch. and so. 31; N. Tucker, dec'd, 5; 36 00
West Boscawen, Cong. ch. and so. 42 75—321 31
Rockingham Conf. of chs. F. Grant, Tr.
Derry, 1st Cong. ch. and so. 38 00
Exeter, 1st and 2d do. m. c. 14,63; 2d ch. 1; 15 63
Hampstead, Cong. ch. 27 00
Rye, A friend, 3 00
Stratham, Cong. ch. and so. 12,37; Mrs. L. 10; 22 37—106 00
Strafford Conf. of chs. E. J. Lane, Tr.
Ossipee, Ch. and so. 30; m. c. 8; 38 00
Sanbornton Bridge, Ch. 35 00
Wolfboro', Cong. ch. and so. 24 00—97 00
Sullivan co. Aux. So. E. L. Goddard, Tr.
Acworth, Miss H. B. P. 12 50
Charlestown, Cong. ch. and so. 18 00
Claremont, do. gent. 57,45; la. 73,31; m. c. 28; E. L. G. 10; 168 76
Cornish, Gent. 11; la. 35,40; 46 40
Meriden, Gent. and la. 79,13; m. c. ch. and K. U. A. 89,70; s. s. 4, 17; 173 00—418 66

1,108 18

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
Hardwick, Cong. ch. and so. 30 63
Chittenden co. Aux. So. C. P. Hartt, Agent.
Burlington, E. S. 10; 1st Calv. cong. ch. m. c. 25; 35 00
Jericho Centre, La. cent so. 12 00
Richmond, Cong. ch. and so. 15 00
Williston, 1st Cong. ch. m. c. 8 32—70 32
Orleans co. Aux. So. H. Hastings, Tr.
Barton, Cong. ch. and so. wh. and prev. dona. cons. Rev. CLARK E. FERRIN an H. M. 30 00
Derby Centre, Cong. ch. m. c. 16 00
Greensboro', Cong. ch. 35,25; m. c. 2,75; 38 00—84 00
Rutland co. Aux. So. J. Barrett, Tr.
Castleton, 192 75
Washington co. Aux. So. G. W. Scott, Tr.
Berlin, Rev. James Hobart, to cons. Rev. RUFUS CHILDS, of Gilmanton, N. H. and Rev. PLINY F. BARNARD, Richmond, Me., H. M. 100 00
Windham co. Aux. So. F. Tyler, Tr.
Brattleboro', Cen. ch. and so. m. c. 26 96
Halifax, Ch. and so. 5 32
Putney, m. c. 7,50; Dorcas so. 4; L. Grout, 10; s. s. class, 3; 24 50
Westminster, M. Gilson, dec'd, 2; a friend, for Madras m. 3; 5 00—61 78
Windsor co. Aux. So. J. Steele, Tr.
Norwich, N. ch. 25,35; Union Village s. s. class, 1,36; 26 71
White River, Cong. so. 28,54; m. c. 8,19; 36 73
Woodstock, Cong. ch. and so. 37; m. c. 9; 46 00—109 44
Cambridge, Cong. ch. 11; Lunenburg, cong. ch. 5; Rev. J. Esty, 5; 21 00

669 92

Legacies.—Nathan Lathrop, by Rev. J. H. Worcester, (prev. rec'd, 80,66;) 40 00

709 92

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Centreville, Cong. so. 29 15
N. Falmouth, Coll. 17 00
N. Truro, Cong. ch. and so. 9 00
Sandwich, P. G. 10; E. H. 1; S. F. 50c. 11 50—66 65
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
New Marlboro', 1st Cong. ch. 43 00
Peru, WILLIAM WETMORE, wh. cons. him, JAMES C. STOWELL, Mrs. HARRIET B. STOWELL, WILLIAM W. STOWELL, and CYNTHIA M. STOWELL, H. M. 500 00
Stockbridge, m. c. 35 00
W. Stockbridge, Centre, Cong. ch. 18 00
Williamstown, Williams Coll. m. c. 18 00—614 00
Boston, S. A. Danforth, Agent.
Mount Vernon ch. and so. gent. and la. 5,022,74; m. c. 132,15; 5,154 89
Essex-st. ch. and so. gent. and la. 4,144 00
Park-st. ch. and so. gent. 2,596,50; la. 780,35; youths' asso. 10; 3,386 85
Old South church and so. gent. 2,907,75; la. 463,99; 3,371 74
Central ch. and so. 2,900 00
Bowdoin-st. ch. and so. gent. and la. (of wh. for *George G. Wilder*, Ceylon, 20;) 2,564; m. c. 225,88; 2,789 88
Salem ch. and so. 1,300; m. c. 73,96; 1,373 96
Shawmut ch. and so. 600 00
Phillips ch. and so. 487 50
Maverick ch. and so. 376,69; m. c. 60,25; a little girl, dec'd, 2,70; 439 64
Pine-st. ch. and so. 137,50; m. c. 55,22; 192 72
Edwards ch. and so. A. J. M. 25; m. c. 17,62; 42 62
United mon. con. 418 40
Mass. Home Miss. so. as inc. from Mrs. Osborne's legacy, for prop. the gospel among the Ind. of N. America, 77; La. Jews' so. of Boston and vic. for sup. of Mr. Schauffler, 79,25; a friend, 5; other dona. particulars of wh. have been published, 585,47; 746 72

26,048 92
Ded. prev. ack. 19,426 81—6,622 11
Essex co. North, Aux. So. J. Caldwell, Tr.
Amesbury and Salisbury Mills, Cong. so. fem. miss. so. 15 50
Bradford, Cong. ch. and so. (of wh. fr. m. c. 87,15;) 251 22
Newburyport, W. B. Banister, to cons. Rev. SETH W. BANISTER of Lyndon, Vt. and Rev. JOEL GRANT of Rockport, Ill. H. M. 100; 4th ch. 73,25; m. c. 50; 223 25—489 97
Essex co. South Aux. So. C. M. Richardson, Tr.
Essex, Cong. ch. and so. 60 00
Hamilton, do. 130 00

Manchester, 1st do. (of wh. to cons. Rev. EDWIN B. TURNER of Colesburg, Iowa, and Mrs. SARAH ALLEN of Manchester, H. M. 150) 161,79; m. c. 27,05; fem. miss. so. 10; 198 84
South Danvers, Friends for Gaboon m. 15 00—403 84

Essex co.
Marblehead, E. M. G. 30
Salem, Crombie st. ch. 286 00
Topsfield, Cong. ch. and so. 144,35;
Mrs. W. Smith's s. s. class, 1; 145 35
Wenham, Cong. ch. and so. to cons. FRANKLIN HADLEY an H. M. 110 00
W. Boxford, m. c. 12,59; s. s. class, for Bebek sem. 5; Miss S.'s class, 1,25; Miss H.'s do. 1,16; 20 00—561 65

Franklin co. Aux. So. L. Merriam, Tr.
Charlemont, 1st Cong. so. la. 11 15
Conway, Gent. 156,91; la. 111,07; 268 98
Deerfield, Ortho. cong. so. 97 62
Heath, Cong. so. 9 27
Montague, do. chil. 3 73
Orange, Central cong. ch. 18 00
Shelburne Falls, Cong. so. (of wh. fr. N. Lamson, 25;) 45 04
South Deerfield, 1st cong. so. 44,18; s. s. for ed. of hea. chil. 9; 53 18—434 97

Hampden co. Aux. So. C. O. Chapin, Tr.
Springfield, Mrs. S. Pynchon, 50 00
W. Springfield, a friend, 20 00—70 00

Hampshire co. Aux. So. J. D. Whitney, Tr.
Amherst, Rev. Aaron Warner, wh. cons. Miss ANNA C. WARNER an H. M. 100; L. H. 5; 105 00
Cummington, 1st cong. so. 4 00
South Amherst, Cong. ch. and so. for the Greeks, 33 00—142 00

Harmony Conf. of chs. W. C. Capron, Tr.
Milford, Cong. ch. and so. m. c. 30 00

Middlesex North and vic. C. Lawrence, Tr.
Fitchburg, Calv. cong. ch. and so. 25 00
Groton, Miss B. Capell, 15 00
Sterling, Mrs. Abigail Bailey, to cons. Rev. MARTIN MOORE of Boston, and PITTS MOORE of Ashburnham, H. M. 231 00—271 00

Middlesex South Conf. of chs.
Holliston, Cong. ch. and so. m. c. 30,64; s. s. class, 2; 32 64
Lincoln, Evan. cong. ch. m. c. 6 00
Marlboro', Cong. ch. and so. 59; m. c. 14; 73 00
Southboro', Pilgrim evan. so. 4 06
Townsend, Miss Proctor's s. s. class, 1 15—116 85

Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
East Medway, Cong. ch. wh. cons. Mrs. JOTHAM CLARK an H. M. 100; m. c. 10,30; 110 30
Foxboro', D. Carpenter, wh. cons. Miss MARY A. PRESCOTT an H. M. 100 00
Roxbury, Eliot ch. and so. gent. 150; m. c. 19,50; 169 50
Sharon, A friend, 8; cong. so. 34,73; 42 73
West Roxbury, Spring st. ch. m. c. 8 00—430 53

Old Colony Aux. So. H. Coggeshall, Tr.
Mattapoisett, Cong. so. (of wh. fr. Mrs. N. Hammond, 5;) 43; m. c. 15; 58 00
Middleboro', Gent. 64,23; la. 55,10; m. c. 15,70; 135 03
New Bedford, Head of the River, Cong. ch. 25 00
Rochester, Mr. Harrington's ch. and so. 40,21; m. c. 22,54; 62 75
South Dartmouth, Cong. ch. and so. 40 00
W. Middleboro', do. 56 74—377 52

Palestine Miss. So. E. Alden, Tr.
N. Weymouth, 1st cong. so. 72 40
Scituate, Cong. ch. 12 50
Scotland, do. m. c. 17 57
S. Weymouth, Mr. Terry's so. m. c. 37 31
Weymouth and Braintree, Union so. 23,80; m. c. 47,57; la. 19,88; 91 25—231 03

Pilgrim Aux. So. J. Robbins, Tr.
N. Carver, 1st par. 5 00
Pembroke, Miss M. C. Ford, 20 00
Plympton, Cong. ch. wh. and prev. dona. cons. Rev. CHARLES LIVINGSTON an H. M. 33 28—58 28

Worcester co. North, E. Hawkes, Tr.
Ashburnham, Cong. ch. and so. 28 87
Gardner, 1st par. la. sew. cir. 16 00
Templeton, s. s. 4 62—49 49

Worcester co. Central Asso. W. R. Hooper, Tr.
An indiv. 25 00
Worcester, Mr. Sweetser's so. inf. class for ed. in Ceylon, 5 00—30 00

10,999 89

A friend, dec'd, 165,68; a friend, dec'd, 6; Burlington, cong. ch. and so. 16,50; Charlestown, 1st par. 120; Chelsea, Broadway ch. and so. m. c. 21,48; Winnisimmet do. 19,81; E. Cambridge, evan. cong. so. m. c. 14,64; Lowell, 1st cong. ch. m. c. 253,13; Appleton st. ch. m. c. 15,40; Methuen, 1st par. gent. la. and m. c. wh. cons. JOHN W. MANN an H. M. 143,29; S. Reading, B. Yale, 10; cong. ch. and so. to cons. THOMAS EMERSON an H. M. 105,40; Stoneham, cong. ch. and so. miss. so. 55,50; Wilmington, cong. ch. and so. 88,13; fem. miss. asso. 34; wh. cons. CADWALLADER MORRILL an H. M. m. c. 20,16; 1,089 12

12,089 01

Legacies.—Amherst, Rev. Phinehas Cook, by Rev. G. Cook, Ex'r, 100; Dorchester, Walter Baker, by Eleanor J. W. Baker, Edmund J. Baker and John H. Robinson, Exr's, 1,000; Holden, Mrs. Mahalah Hubbard, by S. Hubbard, (prev. rec'd, 36,94;) 24,96; Medway, Mrs. Elizabeth Baxter, by J. L. Richardson, Ex'r, 70; 1,194 96

13,283 97

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.
Sherman, Cong. ch. la. 9 31
Fairfield co. West, Aux. so. C. Marvin, Tr.
Stamford, 1st pres. ch. s. s. miss. so. 8 07
Hartford co. Aux. So. A. W. Butler, Tr.
E. Hartford, Gent. (of wh. fr. Rev. RUFUS SMITH, wh. cons. him an H. M. 50;) 206,87; la. 124,23; 331 10
Hartford, Centre ch. m. c. 8 20
Hartland, Mrs. Merrill, for *Stephen Goodyear*, Ceylon, 20; L. M. 10; 30 00
Manchester, 2d cong. ch. and so. 30; m. c. 4; 34 00—403 30
Hartford co. South, Aux. So. H. S. Ward, Tr.
Newington, 15 00
Litchfield co. Aux. So. G. C. Woodworth, Tr.
Bridgewater, Coll. 47; disc. 20c.; 46 80
Sharon, Cong. ch. 93 50—140 30
Middlesex Asso. S. Silliman, Tr.
Deep River, Ursula R. Spencer, dec'd, by G. Spencer, 200 00
Haddam, 1st cong. ch. 44 28
Higgunum, Cong. so. 21,62; m. c. 11,38; fem. pray. cir. 6; 39 00—283 28
New Haven City Aux. So. A. H. Maltby, Agent.
New Haven, Union m. c. 28,37; Chapel st. cong. s. s. for ed. in Madura, 20; Centre ch. and so. 10; 58 37
New Haven co. East Aux. So. A. H. Maltby, Ag.
Branford, m. c. 7 32
New Haven co. West, A. Townsend, Tr.
Birmingham, Cong. so. m. c. 26,56; s. s. 11,10; 37 66
Middlebury, S. B. 10 00
Waterbury, United m. c. 76 76
Wolcott, 10; juv. mies. so. 2; 12 00—136 42
New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs.
New London, Mrs. JULIA A. MARVIN, wh. cons. her an H. M. 1,000 00
Windham co. Aug. So. J. B. Gay, Tr.
Ashford, m. c. 11 00
Brooklyn, Gent. 51,87; la. 46,13; m. c. 30; 128 00—139 00

2,200 37

Legacies.—Bridgewater, Mary A. Beach, by G. C. Woodruff, Tr. 25 00

2,225 37

RHODE ISLAND.

Bristol, A widow's mite, 5; Central Falls, cong. ch. m. c. wh. cons. JOHN A. ADAMS an H. M. 116; Providence, a friend, 1; Tiverton Corners, cong. so. m. c. 10; 132 00

NEW YORK.

Board of Foreign Missions in Ref. Dutch. ch. C. S. Little, New York, Tr.

Albany, 2d R. D. ch. a friend,	50 00	
Bloomingdale, R. D. ch.	16 00	
Blooming Grove, do.	15 37	
Brooklyn, Heights, do. 705,32; Middle R. D. ch. for Amoy m. 90;	795 32	
Coxsackie, 1st do. m. c. 14,20; la. 2,80;	17 00	
Esopus, R. D. ch. sch. dis. No. 1, m. c.	6 25	
Greenpoint, R. D. ch.	10 00	
Greenport, do. 8,55; s. s. for ed. of heathen chil. 1,45;	10 00	
Kingston, R. D. ch. m. c.	67 72	
Leeds, R. D. ch.	11 50	
Lodi, do.	37 43	
Marbletown, do. m. c. 58,84; boys' and girls' m. box, 5,12;	63 96	
Montgomery, R. D. ch.	152 58	
New York, R. D. ch. of Avenue B. and 5th st. 16,75; do. Franklin st. m. c. 65,33; a friend, 5;	87 08	
Poughkeepsie, 1st R. D. ch.	125 00	
Schuylersville, R. D. ch. 35,35; s. s. 8,65; Rev. S. T. S. 10;	54 00	
Tarrytown, 2d R. D. ch.	28 00	
Tompkinsville, R. D. ch.	50 00	
Upper Red Hook, R. D. ch. 5; P. H. K. 2;	7 00	
West Farms, R. D. ch.	17 06	
Wynantskill, do. 3,59; Rev. C. L. Van Dyck, 10;	13 59	1,634 86

Geneva and vic. C. A. Cook, Agent.

Danby, Cong. ch.	33 21	
Geneseo, Pres. ch.	136 13	
Geneva, R. S. 5; N. pres. ch. 3,78;	8 78	
Lakeville, Youth's miss. asso.	14 00	
Red Creek, Ch.	12 00	
	204 12	
Ded. disc.	68	203 44

Greene co. AUX. SO. J. Doane, Tr.

Catskill, J. D.	3 00	
Hunter, Pres. ch. m. c.	12 00	15 00

Monroe co. and vic. E. Ely, Agent.

Chili, Pres. ch.	13 00	
Rochester, 1st do. 229,95; Brick ch. s. s. for *James B. Shaw* and *Erastus Shepard*, Ceylon, 40;	269 95	282 95

New York City and Brooklyn AUX. SO. A. Merwin, Tr.

(Of wh. fr. J. D. McCreary, 65,56; Ch. of the Puritans, O. E. Wood, wh. cons. Rev. J. P. REVEL, of Piedmont, Italy, an H. M. 100; Wm. Allen and J. W. Roberts, to cons. Rev. DWIGHT W. MARSH and Mrs. JULIA W. MARSH, of Assyrian m. H. M. 150; C. H. Norton, wh. cons. SILAS HARMON of Suffield, Ct. an H. M. 100; G. D. Phelps, 100; T. McNamee, 100; E. Hughes, 100; a friend, 200; H. O. Pinneo, 75; H. T. Morgan, 50; W. C. Gilman, 50; T. B. Shelton, 50; J. H. Maghee, 40; C. Abernethy, 50; Rev. Dr. Cheever, 50; twelve indiv. ea. 25; E. H. M. 20; J. G. I. 20; A. T. D. 20; G. W. P. 15; ten indiv. ea. 10; three indiv. ea. 5; indiv. 163,24; Mercer st. pres. ch. 805,37; JOSHUA F. WORTH, wh. and prev. dona. cons. him an H. M. 50; R. H. Nevins, 50; W. G. Bull, 150; la. of Bleecker st. ch. 102,25; Charles Gould, 100; J. W. Lester, 50;) 4,004 46

Oneida co. AUX. SO. J. Dana, Tr.

Alder Creek, Cong. ch.	4 55	
Mount Vernon, Pres. ch.	50 00	
Paris, Cong. ch. for ed. of African chil.	19 22	
Paris Hill, s. s. for ed. of hea. chil.	10 79	
Remsen, Cong. ch.	3 00	
Utica, JAMES DANA, wh. and prev. dona. cons. him an H. M.	30 00	
	117 57	
Ded. disc.	57	117 00

Syracuse and vic. J. Hall, Agent.

Onondaga Valley, J. P.		16 00

Washington co. Aux. So. M. Freeman, Tr.

Salem, Pres. ch. 45; fem. cent so. 2,05;	47 05	
Whitehall, 1st pres. ch. 188,50; m. c. 107,75; M. J. Myers, wh. and prev. dona. cons. MATHER J. MYERS an H. M. 50;	346 25	393 30

Watertown and vic. A. Ely, Agent.

Sacket's Harbor, J. P.	10 00	
Watertown, 2d pres. ch.	3 00	13 00
		6,680 01

Addison, 1st pres. ch. m. c. 20; Albany, 4th pres. ch. to cons. DAVID GOODRICH an H. M. 100; Amsterdam, Rev. A. L. Chapin, 20; Ansable Forks, Mrs. C. C. B. 4; Ashland, pres. ch. m. c. 15; Belleport, cong. ch. 7; Chaumont, S. McP. 1; Clinton, Mrs. A. Dibble, for *Morton S. Dibble*, Ceylon, 10; cong. ch. and so. 196,76; s. s. for ed. in Ceylon, 35,45; T. Steele, dec'd, 10; Columbus, 1st cong. ch. m. c. 17; Curry Town, R. D. ch. s. s. 1,02; Danby, la. cent so. 10,64; East Hampton, a friend, 1; Hagaman's Mills, pres. ch. m. c. 9; indiv. 8,62; Haverstraw, 1st pres. ch. m. c. 16,50; Hoosic, 1st pres. ch. 100; Ithaca, 1st pres. ch. 102,56; Jamaica, pres. ch. m. c. 5,01; Lewis, cong. ch. 10; Maine, cong. ch. m. c. 5; Oswego, 3; Poughkeepsie, Mrs. Maine, 20; Ridgebury, pres. ch. young converts, for schs. at Madura, 12; Rochester, a friend, 10; Sag Harbor, 1st pres. ch. m. c. 90; Saratoga Springs, L. M. A. 5; Southampton, pres. s. s. 16,35; Southold, pres. ch. a mem. 5; Spencertown, I. Dean, 10; Theresa, pres. ch. 28,51; Trenton, pres. ch. 10; Troy, 2d pres. ch. 110; Wadham's Mills, cong. ch. and so. 12; Walton, 1st cong. ch. 31; West Troy, R. D. ch. s. s. miss. asso. for *Eliza Ann Tyler* and *Oscar H. Gregory*, Ceylon, 40; 1,108 42

7,788 43

Legacies.—Trenton, Mrs. Letitia Youngloye, by Duncan Blue, Ex'r, 31; Utica, Hannah and Esther Alvord, by Rev. J. W. Alvord, (prev. rec'd, 63,75:) 146,71; Mrs. Rachel Tracy, by William and Charles Tracy, Exr's, 100; 277 71

8,066 14

NEW JERSEY.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, Tr.

Branchville, R. D. ch.	10 22	
English Neighborhood, R. D. ch.	20 76	
Freehold Village, do. m. c.	115 87	
Liberty, Sch. dis.	8 00	
Middle Bush, R. D. ch.	25 00	
Middletown, 1st do. wh. and prev. dona. cons. Rev. JOHN A. REILEY of Blairstown, an H. M.	32 47	
Raritan, 2d R. D. ch.	31 86	244 18

Hanover, 1st pres. ch. 53,55; Newark, High st. pres. ch. (of wh. to cons. WILLIAM S. BALDWIN an H. M. 100;) 433,23; 1st pres. ch. la. miss. so. 167,12; German pres. ch. m. c. 3; Parsippany, pres. ch. 30; Rev. J. Ford, 25; la. rea. and sew. so. 21; 732 90

977 08

PENNSYLVANIA.

Cherry Ridge, M. D. 2; East Smithfield, cong. ch. 27; Germantown, Mrs. B.'s chil. 1,12; Girard, s. s. 3; Marple, 1st pres.

ch. 32,06; Montrose, pres. ch. s. s. miss. so. for schs. at Diarbekir, 77; Philadelphia, Miss L. D. 10; Mrs. E. H. 10; W. L. H. 10; W. by Rev. Dr. Converse, 25; 1st pres. ch. G. F. D. 30; S. Tolman, 20; 1st Indep. ch. miss. so. 60; R. S. W. 10; Arch st. pres. ch. Miss A. M. 2; Western pres. ch. W. R. 10; Pleasant Mount, pres. ch. 30,80; York, 1st pres. ch. Miss S. Montgomery, 20; Mrs. McDonald, 20; S. Small, 25; P. S. 10; Mrs. S. 10; indiv. 58,50; la miss. so. 22; s. s. 5; united chs. 56,24; 586 72

Legacies.—Gettysburg, Letitia McNeely, by M. M'Clean, Ex'r, 299,25; less disc. 1,49; 297 76

884 48

DELAWARE.

St. Georges, pres. ch. 3,50; Wilmington, Hanover st. ch. m. c. 83,20; 86 70

DISTRICT OF COLUMBIA.

Georgetown, Zion's traveler, 1; Washington, B. F. Larned, U. S. A. 100; 101 00

NORTH CAROLINA.

Guilford co. Brick ch. cong. 50 00

SOUTH CAROLINA.

John's Island, Ch. 10 00

GEORGIA.

Savannah, La. African so. (of wh. for ed. in Africa, 20;) 38 00

OHIO.

By G. L. Weed, Tr.
Cincinnati, NATHANIEL SAWYER, wh. cons. him an H. M. 1,010; 2d pres. ch. m. c. 18,47; 3d do. m. c. 6,70; Rev. Dr. A.'s chil. 3; College Hill, Rev. Dr. Bishop, 10; Columbus, 2d pres. ch. 130; s. s. for sch. in Konig Island, 40; Rockville, Sandy Spring, ch. 8; Rutland, W. P. 10; Twenty Mile Stand, little William's last off'g, for Dakota m. 1,15; Walnut Hills, Lane sem. ch. 208,50; Warren, pres. ch. 40; ded. disc. 2; 1,483 82

Akron, Cong. ch. 38,05; Brunswick, pres. ch. m. c. 4; Granville, C. J. for ed. in Gaboon m. 2; Southfork, pres. ch. 3; 47 05

1,530 87

INDIANA.

By G. L. Weed, Tr.
Columbus, Pres. ch. 30,88; Madison, 2d do. 10; 40 88

Independence, J. Harman, 50 00

90 88

ILLINOIS.

Collinsville, pres. ch. 29,70; s. s. 2,30; La Salle, Miss H. P. B. 2; Roscoe, S. W. L. 4,50; Springfield, 2d pres. ch. 75; Waverly, E. Jenney, 12; 125 50

MICHIGAN.

Centreville, R. D. ch. 9,82; Jackson, 1st cong. ch. s. s. for Gaboon m. 25; Jonesville, m. c. 1; s. s. for ed. in Madura, 1; Marshall, pres. ch. juv. miss. so. 15; for Mr. Wilder, S. Africa, 10; for Rev. H. M. Scudder, Madras, 10; Monroe, Rev. E. J. Boyd and wife, 20; 91 82

WISCONSIN.

Appleton, Cong. ch. m. c. 6,38; Beaver Dam, 1st pres. ch. s. s. 5; 11 38

IOWA.

Keosaqua, Cong. ch. m. c. 15 00

MISSOURI.

Little Osage, G. D. and lady, 5; St. Louis, cong. ch. 135; uni. pres. ch. 84,50; 1st pres. ch. (of wh. fr. ALFRED VINTON, wh. cons. him an H. M. 100;) 244,99; m. c. 53,33; ded. disc. 1; 521 73

LOUISIANA.

New Orleans, Prytania st. ch. juv. miss. so. for ed. of two children in Syria, 50 00

MISSISSIPPI.

Oakland College, Miss T. N. W. 10 00

KENTUCKY.

Louisville, T. Tracy, 50; G. C. 5; 55 00

TENNESSEE.

By Rev. W. Mack.
Cornersville, 30; Richland, 12,30; ded. disc. 20c. 42 10

Kingsport, Pres. ch. 8; Knoxville, 2d pres. ch. m. c. 84; J. H. Cowan, 20; J. McA. 2; Maryville, m. c. 25; Murfreesboro', E. D. W. 10; Rogersville, a mother, 10; 159 00

201 10

ALABAMA.

Mobile, Gov't st. pres. ch. juv. miss. so. of s. s. for ed. of hea. chil. 77 00

IN FOREIGN LANDS, &c.

Bristol, Eng. Rev C. G. Young, 12 00

Choctaw na. Choc. m. 15; Bennington ch. 19; Good Water ch. wh. and prev. dona. cons. SIMON L. HOBBS, an H. M. 60; Six Town ch. 10; 104 00

Dwight, Cher. na. W. A. D. 5 00

England, A. Tait, 5 00

Sandwich Islands, Hawaiian miss. so. 4,835,37; reported by pastors, 1,023,44; 5,858 81

Satara, India, m. c. 5 00

Smyrna, Turkey, Miss E. H. Watson, 15 00

St. Petersburg, Russia, Mrs. M. T. Gellibrand, 50 00

Whampoa, Capt. Tufts, 5; Capt. Parsons, 10; Capt. Folger, 10; Capt. Hale, 10; A. Bird, 10; 45 00

6,099 81

Donations received in May, 35,625 53

Legacies, 1,835 43

$37,460 96

☞ TOTAL from August 1st to May 31st, $246,813 81

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in May, $599 33

DONATIONS IN CLOTHING, &c.

Auburn, N. Y., A box, fr. Miss Sarah Olyphant, for Mr. Gulick, Mr. Snow and Mr. Sturges, Micronesian m.

Georgetown, O., A. box, fr. pres. ch. for Dr. Williamson.

Gilbertsville, N. Y., A. barrel, fr. W. T. Doubleday and others, for Ceylon m.

Leonardsville, N. Y. Clothing fr. Mrs. Z. Hubbell, 10 00

New Berlin, N. Y. Clothing, fr. so. 10 00

Patchogue, N. Y. A. box, fr. Martha T. Overton, for Rev. George Ford, Madura.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLIX. AUGUST, 1853. No. 8.

American Board of Commissioners for Foreign Missions.

Gaboon.

ANNUAL REPORT.

THE report of our brethren in West Africa for 1852 has just been received. Though it is less cheering in some respects than we might wish, in others it is satisfactory and encouraging. Two things, however, are greatly needed. The converting energy of the Spirit is a constant and palpable necessity; and the mission should be largely reinforced without delay. Who will cry mightily unto the Lord for his quickening grace? Who will devote themselves to the missionary work among the benighted children of Africa?

Our brethren have endeavored to sustain three stations during the year under review, Konig Island having been previously left vacant, in consequence of the departure of Mr. Bushnell for the United States. But it will be seen in the sequel, that one of the three has been temporarily abandoned, because of the inadequacy of the available force. How long must the labors of the mission be prosecuted in this unsatisfactory manner? Where are the young men who will gladly say, "Here am I; send me?"

Baraka.

The present report reviews the history of the different stations during the past year. Our attention is first directed to Baraka, which is in the occupancy of Messrs. Walker and Ford. In its immediate vicinity, there are two large towns, with three or four small ones; and persons from all of them are accustomed to attend church at Baraka Sabbath mornings. These, with the mission family and the children of the schools, usually form a large and interesting congregation, the services being conducted in the Mpongwe language. The attendance of the adult population, however, has been smaller during the past year than previously.

In the afternoon a Sabbath school is held, the report says, under the superintendence of Dr. Ford; and visits are made to one or more of the towns, in which truth is communicated by conversation to small groups, and by preaching, when larger numbers are assembled. In the evening, services are held in the mission house. There is also a Wednesday evening lecture, designed more especially for members of the church. The monthly concert is regularly held; and the sacrament of the Lord's Supper is administered four times a year.

There is a boarding day-school for boys, containing on an average about thirty-five scholars, under the supervision of Dr. Ford, who hears the recitations of the advanced classes in geography and arithmetic. Many of the scholars manifest a strong desire for improvement; and the progress of some of them has been encouraging. There is also a boarding school for girls, containing from twelve to fifteen scholars, who are instructed, not only in the ordinary branches of a common school education, but also in sewing, &c. During the past year this school has been in charge of Mrs. Preston, who remained at Baraka, while Mr. Preston was engaged in establishing a new station. "The condition of females among these tribes renders particular care in the instruction of girls quite necessary. Indeed, they require continual attention. It is impossible for the wife of the missionary at Baraka, in addition to her other duties, to devote

to them the necessary time. A suitable person who could do this, is greatly needed; and such an one might be very useful."

Olandeběnh.

We pass now to Olandeběnh, situated at the head of the Ikâi Creek, (which empties into the Gaboon opposite Konig Island,) about twelve miles from its mouth, and twenty-five from Baraka. "It is among the Bakĕlĕ people, a large tribe inhabiting the country between the Mpongwes and the Pangwes. They are prevented by the Mpongwes and other tribes on the coast from holding any intercourse with Europeans. Hence some of the evils experienced by the missionaries at Baraka are either not met with among them, or they are found only to a small extent. The Bakĕlĕs do not often obtain rum in large quantities; and there is not the same inducement for boys to leave the mission. One of our scholars at this station is now looking forward to the time when he shall become qualified to labor as a teacher. But there are other things which are more unfavorable. The people have little inducement to remain long in one place; consequently, they remove their towns frequently; and they are often engaged in palavers and petty wars among themselves. Though missionaries have little to fear from these disturbances, the natives are kept in a state of excitement; their worst passions are cherished; and so the progress of the gospel is hindered."

Our missionary brethren have incorporated into their report a brief history of this station. "In the beginning of 1849," they say, "Messrs. Walker and Preston spent some time at Olandeběnh, acquiring the language and preaching. Mr. Walker soon returned to his field on the Orombo 'Mpolo; but Mr. Preston remained, built a house, and in August removed into it with his family. In the following April, he was joined by Mr. Best. In September following, Mr. and Mrs. Preston were compelled to leave on account of the state of Mr. Preston's health; but Mr. Best continued there to the close of 1852. Near the beginning of the present year Mr. and Mrs. Porter went to this station, expecting after a few months to join Mr. Preston at Nĕngenĕnge. But they were subsequently removed to another sphere."

A preaching service is held regularly on the Sabbath in the Bakĕlĕ language; and the neighboring towns are also visited. A new church has been built during the past year. The people come together "in good numbers." "Sometimes they are impressed by the truth; and occasionally one will come to the house of the missionary to inquire more particularly about the way of God. But no marked change has yet been effected in any of the adult population. One young man, of another tribe, was hopefully converted at this station some time ago; and he continues to give pleasing evidence of a change of heart. Two girls from Fernando Po, under the care of Mrs. Porter, were subjects of serious impressions; and it was hoped that one of them had passed from death unto life. But both have been removed from the mission."

A school is sustained at Olandeběnh, in which there are from ten to fourteen pupils, most of them boys. They receive instruction in their own language and in English; and some of them read the latter very well. "Their behavior is good. They observe the Sabbath, attending church and the Sabbath school regularly; and some of them are in the habit of secret prayer. Hopes are entertained that they may become subjects of a saving change, and instruments of good to their benighted countrymen. A young Mpongwe man, a member of the church at Baraka, is married, and settled at Olandeběnh as a teacher. The other young man, of whom mention has just been made, is also married; and he is in the employment of the mission at this station. Several Bakĕlĕ boys are living with the missionary. Thus a small Christian community has been established in this dark place, through whom, it is hoped, the knowledge of the gospel will be communicated to many of the surrounding people."

Nĕngenĕnge.

The remaining station to be noticed is Nĕngenĕnge, situated on a small island at the junction of the Nkâmâ and Bâkwĕ rivers, which uniting form the Orombo 'Mpolo, about sixty miles above Baraka. "Mr. Walker, while laboring on the Orombo 'Mpolo, spent some time at this place. Near the beginning of the year, he and Mr. Preston visited the surrounding towns, for the purpose of selecting a place that should be a permanent station. Nĕngenĕnge was chosen, on account of its central position, and the facilities it affords for reaching the neighboring towns and the Pangwes on the Nkâmâ. Mr. Preston was appointed to labor at this station. He commenced immediately; and he built a small house, designed for a school-house, but used temporarily for a dwelling and for preaching. He spent a good deal of time in visiting Bakĕlĕ and Shikani towns and the Pangwes. He was instructed to build a dwelling-house suitable for the accommodation of two families, as it was intended that the station should be occupied by two missionaries. But before this was done, Mr. and Mrs. Porter, who had been appointed to the post, were removed from us; and in consequence of the weakness of the mission, the station has been suspended. Mr. Preston has been laboriously occupied in carrying a translation of the Peep of Day in Mpongwe through the press. "As we have no printer," the report says, "besides the

preparation of the manuscript, the greater part of the labor of printing must be done by the missionaries."

General Operations.

Aside from the schools at the stations, day schools have been hitherto sustained at several out-stations; but in consequence of a lack of suitable teachers, the school at Prince Glass's Town has been suspended, as also the one at King George's. The number of pupils reported at these out-stations is seventy.

An edition of the Peep of Day has been printed by the mission in the Mpongwe language; also two small books in the Bakĕlĕ language, one containing a short account of the Bakĕlĕ people, and the other a few hymns, with a translation of the Lord's Prayer, the Ten Commandments, and one or two Psalms. The Bible Society have printed for the mission the Gospel of John in the Mpongwe language. A short grammar and vocabulary of the Bakĕlĕ language has been prepared, which the mission hope to have printed in America.

There have been no additions to the church the past year; and there have been no cases of discipline. "One member, who was suspended at the close of the preceding year, has applied to be admitted again to the privileges of the church; but the committee are not yet satisfied with his professions of penitence. Tâwiah, a member of the church, an account of whose conversion has been published in the Herald, was shot, intentionally or accidentally, by a slave in a state of intoxication. He was in the employment of an English captain at Malimba. The slave was brought to the Gaboon in irons, and taken into custody by the French authorities to await his trial."

There are six French Roman Catholic priests and six Sisters of Charity at Gaboon and little Corisco. They had a station up the river; but this has been given up, and their efforts are now confined to the country on and near the coast. The civil authorities continue on the most friendly terms with the mission.

Explorations.

During the past year, the mission have advanced in their explorations farther than they have gone before; and they have gained a considerable knowledge of the country and of the people. Mr. Best, besides visiting the Bakĕlĕ towns about his station, made an excursion in which he passed through the Bakĕlĕ country to that of the Pangwes, and spent five days among the latter. He reached a hilly country, with fertile valleys and fine streams of water. The people were numerous and friendly. Having never seen a white man, their expressions of astonishment and wonder were unbounded. The climate is pleasant and probably healthy. He was absent twelve days, and traveled the whole distance on foot, enjoying good health the whole time, and experiencing no unpleasant effects from the fatigue and exposure.

Mr. Preston has surveyed the field about Nĕngenĕnge in all directions, and for some distance up the rivers. "A station might be established at once among the Pangwes on the Nkâmâ," the brethren say; "but our numbers are barely sufficient to man the stations already occupied; and no new ones can be formed till we receive a considerable reinforcement."

Zulus.

LETTERS FROM MR. TYLER.

Ignorance of the Zulus.

THE following letter was written at Esidumbini, the station occupied by Mr. Tyler; and it bears date January 12.

I have had many thoughts of late concerning the great obstacle which lies in the way of elevating the Zulus. It seems to me that it is *their deep ignorance.* We find it exceedingly difficult to throw even one ray of light into minds so darkened and perverted by sin. It is, indeed, gratifying to behold some who have lived for years under missionary influence, giving evidence that they understand, and are able to explain, the fundamental doctrines of the Bible; but such persons are rarely found; and they stand in need of constant watchfulness, on the part of their instructors, lest by their indiscretion they do harm in their attempts to benefit their countrymen.

Of the great mass who attend our services on the Sabbath, but few, probably, have any clear knowledge of the plan of salvation through faith in Christ. Especially is this true of the female sex, whose condition, both temporal and spiritual, seems almost beyond the reach of improvement.

The *religious belief* of the Zulus evinces the deepest ignorance. When questioned in regard to the Author of all things, they reply, "Umkulunkulu," or "The first man made us." When asked who made the first man, they say, "He sprang from a reed on the river's bank;" but when the inquiry follows, "Who made the reed?" &c., they are at a stand. This is the extent of the knowledge and belief which they have derived from their forefathers. All the

inhabitants of the Zulu country, and a great proportion of the people in this colony, cling to this belief with the greatest tenacity. It is difficult to make them understand the Scriptural account of the creation; so deeply imbedded in their minds are the absurd instructions of childhood.

The *worship* of the Zulus also evinces their gross ignorance. They believe that at death the soul enters into a serpent, and that all the spirits of the departed are now residing upon the earth in that form. These spirits they profess to worship. To them they sacrifice cows, goats, sheep, &c.; and to their unpropitious decrees they attribute disease, death, and all human calamities. Most of them are very fearful of killing a serpent, lest they should destroy the spirit of some deceased relative. Many of them also wear charms, to ward off the evil influences of the spirits.

The *blind submission* of this people to their *witch-doctors* also exhibits their ignorance. When a child dies, or a cow is lost, the inhabitants of a kraal are filled with the greatest perturbation; and, to ascertain the cause of their misfortune, they will often go thirty miles to consult some great impostor, whom they regard as supernatural, and a revealer of secrets. After performing a series of senseless ceremonies, for the purpose of confusing and deluding those who consult him, the doctor dismisses them, but not until he has received a large reward in cattle or money.

Witchcraft.

On the following day, Mr. Tyler wrote again as follows:

In visiting the people to-day, I have witnessed an affecting display of the superstitious belief which is almost universal among the Zulus. At one of the kraals, I noticed an old woman seated by herself, with a dejected countenance, and coughing violently at intervals. Perceiving that her lungs were diseased, like those of many of the native women, who have no suitable clothing to protect them from the many sudden changes of weather to which we are here exposed, I said to her, "I fear you have a disease which will soon terminate your days. Do you not need medicine?" She replied, with a most mournful expression of countenance, "No, teacher; medicine will do me no good. I have not the disease which you imagine. An enemy is constantly killing me." I said to her, "Who is this enemy? Where does he live?" She answered, "I cannot tell. My friends have not yet visited the witch-doctor; but he knows, and will soon acquaint us with his name." All my efforts to enlighten this ignorant and superstitious woman, in regard to Him who sends afflictions, and the objects for which they are sent, seemed unavailing.

I have observed with grief, that some who give credible evidence of piety at our station, are very slow to abandon this belief of their fathers, in regard to the influence of witches.

It is the general belief of the people, that the witches go about at dead of night, placing poison before their kraals, which, inhaled into their lungs, will cause their death. The fear of meeting these dreaded objects deters them from traveling at night; which, by the way, is a great consolation to all white people who live among them.

Mr. Tyler continued the history of this melancholy instance of superstition, on the 21st of January, in the following language.

I have learned to-day, that the sick woman, referred to above, has sent her case to the doctor; and he says that one of her nearest neighbors, a man with four wives, is the witch who has inflicted all her pain. Such is the hostility now existing between these heretofore friendly kraals, that they hold not the slightest intercourse with each other; and it is to be feared that they will finally settle the difficulty with spears. The accused man has become so troubled and enraged, that he is about to go to another witch-doctor, more distant and skillful; and with the help of a cow, as a present to the old deceiver, he may quiet his heart, and become convinced that the first doctor was mistaken. From all I can learn, I am convinced that the numberless quarrels and vexations of this people, embittering their daily existence, arise in a great measure from witchcraft.

LETTERS FROM MR. WILDER.

The readers of the Herald have already some general impressions in regard to the peculiarities of locomotion in South Africa. But it is pretty certain that they are not apprised of all the infelicities and perils to which our missionaries are exposed in that part of the world. Mr. Wilder has sent two letters to the Missionary House, which will add materially to our stock of knowledge in this respect. The first of these letters was written on the banks of the Umkomazi, on

the 25th of February. He was on his way to a meeting of the mission to be held at D'Urban, Mrs. Wilder being with him.

Peril of Mr. Butler.

We arrived here at half-past seven o'clock this morning; and we have found the Umkomazi so swollen as to be impassable for wagons or cattle. In consequence, I must send to Mr. Ireland, the nearest missionary beyond, to meet us here, and take us forward in his wagon. We have unusual reason to be cautious at this river at the present time. Probably others will have told you of the sad misfortune, which happened to Mr. Butler about four weeks ago. I am now sitting just where he entered the river, and in full view of the scene of his well-nigh fatal struggle with a crocodile.

He went on Monday to Amahlongwa, to make some arrangements for the preservation of the house and premises, till he should be able to remove thither. No natives being at hand to manage the boat, he ventured to cross on horseback, though the water was deep and turbid. As he went over safely, when he returned the next day, he again ventured into the river in the same way. When about two-thirds of the way across, his horse suddenly kicked and plunged, as if to disengage himself from his rider; and the next moment a crocodile seized Mr. Butler's thigh with his horrible jaws. The river at this place is about one hundred and fifty yards wide, if measured at right angles to the current; but from the place we enter to the place we go out, the distance is three times as great. The water at high tide, and when the river is not swollen, is from four to eight or ten feet deep. On each side, the banks are skirted with high grass and reeds.

Mr. Butler, when he felt the sharp teeth of the crocodile, clung to the mane of his horse with a death-hold. Instantly he was dragged from the saddle; and both he and the horse were floundering in water, often dragged entirely under, and rapidly going down the stream. At first the crocodile drew them again to the middle of the river; but at last the horse gained shallow water, and approached the shore. As soon as he was within reach, natives ran to his assistance, and beat off the crocodile with spears and clubs.

Mr. Butler was pierced with five deep gashes, and had lost much blood. He left all his garments, except his shirt and coat, on the opposite shore with a native who was to follow him; but when the struggle commenced, the native returned, and durst not venture into the water again. It was now dark; and, without garments and weak from loss of blood, he had seven miles to ride before he could reach Mr. Ireland's. He borrowed a blanket of a native; and after two hours succeeding in reaching the station, more dead than alive.

His horse also was terribly mangled; a foot square of the flesh and skin was torn from his flanks. The animal, it is supposed, first seized the horse; and, when shaken off, he caught Mr. Butler, first below the knee, and then in the thigh. There are five or six wounds, from two to four inches long, and from one-half to two and a half inches wide. For eight or ten days he seemed to recover as fast as could be expected; but was then seized with fever which threatened to be fatal. There was a tendency to locked jaw.

Mr. Butler had so far recovered in March, as to be able to return to his family. He arrived at D'Urban on the 12th of that month.

Mr. Wilder at the Umkomazi.

On the evening of the succeeding day, Mr. Wilder completed the account of his adventures at the Umkomazi. He wrote as follows:

I was destined to have a little exciting work in the Umkomazi. I was returning from this side of the river, where I had just taken a boat-load of trunks, &c., when I saw the oxen rushing down to the river. Every effort was made to stop them; but so great was their thirst, that out of fifteen only seven could be prevented from plunging into the stream. As soon as they touched the water, they were taken from their feet, and carried with great velocity toward the ocean. For a great distance below the pool, the banks are so precipitous, that had they been able to approach the shore, they could not have got out. On they went; and in five minutes I would have taken a shilling for what was just before worth twenty-five pounds. To save them seemed impossible; but we followed in the boat, to watch their fate.

After floating a mile, four got out on a little standing-place, at the foot of a lofty ledge of rock, and bellowed for their companions, who were still swept onward. We followed the foremost; and soon the broad sea opened before us. But the ox struck a shallow, and succeeded in getting upon a flat rock,

which was surmounted by a steep bank and a thick jungle. Up this bank he tried to mount; but it gave way; and down he tumbled into the water. He then made for the other shore, and was finally drawn out. We were nearly three miles down from the ford; and with one broken oar we must get back. It took a long, weary time; but we had the satisfaction of falling in with the three remaining oxen; and after great labor, in towing them across the river, and pulling others from their rocky standing places on the opposite shore, we saved them all. Of course we had the pleasure of riding to Mr. Ireland's station in the night over a very rocky road.

Incidents at D'Urban.

On the 16th of March, Mr. Wilder communicated the following information in regard to D'Urban.

Rev. William Shaw, the Superintendent of Wesleyan missions in South Africa, is now in Natal; and I have had the pleasure of meeting him several times, and of hearing him preach; as did also several of my brethren, who were detained several days in D'Urban after our meeting, on account of swollen rivers. He has been thirty years a missionary in South Africa.

To-morrow is to be laid the cornerstone of the Episcopal church in D'Urban. Americans have a special invitation to be present, with free tickets to a collation afterwards; but I suppose I shall be the sole representative of my country on the occasion. There is, for the most part, much good feeling existing between the different sects of Christians in Natal. All feel the need of union against a common foe, the papists. There are seven Romish priests here. They have built a church at Maritzburg; and they are about building one in D'Urban. They design to operate among the natives ultimately.

LETTER FROM MR. ROOD, MARCH 10, 1853.

Mr. Rood is at Umlazi, the post formerly occupied by the lamented Dr. Adams. It is one of the most interesting stations in the Zulu mission. Indeed, the church under Mr. Rood's care is larger than any other.

A Chapel Built.

The following extracts show a degree of liberality and enterprise in the natives, which is very hopeful.

We have been engaged in erecting a new and permanent chapel at this station. We were much in need of such a building, as the temporary one which was erected by Dr. Adams, stood only about three years; and hence, for the last two years, we have been obliged to meet in the school-room, which we often find much too small to accommodate our congregation. To build another temporary chapel like the first, (which, if I mistake not, cost £35, and was used only three years,) we thought inexpedient.

The people at the station expressed a desire to build a good chapel, and with this a willingness to do what they could. I can now say that they have done well, considering their ability; and we have by the blessing of God nearly completed a permanent chapel, which we hope in two or three weeks to dedicate to the worship of God. I think no builder in Natal could have been employed to put up such an edifice for us for less than three hundred pounds. I have endeavored to throw the work and the expense upon the people; yet it has seemed necessary to use several pounds of my own money.

Mr. Rood alludes to this subject in another part of his letter; and the subjoined paragraphs will aid the reader to obtain a clearer idea of this achievement.

The building is fifty-six feet in length, and thirty-one in width. It is made of burnt bricks. The timber is the mangrove, which is found in only two localities within this colony. It was drawn twenty miles, and is without doubt the best that can be used for building; as it is neither eaten by the white ants nor by the borer.

The entire work has been done by the people of the station. The bricks have been made, the walls laid up, the timber cut and prepared and put up, the building covered and plastered, and the seats put in, without the least assistance from any white workman! It is, therefore, an evidence of the influence which Christianity has exerted, and is exerting, upon some about us. All the male members at the station have given two and a half months of labor; and most have contributed to purchase boards for the seats. May it be a house which the Lord shall accept, and upon which he shall record his name, and within which he shall manifest his saving power!

Schools—Church—Meetings.

Mr. Rood speaks of the different departments of missionary labor at Umlazi as follows:

The schools have been sustained with interest and encouragement. The day-school for children, taught by a native helper, has numbered between twenty and thirty scholars. The teacher manifests much patience and perseverance; and he has been as successful as can be expected. Mrs. Adams's day-school for females has upwards of twenty pupils, and is of great benefit to the women of the station. Her labors have been much blessed in past years; and she may always hope to find abundant labor, and to be very useful, so long as it shall be the will of God to keep her at Umlazi.

Our church has been increased by the addition of eleven members during the year. It now numbers fifty-five. In the lives of our communicants we see things which give us both pain and pleasure; yet, as a whole, their walk is orderly and consistent, and such as encourages us to hope that they are Christians.

The Sabbath is an interesting day with us. Most of its hours are spent in religious exercises. Besides our preaching services, at which many from the kraals at a distance attend, we have two prayers meetings, one at sunrise and the other about sunset, and a Sabbath school in the afternoon; at which services most of the people at the station attend. Meetings are also conducted at three out-stations by young men; and I have occasionally rode out, and held services with the people at different places. The monthly concert is always an interesting season. The contributions average nearly two dollars per month.

In regard to the state of things in general, Mr. Rood thinks that there is evidence of progress. "But we greatly need," he says, "the influences of the Holy Spirit. Let Christians in America pray that the Lord may send down his almighty Spirit, to breathe upon the dark tribes of Africa, that there may be a very great shaking among these dry bones."

LETTER FROM MR. A. GROUT, MARCH 11, 1853.

In the subjoined extracts, it is presumed, Mr. Grout describes pretty accurately the state of things in most of the districts occupied by the Zulu mission. There is but little visible progress; still our brethren have a strong hold upon many of the natives; and the day of prosperity may be near at hand. Let us pray for its speedy coming!

Church at Umvoti—Regard for Missionaries.

Most of our church members appear decided and firm for Christ. Some, while they do not give us such evidence of their good estate as we could desire, still give us no clear indications that they are not born of God. But a few, including two of our little flock, have made up their minds that they love polygamy better than Jesus Christ, and they have gone out from us, because they were not of us. They have gone out quietly, however, showing no outbreakings of hatred and hostility, such as are visible in some cases. In the mean time two have joined us by letter from Umsunduzi, which just keeps our original number good. Two applications have also been recently made to join our church on profession; and of both cases I think well; but they will remain awhile on probation.

While there is, on the part of the natives in various districts of the country, a good deal of opposition to missionaries, because of the gospel which they preach, at my station quite a number of heathen attend our Sabbath worship, and, so far as I know, the people round about me have only kind feelings towards me. And in all the country, even where opposition exists, it is mostly or altogether on account of the gospel, the missionaries being universally regarded as the decided friends of the natives; and they would think it a great calamity if we were severed from them. Those who hate the gospel, will still go to such as preach it for advice and medicine. Some of them will say at times, "If you would only let us have our wives, we would all become Christians, and enlist under your banner." They cling to their polygamy and its appendages with a death-grasp. Still the gospel is getting a hold upon them, and particularly on their consciences, which will sooner or later destroy this monster sin.

The Whites in Natal.

The facts set forth in the following paragraph have an important being upon the prospects of the Zulus. Were their country such as to invite the immigration of the English, their perils would be greatly increased.

Trade at present at Natal is in a most depressed state. The merchants can

hardly live. People in large numbers have left for Australia; and others are still leaving. It is also said now that the coast country is not worth much for white men; and most have left, removing to the inland portion of the colony, where wheat and cattle can be raised better. At present there is a prospect that they will leave the coast in the quiet possession of the natives; unless it shall be found that sugar-cane can be indefinitely grown on the coast; which, I am sure, cannot be done. A company is just now formed for that purpose. I have always planted a little cane by me; and I find that it will do very well on the low and wet lands; but it is only on a small portion of ground that it will succeed.

Syria.

LETTER FROM DR. DE FOREST, MAY 6, 1853.

In this letter Dr. De Forest gives the impressions made upon his mind, during a recent tour along the coast of the Mediterranean to Carmel. The route by which he returned, took him into the mountains for a part of the distance; but he seems to have found much to cheer him at every stage of his journey.

Sidon—Tyre—Akkeh—Haifa.

At Sidon there is much interest, with an active zeal, on the part of the resident Protestants. Some of them are from Deir el Kamr, having removed to Sidon for purposes of business. They have much intercourse with their old neighbors in the Deir; and light is spreading there. Several of the Sabbath congregation were from villages adjacent to Sidon. Mr. Thomson's eldest son, Mr. William Thomson, is a very effective missionary. He is getting a good knowledge of the Arabic, and is every day engaged in direct missionary effort. At Tyre we found a Sidonian, who has suffered much for the gospel's sake, but who is an active and zealous propagandist of evangelical sentiments.

One of the principal men in Akkeh is a young and pious merchant, who became enlightened at Beirût, where he formerly resided. When he removed to Akkeh, we feared for him; but he took the Bible with him, and he has proved an effective preacher. He married a papist, of good family, and again we feared; but the young wife has embraced the gospel, been denied admittance to her father's house, and then reconciled to him; and now her younger brother is a warm Protestant. Another member of this interesting family was once a pupil of our seminary at Abeih; and a younger sister was one of the first graduates of our school. Both are decidedly Protestant; and so is an older sister, a very superior girl. The mother of this fine family seems to be passively following the general current. I had known her as a prejudiced Greek-Arab; and I could hardly credit my senses, when she in a matter-of-course way brought out the Bible for morning and evening worship. The eldest son, the present head of the house, has public worship (he will not call it preaching) on the Sabbath; and he has a congregation of some eighteen souls. At Haifa there are three (if not more) intelligent Protestants, some of whom were enlightened through our friends at Akkeh. Mr. Thomson joined us at Akkeh; and we rejoiced together over what God had wrought there.

Interest in the Mountains.

On my return I passed through some villages of nominal Christians, which have not been visited before, villages perched upon out-of-the-way hills in our goodly Lebanon. I was surprised to find how I was drawn into religious conversation all along the way. There seemed to be a sort of eagerness to hear me; not that they felt their need of a Savior; but they wished to know more of this new way, everywhere spoken against. It was not the unmeaning talk which we hear so frequently in these lands, but interested inquiry, warm discussion, patient attention. Stopping for a quarter of an hour to water our animals at the pool of Rumash, where you slept the first night from Tyre, I found the people remembered the discussion you witnessed between Mr. Smith and one of their priests; and they were quite ready to talk with me about the way of salvation.

At one village a little boy who had lost his father, looked eagerly at a tract which I held. Finding that he was poor, and could read, I gave him Mr. Wilson's tract on the duties of parents, telling him to read it to his mother. Kissing my hand, he bounded off to place his prize in security; but he soon returned and asked leave to enter the tent. On obtaining permission, he came modestly in, and gave me two cucumbers and a cake of figs, in return for my book. May

God bless the thankful little orphan boy!

A poor lad at another village brought me four eggs in return for a tract; and other lads, taking the hint, I soon had eggs enough for an Easter feast, in exchange for my little books. This latter village is called Turshlhah; and we found there some girls who could read, and one woman who had learned recently. While bartering books for eggs with the Catholic boys, a troop of little Moslems gathered about me, each with an iron-headed spear in his hand. On asking the meaning of this, I learned that a Moorish sheikh had been some two years teaching the Moslems there some of the customs of the Mohammedan devotees, and had made all the children dervishes. He teaches them to perform daily certain acts of devotion, and to keep the ten commandments. While the sheikh was thus teaching the youth the law, I wished for some zealous spirit to follow with the gospel.

Valued Helpers.

Mr. Thomson left me at Akkeh to return by the coast; but I found unexpected aid in the servant and one of the muleteers who attended me. Both are Protestants and serious men; and one of them is a member of the evangelical church. I was surprised to find their capacity in arguing, their patience, and their knowledge of Scripture. They sowed beside all waters; and on a Sabbath day they were much of the time in earnest but kind advocacy of the truths of the gospel. Sometimes they used the terrible keenness of Dr. Meshaka's last work; but more frequently they resorted to the gospel of the Son of God. Were any Syrian Paul and Barnabas contemplating a journey through this land, I would recommend my late attendants as their ministers.

Constantinople.

LETTER FROM MR. HAMLIN, MAY 1, 1853.

The Seminary at Bebek.

FROM this letter of Mr. Hamlin, it will be seen that the institution under his care is doing an important work for the evangelization of the Armenians of Turkey. Christians in this country may well derive encouragement from the fact, that God is raising up such a native agency in the ample field which they have been called to occupy.

Another term of the seminary has just closed with fifty scholars, the largest number we have ever received. We must add some dormitories and a larger school room to our building, before we can receive more. The applications for admittance increase, rather than diminish; and I have been compelled to reject the most earnest solicitations, not only from this city and neighborhood, but from Smyrna, Adabazar, Trebizond, Erzroom, and other places. The proportion of applications from the interior has greatly increased of late, indicating without doubt the progress of the work in distant places. The seminary ought to grow up naturally and gradually into an institution of one hundred students, provided with all the apparatus and teachers for a thorough education. The development and progress of our work demand it.

One of our former pupils, Simon Varjabed, who has been so successfully laboring as a teacher in Nicomedia, and who accompanied pastor Hohannes in his long tour, is now with us, pursuing theological studies preparatory to ordination as an evangelist to the distant interior. As a teacher, and as deacon of the church in Nicomedia, he has procured to himself a good degree and great boldness in the faith. He has united in an eminent degree wisdom, prudence, and zeal; and there is no one upon whom we could lay hands with more confidence that he will do his Master's work, without turning to the right hand or the left. He will go to the region of Khanoos, under the direction of Mr. Peabody of Erzroom.

As to the spiritual condition of the seminary, there is much to gratify and encourage us; although many still remain unaffected by the truth. Some have, we trust, received the truth in love, and are preparing to make it known in the dark places of Armenia. There is a good missionary spirit among the pious students generally. A number of them wished to spend their vacation as colporters; and we found the means of sending out four. Two have gone to Khartal, Bagchijùk, Havajùk, &c., and two to Selivria, Rodosto, Malgara, &c. You will be gratified by this movement, as originating entirely with the students themselves. I trust it is the commencement of the era of colportage for our seminary vacations. The city and vicinity, and the many places on or near the shores of the Marmora where light has begun to shine, afford a

fine field for this kind of labor. We have students of sufficient maturity of mind, judgment and piety, to enter it with profit to themselves and to those whom they visit.

On the 21st of May Mr. Hamlin wrote again as follows: "The four students mentioned in my note of May 1, have returned; and they report interesting conversations and meetings in nearly all the places which they visited. They were sometimes occupied the whole night in religious conversation or discussion, with those who dared not, or could not, come by day. They have returned with joy at the proofs they have witnessed, that God is working among the people."

LETTER FROM MR. LADD, MAY 23, 1853.

Visit to Kessab.

MR. LADD spent the last winter at Aintab, that he might supply in part the pressing demand for missionary labor at that important post. On his return to Constantinople, he took Kessab in his route; and he remained in that village nineteen days, amid scenes of very great interest. The following extract, from a letter giving an account of this visit, will show what triumphs the gospel has already achieved there, and what hopes we may indulge in regard to the future.

The whole number of Protestants at Kessab who pay taxes, is fifty-seven; and in the community there are about two hundred souls; and the number is continually increasing. While I was there, seven persons, not including the families of some of them, joined themselves to the Protestants; and there is a prospect of a continued increase. On the Sabbath, there is a regular congregation of one hundred and fifty, or more. Their place of worship is a private house. The females are separated from the males by a partition made of canes, set perpendicularly about an inch apart, and answering the purpose of a more costly lattice work. They all sit on the floor, like the congregation at Aintab.

During the last week of my visit, I organized a church consisting of twelve members, to whom I administered the Lord's Supper on the last Sabbath which I spent there. Several other persons give pretty good evidence of having been born again; but for various reasons I thought it advisable for them to wait awhile, before they became members of the church.

The Protestants have an interesting school, consisting of about forty scholars; seven of them being from Armenian families. When I visited it, I found the scholars all sitting on a coarse mat spread on the ground, in a room of convenient size, but without any window, as the houses of the village are all built without windows, except some small apertures about a foot square, which are closed by a door in cold weather. A considerable part of the floor of this school-room was the bare ground, not being covered with a mat, because it was not needed to sit on. At one side of the room was a large fire-place; for Kessab is situated so high on the mountain, that the weather is very cold in the winter. I asked the teacher how the scholars could see to read, when they were obliged to shut the door on account of the cold. "Oh," said he, "we make a large fire; and the scholars sit pretty near it, and see by its light." They all seemed very much pleased with their books; and make good progress in their studies. I could not help reflecting how different are their accommodations from those which most scholars of their age enjoy in New England.

One fact respecting Kessab is interesting. It is, that the work has thus far been carried forward chiefly by the instrumentality of native brethren from Aintab. About a year ago, Mr. Schneider spent eight days there; and previous to that time, only a few visits of one, two, or three days each, at pretty long intervals, had been made by missionaries. For about a year and four months past, there has been some native brother constantly there. The one now at Kessab has been there about seven months, leaving his family at Aintab.

But you will see from what I have said, that a native pastor is most imperiously needed. The work has arrived at such a stage, that a native assistant is not competent to fulfill the duties devolving on a religious teacher. From what I learned while there, I think it most probable that nearly the whole village will before a long time become Protestant. And let it be observed, that the present state of things at Kessab has arisen within a year and four or five months, from the first open avowal of Protestantism in the place. Truly, it is the work of the Lord, and he will continue to carry it forward.

In view of facts like these, the question naturally arises, "Why is it so difficult to obtain missionaries for the Armenian mission?" A wide door has been thrown open to us; but, alas! how few are ready to enter.

Aintab.

LETTER FROM DR. PRATT, APRIL 28, 1853.

In consequence of the unsuitableness of Aintab to the constitution of Mrs. Crane, and in consequence of the inability of Mr. Crane to labor in a field that makes such large demands upon the strength of the missionaries, it has been deemed advisable that they should remove to another station. Dr. Pratt has described the last Sabbath spent by them at Aintab, as also their departure from the place, in language that cannot fail to interest the readers of the Herald.

The last Sabbath Mr. Crane spent here, was a solemn and profitable one, we hope, to us all. On account of Mr. Schneider's absence for a brief tour to Diarbekir, whither he has gone with Mr. Marsh's party, Mr. Crane preached all day. In the afternoon he addressed them for the last time, alluding to his labors among them and to his responsibilities, and setting forth faithfully, as his last message, "life and death," "blessing and cursing," urging them, as they would meet him in the judgment, to choose life that they might live. The house was very full; and of the portion near us few or none were there, from whose eyes the tear could not be seen now and then trickling down; and when he had concluded, and called on one of the young men to pray, all burst into sobs, as he, with scarcely enough of self-command left, uttered a few short petitions and sat down. I have no doubt that the trial of leaving this people is one of the severest in Mr. Crane's experience. Their simple-hearted affection for their instructors is a rich testimony to the value of the instruction.

To myself the Sabbath was one of peculiar interest. It was thought that it would comfort the brethren, as I was to be left alone with them, if they could see me take some part in the service; and I, after a little preparation, read to them from the third chapter of John. Seldom perhaps has any one had an audience more in sympathy with him. The words being familiar to them, but uttered with some effort and new to me, each seemed to listen to hear *me* utter them, and to say almost audibly, "Amen." I felt a new joy; and when one of the brethren led in prayer, and prayed for him who had then first read to them from the Holy Scriptures, tears of joy and thanksgiving came, that even so feebly, in such a place, I might make known the gospel of salvation. To plead with them, from a free tongue, will be precious work indeed!

On Monday morning Mr. Crane and family left, followed by some thirty on horseback for many miles, and out of the city by many more, men, women and children, whose sad faces told how they felt to have a spiritual guide depart to return no more. It seems to me that this missionary life is one of high joys and keen sorrows; and one of the keenest sorrows is, to feel that these poor people, who are earnest for instruction, must be left to their ignorance, because none can be found to come and teach them, or those who are here, are called away. We earnestly pray for an outpouring of the Spirit upon our seminaries and colleges, that our fields may thence be supplied with laborers.

Diarbekir.

LETTER FROM MR. WALKER, MAY 3, 1853.

It will be remembered that Mr. and Mrs. Walker were appointed to labor at Diarbekir, in connection with Mr. and Mrs. Dunmore. On their arrival at Aintab, however, it was thought to be inexpedient for Mrs. Walker to proceed at once to their destination; hence Mr. Walker went forward without her, in company with Mr. Schneider, and with Mr. and Mrs. Marsh. The party arrived at Diarbekir on the 27th of April. Our young brother speaks of his approach to his new home, and of the progress which the gospel has already made there, in the following language.

Arrival at Diarbekir.

I cannot well describe to you the emotions with which I gazed upon this city, the theatre of my future relations to earth, as its dark and sombre walls loomed up across the broad plain. Much as I shrink from the responsibilities which come upon me as a missionary of the cross, and great as I feel my unworthiness to be, yet I could not but be grateful to Him who had called me to so blessed a work. And as, with the city in view during a ride of several hours, I thought of the scenes through which I might here be called to pass, scenes of joy and of sorrow, those bright with hope, and those dark with doubt and fear, of the souls whom I might win to

Christ, or might fail to win, with much of prayer, and much of hope, and much of trust, I endeavored to commit myself and my work and these multitudes of souls to God.

Mr. Dunmore, in the midst of many and diverse trials, has done a noble work here; and the promise of good is great. A congregation of one hundred and fifty to two hundred listen attentively and eagerly to the truth. There is much of inquiry among the Armenians and Jacobites, which will not suffer them to rest in their dead forms and ceremonies. They are feeling after the light and the life, which the gospel in its simplicity and purity can alone give. A large majority of the Jacobites protested recently against the mummeries usually practiced in their churches during the great Easter fast, which is just now being observed; and the point would have been carried, but for a very few influential families. It is not improbable that at no very distant day the Protestant missionaries may be invited to preach in the Jacobite churches.

Opposition.

Yet are there many strong and bitter enemies. And scarcely ever can we walk the streets, but the cry of "prote," "prote," (in Armenian "itch," "itch,") is raised, and the words are accompanied with stones. But these things show that the truth has taken effect. The coming of an English Protestant Consul will contribute much to our peace and security. A movement is just commenced toward securing a more suitable place of worship. We confidently hope that God has much of good in store for this people.

Through Mr. Schneider as interpreter, I passed words of greeting to the congregation last Sabbath. They were much interested, and some wept. They are very grateful that one has come to aid Mr. Dunmore. They say that they had to plead hard for a missionary; but now they are satisfied. May they enjoy the fullness of the blessing of the gospel of Christ!

At Diarbekir it was ascertained that Mr. Walker could remain at Aintab with propriety during the summer. He was to return thither, therefore, in company with Mr. Schneider. At the date of this letter, they were expecting to set out upon their journey on the 4th of May. And they were also expecting to spend a few days at Oorfa.

Ahmednuggur.

LETTER FROM MR. MUNGER, APRIL 22, 1853.

During the "touring season" which closed just before the date of this letter, Mr. Munger made four preaching excursions. He was absent from home one hundred and thirty-five days on these excursions, and traveled more than a thousand miles, having proclaimed the gospel of Christ in nearly four hundred towns and villages. The degree of encouragement which he found in this work, will appear from the following statement: "The Lord has, indeed, set before us an open door. Go where we will, we can find hearers for our message. True, they are not prompted by a desire to know the gospel that they may escape the wrath which is due to sin; but they are merely willing to hear what we have to say about religion. And yet there is manifestly, in many minds, the beginning of a conviction that they are the dupes of brahmin cupidity and selfishness."

Visit to Pandharpoor—Other Places.

Mr. Munger first speaks of his labors at Pandharpoor, a city of twenty thousand souls, in latitude 17.40 and longitude 75.24. This place is celebrated for the shrines of sexual divinities, particularly that of Vithoba, who is said to be an incarnation of Krishna. The following extract will give the reader some idea of the worship paid to these divinities.

At the time of the annual festival of Vithoba, gooroos of different castes and sects, together with their disciples, congregate here; and, in the afternoon and evening, they set up their respective banners, in convenient localities outside the town, and along a part of the bed of the river, which at that season of the year is a plain of sand. Here they rehearse the marvelous deeds of Krishna, Vithoba, and other deities, and expound their tenets. This service is accompanied by singing, with the sound of cymbals and the viol. Thither the people crowd to listen to the praises of their gods. I was present at the last festival in November. People from all parts of Western India, and some from a distance of four to six hundred miles, were gathered. There were supposed to be some sixty thousand pilgrims. Conceive of these multitudes of men, women and children, together with the thousands of the town, incited by the song and the music, mingling their sympathies in their acts of praise

and homage, and you may have some idea of the scenes of phrenzy and impiety which are enacted every year in this high place of Satan! The whole multitude join the singers in the interludes; and then their voices are like the sound of many waters.

There, in the bed of the river, and while the people were engaged in this worship, I for four days, in the name of our God, set up our banner, and preached Christ, the hope of glory; and thousands turned away from the songs and praises of Krishna to hear of the Savior of the world. Many for the first time heard these glad tidings, and carried them to their distant homes.

Mr. Munger spent six days in a city of forty thousand souls, "preaching the gospel of the kingdom." He had large audiences every day; but there were many adversaries. "It seemed like casting pearls before swine to tell them the things of redemption." He also went to Booldaneh, a small village in latitude 20.34 and longitude 76.24, and the head quarters of a military force under the command of Capt O'Brien. The object of this force is to preserve order and suppress theft along the northwest frontiers of the Nizam's territories. Four villages of Bheels, who are born and educated thieves, have been formed in connection with the military station at Booldaneh; and they are in charge of Capt. O'Brien, "a gentleman of much Christian wisdom and largeness of heart." It is his wish to have Booldaneh occupied by some missionary society.

Character of the Gonds.

At the earnest desire and invitation of Capt. O'Brien, Mr. Munger, in January last, accompanied him on a visit to the Gonds; and our missionary brother has communicated some valuable information in regard to this primitive people. In describing the country inhabited by them, he writes as follows: "Gondwana is a large province, extending from the twenty-first to the twenty-fourth degree of north latitude, and lying mainly between the seventy-seventh and eighty-first degrees of east longitude. These lines seem rather to have bounded a former locality of the Gonds. At present they are chiefly restricted to the country south of the Narbadda River." Passing to the character of the Gonds, Mr. Munger says:

The accounts which are given of this people are very conflicting. This may arise, in part at least, from the fact that they are divided into several distinct clans or tribes, the religious views and customs of which are very different. The people among whom we traveled, called themselves Koorkoos; and they would not consent to be called Gonds. Lieutenant Pendergast says that the Gonds are cannibals; "but they never eat the flesh of any person not belonging to their own family or tribe; nor do they do this, except on particular occasions. It is the custom of this singular people to cut the throat of any person of their family who is attacked by severe illness, and who, they think, has no chance of recovering; when they collect the whole of their relatives and particular friends, and feast upon the body. In like manner, when a person arrives at a great age, and becomes feeble and weak, the kalalkhor (spirit vender) operates upon him; when the different members of the family assemble for the same purpose as stated above. In other respects, this is a simple race of people; nor do they consider cutting the throats of their sick relations and aged parents any sin, but, on the contrary, an act acceptable to Kalee, a mercy to their relatives, and a blessing to the whole race." A gentleman who traveled among this people in 1851, says: "Though the Gonds of Amarkantek may have been cannibals and savages in the time of Lieutenant Pendergast, yet at present they are nearly as much civilized as the poorer Hindoos around; and I could not learn that any are cannibals. Of course I saw none naked and fierce like tigers. It is true, I did not penetrate to the wildest and most unfrequented parts of the country, where perhaps some of the Gonds are still in a savage state." And this writer adds, "We were pleased to verify the truth of the assertion that the Gonds never told lies. We also were informed that they are as remarkable for their honesty as their truth."

Religion of the Gonds.

The results of Mr. Munger's inquiries concerning the religion of this people are contained in the subjoined extract:

I found that the views of the Gonds on religious subjects had been affected by their intercourse with Hindoos and Mohammedans. Some of them eat the cow, and others do not. And so it is with respect to the hog. They said, in reply to inquiries in regard to the latter animal: "Those who worship Mussulman saints do not eat the hog; but others do. Some of them observe the Holee festival of the Hindoos. In one village I saw images of the monkey-god of the

Hindoos. But this place had formerly been the residence of one of the Gond rajahs, descendants of Rajpoots, who are Hindoos. Two young men, Rajah Phate Sing and Rajah Sara Sing, joined us on the march, and were several days in our camp. They wear the marks of Hindooism. But it is quite clear that the religion of the Gonds does not admit of image-worship. The writer before quoted says: "Mr. Duberg's statement regarding them is perfectly true, that they do not worship images. Mahader and his wife (as the goddess of small-pox) are much worshiped. The chief god, however, worshiped in this part of Gondwana, is Hardaue, who is supposed to protect them from tigers. I was solemnly assured by them, that after having besought his protection, you may leave a little child in the forest all night without danger. In some places they actually worship the tiger." I could not ascertain that these poor people have any definite ideas of God. They could only say, "We do not know," to the question, "From whence came this world?" And when asked, "Who causes the rain?" they replied: "We do not know whether there is a well or a river above our heads. We only know that the rain comes down from above." "What do you do, when the rain fails to come?" "We do nothing. We have no remedy." "Where does the spirit go at death?" "Do you not think, if we knew where it goes we would go and bring it?"

The language of the Gonds, Mr. Munger says, has never been reduced to writing; and there is no oral instruction among them. And it is an interesting fact that they have no priesthood. The duties of religion, that is, the making of oblations of goats, sheep, grain, spirituous liquor, flowers, &c., are made either by the patriarch of the family or village, or by the village wizard. They are not a temperate people. They make a liquor from the blossoms of a certain plant. Every village has a manufacturer and a still; and men, women, and children, drink day and night. Drinking constitutes a part of every ceremony and every service. If any one inquires how they subsist, the answer is, that they hunt and fish; and they also cultivate the soil.

Appearance of the Country.

The part of the country over which we passed is greatly diversified by mountains and valleys, hills and dales. Both the hills and the plains are covered with forests. During the rainy season the growth of vegetation is very rapid and exuberant; and this occasions a malaria which drives all the people from the plains to the hills. Hence the Gonds place their villages on high ground, and on the low hills which are overlooked by higher ones. It is often the fact, particularly in places which are much exposed to the exhalations of the plain, that the people have two villages, one on a lower and one on a higher range of hills; and they pass from the lower to the higher, when the rains commence; and at the end of the rains they descend to the lower villages. The walls of their houses are constructed of bamboo-matting; and the roof is made by laying bundles of grass upon poles supported by branches of trees fixed in the ground; and branches of trees are laid upon the grass, to prevent the wind from carrying it away.

Civil Relations.

The people of Western Gondwana are subject to the Nizam. Their remote situation, and their low state of civilization, are made the occasion of great oppression on the part of the revenue collectors. Formerly they had no means of redress. They had only to endure their wrongs, lest complaint should make the evil greater. But of late their state has been represented to the government, and they have the privilege of laying their complaints before the gentleman who is in charge of the military post of Booldaneh. Captain O'Brien was now making his second circuit among them. By his solicitation a certain number of deserted villages have been made over to him for their use for ten years, without revenue charges. As the conditions of settlement are left to him, he has the opportunity of giving them very great advantages for improvement. And now he very much desires to avail himself of this opening of Providence for the introduction of missionary education.

Suggestions for Missionaries.

The following statements have a direct bearing upon the expediency of commencing a mission among this people.

It would be safe for Europeans to attempt to reside among the Gonds only by locating their dwellings upon the more elevated table-lands of these hills. Makhala, the residence of Rajah Phate Sing, is believed to be out of the reach of the exhalations of the plain. This town is of the same elevation as Cheekaldah, the sanitarium of Ellichpore, and

distant from it only sixteen miles; and this health-retreat is eighteen miles from the camp of Ellichpore. But Captain O'Brien's plan is to begin operations by locating a mission-family at Booldaneh. Dr. Bradley, who is employed in the topographical and statistical survey of that part of the country, speaking of Booldaneh, says: "The climate is salubrious, and from its mild, dry temperature and cool nights, even during the hottest part of the year, the place is well adapted for a sanitarium, possessing, as it does, military protection and medical aid."

It has these advantages for a missionary station; and then it is free from the disadvantages of large military posts, especially those where many Europeans reside. Here are only two European gentlemen. The valley of the Pain Ganga, which is quite near to Booldaneh, is fertile, and the population dense. The valley into which we descend at the distance of three miles, is the most fertile, and the most densely populated part of India, which I have seen. Here is a wide field, whether we consider the wants of these hundreds of thousands of Hindoos, or those of these tens of thousands of poor Gonds. And here is a field of much promise. Faithful labor, with earnest, persevering prayer, will meet with a large reward. And are there not some who would count it their greatest joy and honor to labor and pray for this reward? Oh! It does seem that the people of God should send us help, that we may be enabled to avail ourselves of the aid which such men as Captain O'Brien proffer for the prosecution of this work of evangelization. He proposes to put at the disposal of any mission which undertakes this work, of teaching the Bheels and Gonds the way of life, one hundred pounds a year, so long as the government shall continue him in this position. But his influence and his prayers in behalf of an object which lies so near his loving heart, are worth more to the missionary than his money.

Arcot.

LETTER FROM MR. H. M. SCUDDER, APRIL 4, 1853.

Baptism of a Brahmin.

THE friends of missions in this country can hardly enter into the feelings of our young brother, in view of the deeply interesting event which he announces in the present communication. But all will rejoice with him over this new and signal trophy of divine grace.

Some time ago my helper Daniel came to my door in the morning, and said there was a brahmin down stairs, who did not understand Tamil, and asked me to go and speak with him. I went and found a brahmin pilgrim, who had no clothing, save a small cloth about two feet wide tied around his loins. While speaking to him of Hindooism and its fatal errors, he said, "Sir, never mind them; tell me of the true way." I did so. His earnest manner attracted my attention in an unusual degree. I besought him to cease from his wanderings, and take up with Christ. I gave him a copy of the Teloogoo tract, called the Jewel Mine of Salvation. He went away, and I never expected to see him again. Yet so had his manner impressed me, that I had this feeling, "Oh that the Lord would reclaim some of these wandering pilgrims!"

A few days afterward he returned. "Sir," said he, "I read in the Jewel Mine that one must believe on the name of Jesus. I wish to become a Christian." He staid here, and immediately betook himself to the study of God's word. Of his own accord he completely broke his caste, before I spoke a word to him on the subject. Of his own choice he took his seat with pariahs, and knelt with them in the church. I instructed him daily with great pleasure. He sent to me his sacred string, the badge of brahminhood, more valuable to him than thousands of silver and gold. He said that he had done with it. His childlike simplicity, earnestness, deep humility, and eager desire after God's truth, were so marked, that we were astonished and humbled. It was God's work; and we could only stand and admire it, and glorify the Agent. Last Sabbath week I baptized him. It is only a few weeks since a brahmin exultingly asked me, "Have any brahmins been converted?" Ah! Our gracious Lord has wiped away some of our reproach.

The history of this convert is interesting. His home is in Vizagapatam. There he heard a missionary preach in the streets, and received some tracts. He became convinced that Christianity was true. Commissioned by his brothers, he journeyed to Benares with the bones of their father, that he might cast them into the holy Ganges. He remained in Benares two years; and when he return-

ed, he brought with him two ponies laden with the sacred water of Gunga. Part of this was used by his brothers and others to perform ablutions; and with the remaining portion he set out on a new pilgrimage to Rameswarum, that he might pour it upon the idol there. When he commenced this second journey, he felt a desire to become a Christian. His mother accompanied him, and died at Rameswarum. On his way back, having reached Vellore, he was going to the bazar to buy some food, when he heard a bell, which he knew must belong to a Christian church. He went there and asked for a book. There is no missionary at Vellore; but the catechist directed him to me at Arcot; and this is the way I first saw him.

He owns a share of the property left by his father at Vizagapatam; but this he does not care for, having found the pearl of great price. I will mention one little incident to show his disregard of money. Till he was baptized, I supplied him with rice, &c., daily. Afterwards, wishing to try him, I sent a Christian to say to him, "It will not be convenient or pleasant for you to receive rice every day, as you have done; the minister will give you money enough to buy food, clothes, &c., each month. How much would you like?" He answered, "Two rupees will be quite enough for my food, and one rupee for my clothes; that will be abundant." The whole sum is a little less than a dollar and a half! You will see how entire is his voluntary renunciation of caste, when I tell you that on going to the bazar the other day, he stopped at the house of Paul, a very poor pariah Christian, but a dear child of God, and said, "Paul, can you give me a little warm water to drink?" You must remember that a brahmin would rather die at any time, than go to a pariah's house and drink water. Paul said, "I have no warm water; but here is some rice congee water. Will you have some of it?" He took it and drank it. He also wished this pariah family to cook for him statedly.

Every one around us believes in his perfect sincerity. I have never seen such a case, and can only praise and bless God for his mercy. He is a thin, spare man, with mild eyes, a pleasant smile, and a noble forehead. It affords me peculiar joy to instruct him in the Scriptures. He has a quick mind, and grasps a thought as soon as it is presented. He comes to me every evening; and we read a portion of the Bible together in Teloogoo. I explain, and close with prayer. If God keeps him, I hope to see him become an able preacher of Christ among this people. How glad I am that I studied Teloogoo! It is worth all the toil I have spent upon it, to be able to tell this dear reclaimed pilgrim the unsearchable riches of Christ in his own tongue.

Madras.

LETTER FROM MR. WINSLOW, APRIL 26, 1853.

MR. WINSLOW mentions a few facts of interest in the present communication. He first speaks of some recent accessions to the little flock which has been placed under his care.

Additions to the Church.

I had the pleasure, on the 17th instant, of baptizing a Hindoo youth of good caste, named Narsinasawmy, an appellation of Vishnoo, and of receiving him to the communion of the church by the name of Timothy. He is a lad of good promise, and has been brought up in our schools, having been a member of the boarding school here nearly all the time it existed, and having since been constantly in the high school. He has long been "almost a Christian;" but he found difficulties, until of late, in the way of receiving baptism. These, I trust, he has overcome with right feelings, and has been enabled, in the strength of the Lord, to number himself among God's people. He seems sincere, and has an excellent knowledge of the Bible; and being one of the more forward lads of the first class in the high school, he will, I hope, be useful. I propose to form him and two others educated in Jaffna, but now employed by me, into a small theological class, and to teach them, as my time may allow, something of systematic divinity, that they may be the better prepared to act as assistants in the mission, who are much needed; or, if the Lord please, to become preachers of the gospel.

With Timothy was received into the church Soondrum, who, being born of Christian parents, was baptized in infancy. He has been for sometime a candidate; and I trust that he has been born again. He is employed as a school master. At the same time two others were admitted on letter, one from Madura and one from Jaffna, which made

an addition of four to our little flock. One candidate for baptism, who appears truly sincere but ignorant, was advised to wait a little longer before receiving the ordinance.

Mr. Winslow next refers to the departure of Asbury and his wife, on account of the long continued ill health of the latter. He is expected to labor as a catechist, in connection with the Madura mission, from this time forward. Having mentioned the name of G. W. Mills, as a medical adviser of Asbury's wife during her journey, he gives the following sketch of this young man's history.

A Medical Student.

Mills came to Madras from Jaffna about seven years ago, having been in the seminary at Batticotta. Perhaps he had entered the higher department; but he left either before or soon after entering it, partly on account of ill health. At Madras his health improved; and not long after he came here, he was employed by me as a teacher; and for a time he was the principal teacher in the English school. He conducted this school (then much smaller than it has been for three or four years past) in a very satisfactory manner; but he left to enter himself as a medical student in the college then forming here. He was received at once with credit; and, an examination soon taking place for the Lane scholarship, (the only one instituted as yet,) which gives the student twenty-five rupees monthly, he beat all his competitors. On this he has gone through with a complete course of medicine and surgery; and he has just passed his examination for a medical diploma. This will give him a salary at once of one hundred rupees monthly, which will be increased to three hundred in the course of a few years; while at the same time he will be left free to practice medicine and surgery on his own account, and receive payment, if he can find patients. Last year diplomas were given to three, which was the beginning of this very liberal system. Mills has lived in the mission compound all the time he has been pursuing his studies; and he has been useful in different ways. On receiving his diploma he will probably go to Tinnevelly.

Dr. Green proposes to send one or two of his students to compete for the Lane scholarship when vacated by Mills; and he would be glad also to send as many to be examined for the stipendiary studentships in the college, which give the lads seven rupees monthly, with an increase from year to year; but the latter are as yet open only to natives of this Presidency. Mills would not probably have been allowed to compete for the Lane scholarship, had he not been known as connected with our mission; and as he has earned the warm approbation of those interested in the appointment, there will be no difficulty in Dr. Green's students competing therefor.

Madura.

LETTER FROM MR. MUZZY, MARCH 21, 1853.

Madura East Station.

Mr. Muzzy states some facts in the present letter, in regard to the missionary work at his station, which are worthy of a place in the Herald. He first speaks of one of the schools under his direction.

The number of scholars in the English school is about the same as it has been in previous years; and a good degree of interest is still manifested in the Scripture and other lessons. The examination was held on the 25th of February, and attended by nearly all the English residents of Madura. They expressed their approbation both of the conduct of the pupils and of their progress in learning; and they still continue a part of their subscription to its funds, though they have commenced an English school for the East Indians, which requires a large expense for teacher, buildings, &c. One gentleman promised us a donation of twenty-five rupees, to be given as a premium for regularity of attendance and proficiency in study. This sum he has given for two years past; and he appears to be much pleased with the results it has produced. The short time during which the scholars remain in school, is a serious obstacle to thorough biblical knowledge. This, I think, would be remedied in part, could more of my time be devoted to the school. I am obliged to be absent from home about half of the year.

The subjoined extract is valuable, inasmuch as it throws light on the future history of the village congregations.

The congregations connected with this station have been somewhat diminished; but others are preparing to join us; and these, we trust, will more than make the

number good. We much regret these changes; but they seem to be in a degree inseparable from the work which, we trust, is going forward here, and which will, we hope, soon be so far advanced that the fluctuation will be much less than it now is. Thus it has been in the Palamcotta and Nagercoil missions; but the number of native Christians is so great there at the present time, that public opinion in some towns is nearly all on the side of Christianity; and even caste comes in to help it forward, the distinction between Christians and the heathen having assumed the strictness of a caste distinction. This is also beginning to be the case in some of our older congregations; and we trust it will operate more extensively, so as to prevent the frequent fluctuations of our congregations. The advancement of these little communities in the knowledge of the gospel, though it is slow for various reasons, is on the whole such as to afford us encouragement.

Of the seven persons received to the church here at our last communion, two were teachers in the congregations, having been once connected with the preparandi class at Dindigul; and two others, formerly from Palamcotta, are connected with the congregations. One was a teacher in the seminary; having been suspended on account of caste. There are now in the congregations a number who are wishing to be received into the church, three of whom give evidence that a work of grace has been begun in their hearts; and they would have been admitted some time since, could they have come so far at the proper time.

LETTER FROM MR. M'MILLAN, MARCH 30, 1853.

In continuing the history of his labors, Mr. M'Millan says that no important change has occurred in his field since his last report. "There appears to be considerable interest," he says, "in several of the village congregations; and they are increasing, I trust, in strength and numbers." He then describes a recent visit to one of these congregations in the following language:

A Sabbath at Corselpurtty.

About four weeks ago, I had a very interesting meeting at Corselpurtty, a village about ten miles west of Dindigul. I administered the Lord's Supper expressly for the benefit of an old woman, a church member, who could not go elsewhere, on account of feeble health, to celebrate the dying love of her Savior. Indeed, it was at her earnest request that I went. It is two years, or more, since she joined the church, with her son Muttoo, whom I mentioned in a former communication as having suffered so much through the evil influence and advice of the Jesuit priest at Pungempurtty. Ever since her connection with the church, she has manifested a Christian deportment in the midst of much suffering and trial, her disease, the leprosy, being one of the most loathsome that afflicts the human race.

When I went there, I found that she was too feeble to be brought to the church. So after we had celebrated the ordinance in the church, with thirty-three communicants, I went to her house, and there administered it to her. She was very much affected, and exclaimed several times, "I am a sinner," the tears rolling down her cheeks; but she said that her hope was in Jesus. After imparting to her some consolation, and directing her to the Savior, I left her, never expecting again to see her in this world. She told her friends not to weep for her; that she was going on a long journey, whence she should not return; that she was going to her Savior, there to be happy; that she had no fears, &c. She was urged very strongly by her Roman Catholic friends to send for the priest; and she was told that if she did not, none of them would come to bury her. No calamity, perhaps, does this people dread more than not having a respectable burial. But our people, to the number of about forty, assembled and buried her. I trust her great sufferings are now at an end, and that she is happy in Jesus.

The Sabbath which I spent at Corselpurtty, was a happy day for our people. I admitted twelve persons to Christian fellowship at that time; some of whom had formerly been Romanists; and the rest were heathen. Our little church was full; and those who attended the services, were solemn and very attentive. I trust that good was done in the name of the Lord Jesus.

Canton.

LETTER FROM MR. WILLIAMS, MARCH 26, 1853.

The following letter gives all the reliable information in reference to the "rebellion," which our brethren at Canton had at the close of

larch. Though there is some question as to the recise facts of the case, there can be no doubt hat the King of kings has his eye distinctly and onstantly upon this strange history. And whatver may be the fate of the present dynasty, here is every reason to believe that the issue of his contest will be favorable to the missionary work. The barriers to the introduction of the ospel, so impregnable heretofore, are destined o fall to the ground, in all probability, at an arly day. But where are the men who will nter and possess the land? This must soon ecome a question of absorbing interest.

Progress of the Rebellion.

The progress of those who have hitherto been termed rebels and banditti, is uch as to lead many to call them patriots and revolutionists; and if their chiefs ontinue to advance as they have done, he Manchu sway will soon be ended in he eighteen provinces. After all the nvestigation we at Canton have been ble to make, it is only a successful rebellion; and even to this time its leaders ave received no further co-operation from he gentry and rich men living in the regions they have traversed, than they were ompelled to render; and when the bands ave passed on to other places, the people and officers have all resumed their ormer occupations, and society has gone n as before. In Kwangsi and Hunan rovinces, through which they passed in 851 and 1852, so far as we know, they ave no adherents. No towns are held y them; nor is there any particular ympathy for them.

From the last accounts it appears that arge parties of these patriots have invested Nanking; and the Governor General of the provinces of Nganhwui and Kiangsu has made urgent application to he foreign consuls at Shanghai for help o resist them. The capital of Hupeh rovince, Wuchang, has been for the ime deserted by the insurgents; and hey seem determined to concentrate all heir strength at Nanking; which will robably fall into their hands. This city s considered as involving the sovereignty of the eight southern provinces; nd it may be said to command Peking; ince its rulers can effectually intercept ll inland supplies through the grand anal. The rich men in Kiangsu have eft the large cities of Suchan, Sungking, Shanghai, &c., for their country esidences, where they deem themselves nuch safer from the thieves, who are verywhere ready to take advantage of he least disturbance to pillage the rich.

The chiefs in this movement are almost all of them Canton men, from this region. One of them, of high rank in the army, was a chair-bearer in this city; but most of them are disappointed literary graduates, who, finding the avenues to dignity and office shut against them, have taken this means of righting their fancied wrongs. Some of them have issued proclamations which evince considerable knowledge of the leading outlines of Christianity, and contain a plain declaration that Shangti has sent them to redress the evils and oppressions which now afflict the empire. Where this knowledge of Christianity was obtained, is not certainly known; but the most credible rumors among the Chinese are, that several of Mr. Gützlaff's men possess influential posts in their ranks, and have directed the destruction of idols, the temples in most cases being preserved. How far this has been done, is uncertain; for our information as to the numbers, capabilities, designs, and general material of these formidable insurgents and their leaders is provokingly incomplete. Their chief hope of success lies in the apathy of the people in behalf of their present rulers, who have become effete and poor; but there is no particular dislike to the Manchus, who are not hard masters, and do not in the main oppress the people. In fact, the worst magistrates hereabouts are Chinese; while the Chinese have set themselves against foreigners more than the Manchus. In the event of a change of dynasty, not improbable at present, all offices would be given to the Chinese doubtless; but I think the Manchus would be left in quiet. In such a case the empire may be legally thrown open to foreigners, and residents allowed to be at the court from foreign powers.

Mr. Marshall and Dr. Parker have gone to Shanghai in the Susquehannah, and Gov. Bonham is there too; but neither will interfere, I suppose, in the quarrel. Popular feeling in that quarter is favorable to the patriots; who have not much to fear, if they let foreigners alone, from any force which may be brought against them. The presence of foreign diplomatists and steamers, so near the scene of action, may have important bearings on the proceedings of both parties. It is useless to speculate on the results of a change of dynasty, or a division of the provinces and empire; for such an event is still unattained; but there are hopes of melioration in this movement; and God rides upon the

storm, to direct the angry passions of men for his own ends.

Canton continues remarkably quiet, Mr. Williams says, and the people speculate on the progress of events, as if they were taking place in Burmah. "The authorities have increased their precautions, and troops are stationed in the forts about the city; but the great loss by thieves, in case of riot, forms one of the best guaranties, that all who have anything to lose, will maintain quiet."

Choctaws.

OBITUARY NOTICE OF MR. WRIGHT.

On the 19th of June, Mr. Kingsbury preached a sermon at Doaksville, commemorative of the character and labors of Mr. Wright, whose death was announced in the Herald for June. A brief extract from this discourse will show Mr. Kingsbury's estimate of his lamented friend.

The text selected for the occasion, as might be inferred from the Scripture introduced into the first paragraph, was taken from Hebrews xi. 4. "He, being dead, yet speaketh." When a long series of years shall have passed away, this will be said of Mr. Wright by the Choctaws, there is reason to believe, and with perfect truth and sincerity.

Our beloved and highly respected brother and fellow-laborer in the Lord's vineyard is gone; but his example, his influence, the fruits of his invaluable labors, remain with us. "He, being dead, yet speaketh." We can go into no part of this land, and not find something to remind us of what he did, while yet living. In almost every log cabin in this nation, we may discover something to tell us what a good man may do, who lives to serve and honor his Savior.

The *piety* of Mr. Wright was *of a high order*. It had for its foundation a deep and humbling sense of sin, united with the most exalted conceptions of the justice, the holiness, the purity of God. At times he expressed his fears, "that the heinousness of sin, as committed against a God of spotless holiness and inflexible justice, was not sufficiently insisted upon" by those who were set for the defence of the truth.

He viewed the atonement of Christ as suited, in every respect, to exhibit the character of God in its true light. "By this atonement," he said, "provision was made to vindicate the divine government, and for God to manifest himself as merciful and gracious, long-suffering, and abundant in goodness and truth, and yet a God who will by no means clear the guilty." All genuine piety must have its foundation in correct views of the divine character and of our own sinfulness.

Mr. Wright was a *man of prayer*. Here lay the secret of the great success which attended his labors. Like Jacob of old, "he had power with God and with men, and prevailed." By one who knew his habits, it is said that "three times a day, and sometimes oftener, in his beloved study he engaged in this delightful duty."

Mr. Wright was distinguished for *self-government, modesty, kindness of manner, and dignity of deportment*. In all these respects his example is worthy of imitation. These excellent traits of character were principally the fruits of divine grace, and not of any native goodness. By nature he was no better than other men. No one could be more ready than he was to ascribe whatever of good he was enabled to do to the constraining influences of the Holy Spirit. His views and feelings at all times corresponded with those of the Apostle, when he said, "By the grace of God, I am what I am."

Mr. Wright spent his life, not in seeking his own advantage, but in *doing good to others*. He was literally a follower of Him who "went about doing good." This was the principle which he adopted immediately after his conversion, and to which he steadily adhered through life. He had previously commenced the study of medicine, and with his talents, perseverance, and natural fondness for the science, might unquestionably have become eminent in that profession, and have secured an ample fortune. All this he cheerfully gave up for the self-denying labors of a missionary.

Will any one say that Mr. Wright's choice was an unwise one; that it would have been better, had he chosen a profession that would have secured to him more of the wealth and honors of this world, and which would have enabled him, in his declining years, to enjoy more of worldly ease and comfort? I know not how it may strike others; but for myself, I would rather possess the character which Mr. Wright has left, than all the gold that has been dug from the mines of California. No. When we place the possession of worldly riches and honors before the service of Christ and the good of our fellow men, we make a sad mistake.

Proceedings of other Societies.

Domestic.

EPISCOPAL MISSION AT CAPE PALMAS.

A LATE number of the Episcopal Recorder contains the following notice of the mission sustained by the American Episcopal Church in West Africa.

Cape Palmas, or rather the Maryland Colony, of which Cape Palmas is the seaport, was instituted by the Maryland Colonization Society in the year 1831, as a settlement for free blacks; and in 1836 was occupied by our missionaries, who have since labored without intermission, and with alternate successes and discouragements, sometimes even "hoping against hope," and again realizing outpourings of God's Spirit upon their work; now mourning the death of fellow-laborers, and now gladdened by the birth of souls into the kingdom of Christ. Many have returned home from time to time with failing health; and more than one have deposited their bones within the soil they went to redeem from the darkness and desolation of heathenism. A large number, however, still remain; and they have now the gratification of beholding the sure reward which ever follows patient perseverance in well doing, with simple trust in the simple word, "Lo, I am with you always," &c.

The African mission is at this time the most flourishing one of our church, having more laborers and more stations than any other. Besides the Bishop, there are sixteen male and female missionaries, and nine native teachers, making twenty-five efficient laborers, disposed over nine stations, and ministering in a population of more than fifty thousand colonists and native heathen. The first or most northerly station of the field is Fair Haven or Fishtown; the mission buildings of which being in an unhealthy position, it is not constantly occupied by a missionary; though it is visited often, and has a day school numbering fifteen scholars, taught by native teachers. Three miles farther down comes Rocktown, with a native boarding-school of twenty scholars, and a permanent missionary, at present Rev. Mr. Horne. Five miles below Rocktown is Cape Palmas, the metropolis of the colony. Here is located the new St. Mark's Church; and here it is proposed to establish an orphan asylum in connection with the mission. A few miles inland from the Cape is the Mt. Vaughan station, which has a high school with ten beneficiaries, beside sixty day-scholars. Eight miles farther, and we have the Grahway station, near to which, say two miles off, is Cavalla, a native Christian village, and the point of greatest attraction at present; it being the centre of operations, and the residence of a majority of the missionaries. Here is the Church of the Epiphany; and it is at this place that the "Messenger" printing "Press" is working off its issues in English and Grebo, including a very small newspaper, called the Cavalla Messenger, furnished to subscribers at fifty cents a year. Cavalla contains (say) fifteen native families of Christians, with the following occupations; namely, carpenters, four or five; masons, two; blacksmiths, one; printers, two; brickmakers, two or three; gardeners, two or three; agents or traders, two or three; and teachers, four or five; all of which have of course received the knowledge of their handicraft from the missionaries. Off from the coast, about two miles farther, is the Cavalla River station, on the stream of that name, with a large school of sixty scholars. Crossing the river, which is here one mile wide, we come upon the coast again to Rockbooka, and lastly to Taboo: which is forty miles from Cape Palmas. At all these stations, except Cape Palmas, the work is almost exclusively with the native population; at that point the inhabitants are principally colonists.

We will conclude this article by stating that our missionary Bishop proposes to establish a mission in the Republic of Liberia, with a station at Monrovia, the capital, and another at Bassa-Cove, the latter being upon the farthest boundary of her territory, joining the Maryland Colony, and withal possessing advantages of a high order for a missionary station, being in the midst of a large population, and having one of the finest harbors upon the coast.

The Rev. Mr. Rambo is at present here, for the purpose of obtaining the requisite aid for the undertaking; and the Rev. Mr. Hening and lady are also in this country, endeavoring to interest the churches in the general work of the mission. Shall they not have the prayers, as well as the contributions, of all Episcopalians and well-wishers to the cause of Christ?

Since the foregoing article was published in the Recorder, the death of Mrs. Hening has been announced. She was a woman of excellent spirit; and as her husband has become blind since he entered upon the missionary work, the loss to him will be irreparable.

SOUTHERN BAPTIST MISSIONS.

THE biennial meeting of the Southern Baptist Convention was held at Baltimore on the 13th of June. From the report of the Foreign Mission Board, submitted to this body, it appears that the receipts for evangelical labors in other lands were $21,438 45, and that the disbursements

amounted to $21,429 25. The balance in the treasury was $11,694 11. The Home and Foreign Journal has a circulation of about twelve thousand.

This Board has missions at Canton and Shanghai, and also in Africa. There are connected with the missions in China two stations and one out-station, eight male and six female missionaries, two assistants, one boarding school, and five day schools and chapels. Connected with the African mission in Liberia, there are thirteen stations, nineteen missionaries and teachers, and eleven day schools, with about four hundred scholars. It is proposed to occupy three stations in Central Africa by six missionaries, four of whom are already secured. The whole number of scholars in all the missions is four hundred and eighty; of churches, fourteen; and there is a membership of six hundred and forty-four.

California was earnestly commended to the Convention; and Africa was represented as a very important and inviting field, both on account of the constantly increasing emigration from the United States, and the facilities enjoyed there for evangelizing the heathen tribes. The advantages of Central Africa for missionary labor were dwelt on at length. Other fields were alluded to, especially Italy, Central and South America, now groaning under the superstitions of Romanism, and barred by many obstacles against the introduction of the pure gospel.

At a "mass missionary meeting," held on the Sabbath, Rev. T. J. Bowen, missionary to Central Africa, made an address, in which he spoke particularly of Yoruba, in the interior. He described the country as apparently healthy, moderately fertile, with a delightful climate. The people are far above savages, polite in their manners, quite intelligent, and dwelling in walled cities, some of which cover an area as large as New York. They are prepared by their religion to appreciate the value of the great Sacrifice and Mediator Jesus, are willing and anxious to hear the gospel, and some of them, during his short stay of eight weeks, gave evidence of a change of heart and of faith in Jesus Christ. He was the first white man who had ever visited some parts of that country; and "his narrative was at once surprising and encouraging."

AMERICAN BAPTIST MISSIONARY UNION.

The annual report of this society, just published, contains the following tabular view of its missions.

Missions.	Stations.	Missionaries.	Female assistants.	Native preachers and assistants.	Churches.	Baptized.	Present number.	Boarding schools.	Pupils.	Day schools.	Pupils.
In Asia:											
Maulmain Burman,	2	9	9	8	3	11	181	2	42	8	470
Maulmain Karen,	2	4	6	45	40?	134	1,750?	5	343*		
Tavoy Karen,	2	7	7	20?	19†	74	1,000?	3	92	17?	250?
Arracan Burman,	2	3	4	8	1	14	59	1	6	2	40
Sandoway Karen,	2	5	4	44	45‡	288	5,000?	1	86	15?	150?
Ava,	1	2	2	4	2	13	27			2	40
Siam,	1	3	4	3	1	2	35	1	8	3§	12
Hongkong,	1	2		4	1	3	28			4	50
Ningpo,	1	3	3	2	1	4	13			2	40
Assam, †	3	7	7	5	8	8	77?	3	87	1	25
Teloogoo,	1	2	2	2	1	2	10?	1	25	1	25
Whole number in Asia, 11	18	47	48	145	117	553	8,180	17	689	55	1,102
In Africa:											
Bassa, 1	2	2	4	4	1	1	16	1	20	1	16
In Europe:											
French,	14	2	2	20	11	100	450?	1	7		
German,	40	3		27	42	647?	4,215	1	7		
Greek,	3	2	3	1	1		13			1	50
Whole number in Europe, 3	57	7	5	48	54	747	4,678	2	14	1	50
Indian Missions:											
Ojibwa,	2	2	1	1	1		23	1	5	1	40
Ottawa in Michigan,	1	1			1		25?				
Shawanoe,	3	3	6	2	3	12	107	2	40		
Cherokee,	5	2	2	5	5	48	1,225?	1	93		
Whole number in America, 4	11	8	8	8	10	60	1,379	4	138	1	40
Totals, 19	88	64	66	205	182	1,361	14,253	24	861	58	1,308

* Including theological and normal. † Tabular view not received. ‡ Including one Burman church.
§ No. of pupils in one only reported.

METHODIST MISSION IN LIBERIA.

The Missionary Advocate for July contains the following statistics of the mission sustained by the Methodist Missionary Society in Liberia.

Stations.	Members.	Native mem.	Probationers.	Native Probationers.	Day scholars.	Native schol.
Monrovia,	201	19	16		40	
Lower Caldwell Circuit,	135	15	17	1	84	5
Upper do. do.	156	6			55	
Millsburg & White Plains,	93	7			81	62
Heddington and Robertsville,	60	58			10	10
Marshall Circuit,	19	5	8	3		
Bassa and Edina Circuit,	139		48		103	
Sinou and Readsville Circuit,	185	6	8		80	10
Cape Palmas,	197		18		50	20
Cape Mount,					10	10
Lanesborough and Peter Harris's,						10
	1,185	116	115	4	513	127

Foreign.

PARIS MISSIONARY SOCIETY.

The twenty-ninth anniversary of this society was held at Paris, April 21, the President, Count Delaborde, being in the chair. The income of the Society during the previous year, including 8,495 fr. received for the education of children of missionaries, 5,397 fr. paid for the Journal des Missions and the Petit Messager by subscribers, interest, &c., amounted to 105,989 fr. The expenditures were 111,761 fr., most of which were for the mission in South Africa. The balance in the hands of the Treasurer was 89,987 fr.

The Director of the society, Rev. Dr. Grandpierre, presented the annual report; and from this document it appears that an effort has been made to establish a mission at St. Martin, for the benefit of the colored population of that island; but without success. Measures have been taken to inquire into the condition of the Mohammedans in Algeria; but the Committee have not yet resolved to commence operations in that field; as they are anticipating additional information from M. Pfrimmer, who was exploring Northern Africa, in their behalf, at the date of this report.

The history of the South Africa mission during the year under review, as given by Dr. Grandpierre, is exceedingly interesting. He first describes the peace which was so happily and honorably concluded in February, 1852, between the English Commissioners and the natives; and he speaks of the joy which the tidings of this event diffused among the missionaries. Next he passes to the appearance of the new Governor on the frontiers of the Bassootos in December last, with a military force of twenty-five hundred men, the stringent demand which he made upon Moshesh, the battle which followed, and the submission of the African Chief. An extract from this part of the report will be read with lively interest.

As a religious society, it is not your province to sit in judgment upon political questions; but you are doubtless competent to appreciate moral acts; and it is difficult to avoid instituting comparisons. Moshesh, though very favorable to the mission, is not a Christian; indeed, he has not yet asked for baptism. Nevertheless, having had occasion last year to reclaim some cattle from the Mantætis, which they had taken from him, he did not employ such means as were used against him in the rencounter just mentioned. Though he was victorious, and everything fell into his hands, captives, women, children, property; what did he do? He spared the captives, and took the greatest care of them, and, as it was in the winter, made his people restore the furs which had been wrested from them. When passing before a village, the enemy fired upon him. His troops desired to take vengeance. "Let them alone," he said; "they are children. Discharge your arms in the air." One of the principal men among the Mantætis, having been made a prisoner, was unable to redeem himself. Moshesh came to his relief, by paying seven head of cattle to the soldier who had captured him in the battle. He even gave him a portion of the booty, saying, "Go in peace, my brother."

During the expedition, the Sabbath arrived. Some native Christians met together, and inquired how they should spend the day of the Lord. One of them ventured to go and propose to Moshesh that there should be a public service. "Master," he said, "our souls are hungry and thirsty. This is the Lord's day; and we should like"—at this point the Chief interrupted the young Christian. "It is true," he said; "this is the Lord's day. You are right. We must serve the Lord of lords. I thought, indeed, that we ought to have morning prayers." Immediately the orders of the Chief were issued to the different groups of warriors, stationed upon the surrounding hills. They met together, and laymen, Christian soldiers, improvisate preachers, at the request of the Chief, sang hymns, prayed, and expounded the word of God.

On another occasion, after numerous religious services which he had attended while on a journey, his missionary asked him, "What have you relished best in the sermons which you have heard?" "That which you have spoken of the providence of God, who gives to all light, rain, sleep, strength, corn, and so many other blessings, which you have charged us with receiving from him, without showing our gratitude; while, on the other hand, we see the hens and chickens of a barn-yard, flapping their wings at the sight of the housekeeper, and running with noisy eagerness, joyous and full of thankfulness, to receive at the feet

of their mistress the nutritious grain which she gives them." Afterwards the missionary said, "What have you remembered?" "I greatly liked what you told us respecting my tribe, under the figure of a wagon; when you besought every one to assist in pushing it upward, instead of putting obstacles before it." "And what I have said of the foundation; how do you regard that, son of Mokachane?" "In truth, the foundation is God, is prayer. As stone houses have a foundation, so must nations have one. You laid this foundation; we began to build upon it; but unfortunately my children and my people are turning away from it."

Would you know, at length, what was the first sentiment of Moshesh, after the sad events of December 10? He immediately requested the missionaries to celebrate a day of public humiliation and thanksgiving, for the deliverance which his people and himself had experienced. This solemn service was held at the different stations, and was attended by a considerable number of the natives, all recognizing the power of God, and celebrating his compassion and his bounty. Moshesh and his family did not fail to be present with the worshipers of the God of the gospel; and after having thanked M. Casalis for the exhortations which were addressed to him and his people on this occasion, he entreated him, as also his colleagues, to take all possible measures for the improvement of the condition of his subjects, for the increase of the population at the stations, and for the renewal of missionary labors at places where they had been abandoned or interrupted. Behold the man, painted by himself, who has just been attacked as a barbarian, and whose people have been called a tribe of robbers!

Dr. Grandpierre alludes to the obstacles to the spread of the gospel which exist everywhere. But how are these obstacles multiplied, he argues, when the missionary is obliged to encounter, in the lives of nominal Christians, that which gives the lie to his teachings. "Irritated by the measures which are employed against them, may not the aborigines of Lessooto rightfully say to the whites, with more truth than ever, 'You call yourselves the children of the God of peace; and yet you make war upon us. You teach justice; but you are guilty of injustice. You preach the love of God; and you take away our liberty and our property.'"

The thirteen stations of the society in South Africa are next made to pass in review before us. In consequence of the commotions which have prevailed so extensively in the field occupied by the missionaries, their reports are often indefinite and unsatisfactory. But God has evidently been very gracious to them, in that he has not called them to mourn the disappointment of all their hopes; but has shown them that he has "much people" in that afflicted land. The following table, compiled from the statements contained in the report, is necessarily imperfect.

Stations.	Missionaries.	Assistant mis.	Communicants.	Received last year.	Catechumens.	Scholars.
Motito,	2					80
Mekuatling,	1					
Cana,						
Berea,	1		26			
Thaba Bossiou,	2	1			5	
Moriah,	1	1	246		28	
Hermon,						
Bethesda,	1	1	37			
Hebron,	1					
Beersheba,	2		225		51	150
Carmel,	1	1		8		30
Bethulia,	1		180	*		100
Wellington,	2			14		

* The report says that "fifty-eight persons have been converted" at this station within the past year.

The Prudential Committee, within the last few days, have enjoyed the unexpected pleasure of a personal interview with Dr. Grandpierre. He was the bearer of a friendly and fraternal epistle from Count Delaborde, commending him as an approved fellow laborer in the missionary enterprise, and expressing a lively interest in the operations of the Board.

CHURCH MISSIONARY SOCIETY.

THE annual meeting of this society was held at Exeter Hall, London, May 3, the Earl of Chichester being in the chair. The receipts of the society for the preceding year were £120,932. 3. 11.; of which sum £107,287. 14. 5. were for the General Fund, and £2,860. 13. 3. for the Special Fund; £10,783. 16. 3. having been raised and expended in India, &c. The expenditures were £100,736. 7. 1., besides the £10,783. 6. 3. just mentioned, and in addition to £6,737. 12. 9. paid out for disabled missionaries, &c. Of the abstract of the annual report which was read on the occasion, the following summary is published in the Christian Times.

The number of students in the Islington Missionary College has been increased from nineteen to twenty-seven; while the Highbury Training Institution has sent forth ten well qualified schoolmasters. More abundant means of support have been received during the past year, and a closer connection is formed with the church in Ireland. These, and other matters of encouragement, lead the committee to hope that a brighter day for missionary exertion is at hand. In West Africa much progress has been made. The Rev. Dr. Vidal, the newly-consecrated bishop of Sierra Leone, has discovered that no fewer than one hundred and fifty-one distinct African languages, all of which differ from each other more widely than the European languages differ from one another, besides several dialects of these, are spoken in that colony, thus unfolding to the view of the philanthropist and the Christian a

multitudinous population which inhabit the vast continent of Africa. The population of Sierra Leone is of a most motley character; for it is a place of shelter for natives from all parts; hence its vast importance in a missionary point of view. At Yoruba several stations have been opened; and while the British navy has kept the slave trade in check, the society's missionaries have been pushing forward their operations with much success. In the Mediterranean the society's operations are encouraging. The American missionaries have united with the society's missionaries in an open protest against the errors of the Oriental Christian church, and the principles of Protestant Christianity, as the principles of truth and justice, are making rapid progress, even over the Mohammedan mind. Bishop Gobat, of Jerusalem, reports that the desire of the Greek and Latin churches to assimilate their worship, creed, and practice to those of the Church of England, is increasing; an event which is mainly attributable to the circulation of the book of Common Prayer in the Arabic language by the Society for Promoting Christian Knowledge. Of Western India little that is cheering, can be recorded; still the missionaries labor in hope and faith. In Northern India progress, not to vaunt of or to rest in, but to stimulate to further exertion, has been made. In the Punjab, Dhulip Singh, the successor to Runjeet Singh, has been baptized. The report congratulated the subscribers that in Bengal 56,000 Bibles had been circulated, being 14,000 more than in any former year; that the conversion of cultivated Hindoos, including some females, whose motives are above all suspicion, mark the character of the past year; and that a vast increase of out-door preaching to the Hindoos had taken place. The report gave details of the success of missionary operations in other parts of India, especially at Tinnevelley; also among the tribes of North-west America, New Zealand, and in the West Indies. In conclusion, the report states that the number of clergymen employed by the society, English, foreign and native, is 172, and that the number of native agents of every grade is 1,150. The number of native converts is 112,000, while no fewer than 80,000 are under Christian instruction. The committee have to lament the paucity of missionaries; and they make an ardent appeal to the clergy and to the universities of their land to furnish them with men qualified for this work. They are willing to accept any number of men who may offer themselves as missionaries, trusting to Him "whose is the silver and the gold" to supply the necessary support for more extended operations.

WESLEYAN MISSIONARY SOCIETY.

This society held its annual meeting at Exeter Hall, London, May 2, James Heald, Esq. being in the chair. The financial statement showed that the receipts of the society for the past year, from all sources, had been £105,381. 19. 6., in which sum, however, were included £14,320. 11. 11. contributed by foreign auxiliaries, £3,490. 3. 10. received as "colonial grants," £5,297. 11. 5. "donations on annuity," £2,595. 3. dividends, interest, &c. The expenditures were £110,337. 0. 11. The debt of the society is £24,691. 9. 2. The summary of the missions was as follows:

Central or principal stations called circuits, occupied by the society in various parts of the world,	362
Chapels and other preaching places, in connection with the above-mentioned central or principal stations, as far as ascertained,	2,984
Missionaries and assistant missionaries, including seventeen supernumeraries,	466
Other paid agents, as catechists, interpreters, day-school teachers, &c.	687
Unpaid agents, as Sabbath school teachers, &c.	8,612
Full and accredited church members, (including Ireland,)	108,191
On trial for church membership, as far as ascertained,	5,435
Scholars, deducting for those who attend both the day and Sabbath schools,	80,707
Printing establishments,	8

The returns for France, including nineteen ministers, and 821 church members, are given separately, this year.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

Nestorians. — A letter from Dr. Wright, dated May 17, contains the following statement: "We have not yet heard of the release of Deacon Tamo. The vizierial letter issued in February, a translation of which was forwarded to you last month, was long delayed in an unaccountable manner. Instead of being sent to Mr. Brant at Erzroom, it found its way, some three weeks ago, to Mr. Stevens at Tabreez. He, with characteristic promptness, dispatched a messenger to Van with the letter, writing himself to Mohammed Pasha, urging him to obey the order. The messenger has not returned. In case the Deacon is not now released, Mr. Stevens proposes to make a strong representation to Lord Stratford in relation to him."

In the same letter, Dr Wright communicates certain facts in relation to a high Persian official, which may possibly excite some surprise.

You have been already informed that the Vizier Nizâm, Minister of War in Azerbijân, and brother of the present Persian Prime Minister, spent several days in this place last fall, when the cholera was prevailing in Tabreez. He visited the mission premises and the female seminary. To us personally he was sufficiently civil; but we heard of remarks made by him to others, which showed that he was far from being friendly to us and our work. Mr. Stevens was then here; and in several instances the Vizier was so cruelly oppressive, in enlisting soldiers for the Christian regiment, that he was obliged to withstand him to his face, and resist his orders. The Consul was intimate with us; and probably the Vizier associated us with him, as opposing his oppressive rule. In the winter the Vizier visited Tehrân.

The next we hear, is an account of the last interview of His Excellency, Lieut. Col. Sheil, with the Prime Minister, before leaving the Persian court for England. The conversation was reported to us by Mr. Stevens, who learned it from Col. Sheil. The Prime Minister said to Col. Sheil, "Do you know that your Consul at Tabreez has become one of the largest landowners in Azerbijân, and that he is so powerful that the orders of our government in that quarter go for nothing? And those Americans in Oroomiah, we must get rid of." Col. Sheil asked, "How will you get rid of them?" The Minister said, "We will send them out of the country." The Ambassador responded, "You cannot do it. They are under our protection; they are, in fact, English. I defy you to attempt it; and, moreover, I assure you that if they had not been there, every one of your Christian subjects in that district would have left this country, and gone to Russia."

The Vizier Nizâm has returned to his post at Tabreez. On my late visit there, I called upon him, in company with Mr. Stevens. The Consul, in his frank and open mode of address, asked, "Vizier, what did you tell your brother at Tehrân, that led him to attack the Americans residing in Oroomiah, in his interview with Col. Sheil?" He replied at first that he had said nothing about us at Tehrân; but, on thinking a moment, he added, "Yes; one day the King asked me what those people were doing in Oroomiah? I replied, 'They are teaching the Nestorians.'" He thought a moment longer, and added, "The government put certain questions to Jan Mohammed Khân, Governor of Oroomiah, in relation to them; but I do not know what reply was given." There is no doubt, however, that he did make statements unfavorable to us; but Persian-like, when confronted by those whom he has injured, he denies it all, and declares himself a friend.

Dr. Wright also says that the cholera has broken out in Tehrân. "The King has taken refuge at a retired place in the neighborhood; and he has given orders that none but his body servants shall approach him." It appears that Daood Khân, who was the protector of the Christians in Oroomiah several years ago, has has been appointed to the same office again, with the additional charge of the Christians of Khoy and Salmas. "The Persian government adopted the measure, at the suggestion of Col. Sheil and Mr. Stevens."

Mosul.—Mr. and Mrs. Marsh arrived safely at Mosul on the 9th of May, four months and two days from Boston; only sixty-one days, however, were spent in traveling. A letter has been received from our young brother, written on the Tigris, May 7, not long before he reached his destination. In this he says: "When three years ago, with only two attendants, I floated down this 'ancient river,' I dared not describe the grand scenery, lest my words should be deemed the language of youthful extravagance; but now, from the concurrent testimony of all who have been upon it, the public at home must be assured that few rivers in the world present more bold crags, cliffs and pinnacles, or more arrowy chutes and rapids. In Koordistan I found the Zab more wild; and so did Dr. Grant, whose memorable experiences I have been reading aloud to my wife, amid the roar of these waters, and under the shadows of these precipices. The account is finished; and how forcibly are we reminded that we are all swiftly passing down the stream of life!"

Bombay.—Under date of May 10, Mr. Hume speaks of an interesting occurrence, already known to some extent in this country. His comments, however, will be read with pleasure. His language is as follows:

Saturday, the 16th of April, 1853, will be celebrated in the annals of Hindostan as the day of the opening of the first Asiatic railway; the track between Bombay and Tanna, a distance of twenty-four miles, being at length completed. On this occasion a holiday was given to all in the Government offices; and great was the interest excited in the minds of assembled thousands, as the first train of twenty ponderous cars, with four hundred passengers, hasted away, moved by some mysterious agency. From the neighboring heights, at the various crossings, and for a considerable distance along the line of the road, multitudes gazed with astonishment and delight at this triumph of science and skill. New and more vivid impressions, regarding the immense superiority of the Christian nations of the West, were unconsciously received by those living masses. Many of them must have felt, as they never felt before, that Hindooism is in conflict with the spirit of the age, and that its days must ere long be numbered. No intelligent Hindoo, after gazing on that majestic train, could credit the representations of the Shastras regarding the Satya and the Kalee Yugs.

Neither could they resolve, in obedience to Hindooism, to close their eyes, and unquestioningly to follow in the footsteps of their fathers.

In no other country, perhaps, are railways, electric telegraphs, &c. to have such moral and religious bearings as in India. No where else will they do more to awaken the mind of the nation, to excite the spirit of inquiry, and to hasten the downfall of prevalent systems of error and superstition. There is, it is true, no converting nor sanctifying power in railways, electric telegraphs, &c.; but through their means all parts of the country will be brought into immediate neighborhood; the valleys will be exalted; the mountains and the hills will be brought low; and the way will be prepared for bringing the glorious gospel into contact with the mind of India.

This great country will, in the course of a few years, be intersected with railways; and arrangements are nearly completed for connecting its principal cities by means of the electric telegraph. And it is easy to see that these, and kindred influences, must soon work a great revolution in the feelings and social condition of the people. God in his providence is loudly calling on the church to redouble its efforts for the conversion of India.

SATARA.—The death of Mrs. Burgess was announced in the Herald for July. Just as the present number is going to the press, letters have been received from Messrs. Wood and Ballantine, both of whom have known her intimately, bearing their unqualified testimony to her excellent character. Under date of May 4, Mr. Wood wrote from Satara as follows:

The death of Mrs. Burgess has brought a heavy cloud over our mission. The hand of God is laid heavily upon us. We are poor, helpless worms, crushed to the earth; and if our God do not uphold us, we shall sink. Next to the death of my own dear wife, never have I felt so sorely bereaved as now. The light of my dwelling has again become suddenly extinguished; and my children are bereft, as it were a second time, of a mother. Surely the Lord maketh us to pass through deep waters; but, blessed be his name, we can hear his voice: "I will not suffer them to overflow thee." We know that God has done it; and we feel assured that he does not err. We desire to bow in submission and say: "Thy will, O God, be done." "Though he slay me, yet will I trust in him."

With the departed we feel that all is well. As she was at Mahabulishwar at the time of her decease, I have not yet learned what were her feelings in the immediate prospect of death; but I have no doubt that the grace of God enabled her to triumph over the last enemy. Her life bears a blessed testimony to her faith and hope, and to her preparation for the heavenly rest. She was an ardent, faithful, devoted servant of Christ. From the time of her arrival in Satara, December, 1851, she entered, with all the ardor of her soul, into the missionary work here. Her labors in her schools, with the native women, and with the church members, were unceasing. God gave her strength; and that strength she laid out to the utmost in his service. How suddenly are her efforts brought to a close! In all these departments of labor the loss is deeply felt. "Who will now teach us?" said the women who came to look upon the face of Mrs. Wood, cold in death. God sent them another teacher, in the person of Mrs. Burgess. For a year and a half she instructed them, and prayed with them and for them. She not only met them at the mission house, but often visited them at their own homes, to tell them of Christ. Well may these poor women repeat the question: "Who will now teach us?" The prospect at present is dark for them. But we will still hope that teachers will be raised up for them. God reigns; and he will not suffer the vine, which he has planted in this moral wilderness, to die.

The loss of our dear sister, so great in these departments of missionary labor, is still greater to Mr. Burgess's family and to mine. She was the life of our little domestic circle. Though so ardently devoted to the missionary work, she never seemed to want for time to attend to family duties. Her two little girls, and my two little boys, formed what she called her "English class." She almost daily devoted some time to their lessons; and on the Sabbath they made up a little Sabbath school. With her the children all learned to read, and some of them to sing with considerable accuracy. They also committed to memory many hymns and verses in the Bible. She was assiduous in instructing them in Bible history by the use of pictures, telling them the stories of the persons delineated. Above all, she told them of the blessed Savior, who suffered and died for them; and she led their infant minds, as far as they were capable, to the contemplation of the cross. She prayed with them, and taught them to pray. Her prayers and her labors for these little ones are now ended. They are left destitute of a mother's influence and of a mother's care. How great their loss! Our heart bleeds for them.

Her loss to her afflicted, weeping, broken-hearted husband, is great beyond expression. She has been indeed "a helpmeet for him." Her countenance ever beaming with joy, she did much to make him cheerful. She relieved him of domestic care, so that he was free for direct missionary labor. If cast down by discouragements and trials, she was ever ready, like a ministering angel, to cheer him with some bright promise from God's word. Wise in counsel, ingenious in devising plans of doing good, and faithful in their execution, she strengthened his hands, and encouraged his heart. Our brother is sorely bereaved. His soul is cast down within him. May the grace of God be

magnified in sustaining him in this dark hour!

Mrs. Burgess was diligent and faithful in the study of the Scriptures and in her closet duties. The Bible was her constant companion, and the closet her favorite place of resort. She not only had stated times for prayer, but she observed special seasons; and the influence of these did not die with the occasion. Her faith was revived; her energies were quickened; and she went forth with renewed zeal to engage in her arduous labors. For some months past I have noticed that she was unusually diligent in reading the Bible; and I have been struck with the fervency of her prayers, as I have occasionally overheard them. There has been a manifestly growing likeness to Christ in her.

Two days later Mr. Ballantine, in writing from Ahmednuggur, expressed his feelings in the following language:

The death of Mrs. Burgess is a heavy stroke to us all, especially to the Satara mission. We all feel it deeply at Ahmednuggur, as she was for some years associated with us in the labors of this station; and many around us here, both old and young, felt her influence. She arrived in this country early in 1847; and I shall never forget the cheerfulness of her manner, and the pleasant impression which this gave me of her character, on her first arrival. She loved her Savior; she loved his work; and everything was made to bear systematically upon that one object. Her great desire was to please her Master; and I believe she enjoyed, in a peculiar measure, his presence and favor. I have heard her speak most eloquently of the joy she felt in looking up to God as her Father, and in being enabled to trust in him with all the confidence of a child. She loved him as her Father, and loved communion with him. Her joy in the sense of God's favor was doubtless one cause of her uniform cheerfulness and happy countenance. It was so uniform with her, that it seemed as if she could hardly ever have a dark day in her experience, or ever know anything of the descent into the valley of humiliation. She was the life of our mission circle while here; and it was always pleasant to think of going where we should meet her. When she went to Satara, Mr. Wood, who had just been deprived of his dear partner, felt that she was like an angel of mercy. And well might he feel so. She carried joy with her, wherever she went. She was peculiarly fitted for the training of children. So much regularity and system had she in all her plans for study and devotion, with so much childlike simplicity and earnestness in all her efforts to lead them to the throne of grace, that they were always benefited by her labors. The children of the mission families here, who always attended the meeting held by the ladies of the mission every week for their benefit, loved to hear Mrs. Burgess speak to them; and her simple addresses made a deep impression on their minds. All those who knew her, whether young or old, will remember her with interest and affection. When we left Ahmednuggur in 1849 for America, Mrs. Burgess took the charge of the girls' boarding school at this station; and she also had the labor of teaching most of the women connected with the church, or with Christian families residing here. They valued her instructions, and felt her influence; and they were deeply afflicted at the news of her death.

But the affliction of the Satara mission, at the present time, it is difficult fully to appreciate. Not to speak of Mr. Burgess's personal sorrow, which is very great, it is painful to contemplate the present situation of those two families. Mr. Wood with his two motherless boys, and Mr. Burgess with his three little girls, one an infant, are now left alone. They feel truly desolate. What can they do in their present circumstances; and where can they look for help? We all feel deeply interested in the question; and we are endeavoring to think of some plan for aiding them.

It is expected that a more extended notice of Mrs. Burgess will appear in the Journal of Missions.

TAMIL MISSIONS. — Messrs. Scudder and Lord, with their wives, arrived safely at Madras on the 2d of May, one hundred and forty days from Boston. In their joint letter, dated May 2, they say: "Captain Robinson kindly granted us all the religious privileges we desired. Services were held on deck almost every Sabbath; and a cordial invitation was extended to all on board to be present. These services were well attended by the officers, crew and passengers; and the attention given to the preached Word was gratifying. Tracts have also been distributed, and personal conversations have been held with many. While most of the crew have remained careless, a few have manifested deep interest in regard to their eternal welfare; and two are rejoicing in the hope that they have passed from death unto life."

CANTON.—Mr. and Mrs. Bridgman arrived at Canton on the 2d of April, after a pleasant passage of thirty-eight days from San Francisco.

FUH-CHAU.—Mr. and Mrs. Hartwell arrived at Hong Kong in good health, on the 16th of April, one hundred and sixty-four days from New York. They were expecting to proceed to Fuh-chau at an early day.

SANDWICH ISLANDS.—Under date of April 14, Mr. Johnson writes as follows: "The past year has been one of prosperity among the churches of Kauai. Though there has been no special or general revival, a number have come out on the Lord's side. About three hundred have been admitted to Christian fellowship within

a year, about one hundred and forty of whom have been received into Waioli church. Meanwhile there have been comparatively few cases of discipline, so far as I know." In reporting the contributions of his people to benevolent objects, he says that the receipts of the Waioli Auxiliary Missionary Society have amounted to $106,75, and the monthly concert collections have been $104,25; and $221,20 have been paid to cancel a debt incurred for repairing the church. "I regard this," Mr. Johnson says, "as a very liberal contribution, considering the great poverty of my flock." He also says that his people talk of providing for his support during the current year, in whole or in part; and he thinks they will raise at least $300 for this purpose, without diminishing their collections for foreign missions.

DONATIONS,

RECEIVED IN JUNE.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
Cumberland, Gent. 43,10; la. 25,08; three chil. 75c. 68 93
Portland, 3d ch. m. c. 60,54; s. s. 40,65; wh. cons. CHARLES H. CARRUTHERS an H. M. 101 19
Pownal, Cong. ch. 16 00
Winslow, T. Rice, 9 00—195 12
Kennebec co. Conf. of chs. B. Nason, Tr.
Hallowell, Mrs. E. Bond, 20 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
Bristol, m. c. 8 00
Richmond, Rev. P. F. Barnard, 3 00—11 00
Penobscot co. Aux. So. E. F. Duren, Tr.
Brewer, Cong. ch. and so. wh. and prev. dona. cons. BENJAMIN SNOW an H. M. 37 59
Brewer Village, Cong. ch. s. s. for Micronesian m. 14 00
Brownville, Cong. s. s. for ed. hea. chil. 10 00
Dexter, Cong. ch. 14 00
Garland, Cong. ch. and so. 17 10—92 69
Somerset co. Aux. So. C. Selden, Tr.
Bloomfield, Cong. ch. m. c. 7; Mrs. D. 1; Mrs. I. W. 1; s. s. 7,62; 16 62
York co. conf. of chs. Rev. G. W. Cressey, Tr.
Kennebunk, Union cong. ch. and so. 28 00
Lyman, Cong. ch. and so. 37 00
N. Buxton, Miss Elizabeth Cressey, dec'd, 100 00
Saco, E. L. 75
York, 2d par. 12 00—177 75
513 18

Amherst, Rev. H. S. L. and wife, 4;
Andover, s. s. 12,75; Belfast, N. ch. m. c. 5; Bucksport, m. c. 20; Castine, Trin. ch. and so. to cons. FREDERICK A. JARVIS an H. M. 100; m. c. 17; la. miss. so. 43,75; Chesterville, a friend, 5; do. 62c. Isle au Haut, m. c. 1; Southport, T. D. 10; 219 12
732 30

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
Alstead, Paper Mill Village, 10 30
Dublin, Ch. and so. 7 11
Gilsum, Cong. ch. and so. 22 00
Harrisville, do. 11 88
Keene, m. c. 31 00
Swanzey, do. 28 22
Westmoreland, 2d cong. ch. 10 50—121 01
Grafton co. Aux. So. W. W. Russell, Tr.
Bristol, Ch. and so. m. c. 11 75
Hill, Cong. ch. m. c. 8 26
Plymouth, Ch. and so. m. c. 34 00—54 01
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Brookline, Cong. ch. and so. 46 56
Hollis, do. 41 44
Milford, do. 22; J. F. F. 10; 32 00—120 00
Merrimack co. Aux. So. G. Hutchins, Tr.
Pembroke, A friend, 50; cong. so. 1; 51 00
Rockingham co. Conf. of chs. F. Grant, Tr.
Londonderry, Rev. T. G. B. 80
Strafford Conf. of chs. E. J. Lane, Tr.
Barrington, Cong. ch. and so. 21,30; Mrs. D. B. 5; 26 30
Sullivan co. Aux. So. E. L. Goddard, Tr.
Langdon, Evan. cong. so. m. c. 11 00
Newport, Lucy Reed, 15 00—26 00
399 12
Lancaster, Cong. ch. m. c. 5 00
404 12

Legacies.—Lyndeboro', Pamelia Creesy, by Josiah Wheeler, Ex'r, 87 00
491 12

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Shoreham, Cong. ch. and so. to cons. Rev. ELI B. SMITH, D. D., of New Hampton, N. H. an H. M. 52 00
Vergennes, R. M. H. 1 00—53 00
Caledonia co. Conf. of chs. E. Jewett, Tr.
Burke, Cong. ch. 5 00
St. Johnsbury, South cong. ch. and so. m. c. 50 02—55 02
Chittenden co. Aux. So. C. P. Hartt, Agent.
North Underhill, Cong. ch. and so. 22 50
Orange co. Aux. So. L. Bacon, Tr.
Coventry, Cong. ch. and so. 10; m. c. 15; 25 00
Newbury, 1st cong. ch. and so. 50 00
Randolph, H. W. 5 00—80 00
Rutland co. Aux. So. J. Barrett, Tr.
Clarendon, m. c. 3 08
Cuttingsville, Cong. ch. and so. 6 00
E. Rutland, Coll. 15; m. c. 6,84; 21 84—30 92
Windham co. Aux. So. F. Tyler, Tr.
Brattleboro', Central ch. and so. gent. 72,50; la. 80,45; m. c. 28,71; 181 66
E. Westminster, Benev. so. 15 66
Saxton's River, Cong. ch. and so. 6 00
W. Brattleboro', do. 122; m. c. 6; 128 00—331 32
Windsor co. Aux. So. J. Steele, Tr.
Chester, Cong. ch. m. c. 10; Rev. Dr. Richard's and wife, 20; 30 00
Sharon, Cong. ch. and so. wh. and prev. dona. cons. Mrs. MARTHA T. BASCOM an H. M. 50 00
Springfield, Cong. ch. and so. wh. cons. Rev. SOLOMON P. GIDDINGS an H. M. 52; m. c. 8; 60 00
West Hartford, Cong. ch. and so. 16 00—156 00
728 76

Unknown, a thank offering, 10; Peru, cong. ch. and so., 15; 25 00
753 76

Legacies.—Barnet, W. E. Dutton, by Azro Dutton, Ex'r, (prev. rec'd 25;) 4 00
757 76

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Falmouth, Mr. Hooker's so. wh. cons. Rev. ALEXANDER C. CHILDS and BENJAMIN HATCH H. M. 228 00
Berkshire co. Aux. So. Rev. J. J Dana, Tr.
Curtisville, 9 63
Pittsfield, Young La. Institute, 10; South ch. J. S. 1; 11 00—20 63
Boston, S. A. Danforth, Agent.
(Of wh. fr. Mrs. Hannah Sweetser, 50; La. Jews so. for sup. of Mr. Schauffler, 36; Mrs. HENRY A. RICE, which cons.

her an H. M. 100; a lady, 5; Park-st. youth's miss. so. 48,59;) 718 72
Essex co. North, Aux. So. J. Caldwell, Tr.
Newbury, Byfield m. c. 17 00
Newburyport, A friend, wh. cons. Miss Mary Hasseltine of Bradford, an H. M. 100; Dr. Dimmick's so. 22,62; 122 62
West Amesbury, Mr. Payne's so. 87,73; m. c. 14,78; wh. cons. John K. Sargent an H. M. 102 51—242 13
Essex co. South Aux. So. C. M. Richardson, Tr.
Beverly, Washington st. so. gent. la. and chil. 95,75; m. c. 74,25; (of wh. to cons. Mrs. A. B. Rich an H. M. 100,) 170 00
Middleton, 30 00
Salem, South ch. 362,63; m. c. 41,23; Mrs. Hannah Stimpson, wh. cons. her an H. M. 100; 503 86—703 86
Essex co.
Salem, Crombie st. ch. m. c. 16 78
Hampden co. Aux. So. C. O. Chapin, Tr.
Springfield, 1st ch. m. c. 249 04
Hampshire co. Aux. So. J. D. Whitney, Tr.
Granby, Gent. 102,71; m. c. 48; 150 71
Hadley, 1st par. gen. benev. so. 22,16; 3d ch. do. 40; 62 16
Northampton, 1st par. m. c. 66,25; Edwards ch. m. c. 15,01; 81 26
Southampton, m. c. 26 00—320 13
Harmony Conf. of chs. W. C. Capron, Tr.
Webster, Cong. so. 28,09; m. c. 35,91; 64 00
Middlesex North and vic.
Dunstable, Cong. ch. and so. 17,10; W. D. 5; 22 10
Groton, Union ortho. ch. and so. 63 00
Pepperell, Evan. ch. and so. 73,05; for c. f. 20; 93 05
Westford, Union ortho. ch. and so. 23 00—201 15
Middlesex South Conf. of chs.
Framingham, C. F. W. P. 1 25
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Dorchester, 2d cong. ch. and so. gent. (of wh. fr. T. D. Quincy wh. cons. Mrs. William Wales an H. M. 100; James Clap, to cons. Joseph Clapp an H. M. 100;) 405,25; la. 247,90; m. c. 36,65; 689 80
Franklin, C. Fisher, 20 00
Medfield, 2d par. ch. and so. 23 00
Medway, Village ch. and so. gent. and la. to cons. S. Allen an H. M. 102,12; J. C. Hurd and sons to cons. Rev. Augustus Walker of Assyria, an H. M. 50; Mrs. R. A. Hurd and daughter to cons. Rev. Edwin S. Robinson of Paulding, Miss. an H. M. 50; 202 12
West Medway, Cong. so. wh. and prev. dona. cons. Elisha White an H. M. 83 00
Roxbury, Eliot ch. and so. m. c. 16,01; Mrs. Waters, 10; a friend, 5; 31 01
W. Roxbury, Spring st. ch. m. c. 9,66; a. s. s. class, 1; 10 66-1,059 59
Old Colony Aux. So. H. Coggeshall, Tr.
N. Middleboro', Cong. ch. and so. wh. and prev. dona. cons. Rev. Thomas E. Bliss an H. M. 32 69
Wareham, Cong. ch. 90 00—122 69
Palestine Miss. So. E. Alden, Tr.
Middleboro', Central cong. so. m. c. 47 13
North Bridgewater, Porter evan. cong. ch. m. c. 118 00—165 13
Pilgrim Aux. So. J. Robbins, Tr.
Plymouth, 3d ch. and so. of the Pilgrimage, 132 00
Taunton and vic.
Fall River, 1st cong. ch. 55 00
Worcester co. Central Asso. W. R. Hooper, Tr.
Holden, Mr. Paine's so. gent. 43,54; la. 40,33; m. c. 39; 122 87

4,422 97

Andover, W. par. gent. 47,64; la. 19,08; Bedford, Jonathan Lane, to cons. Rev Elihu Loomis of Pownal, Vt. an H. M. 50; Cambridge, Shepard so. la. miss. sew. so. 40; Charlestown, Winthrop ch. and so. (of wh. fr. George Hyde, wh. cons. him an H. M. 100; Wm. Carleton, wh. cons. Mrs. William Carlton, an H. M. 100;) 1,118 95; Chelsea, Winnisimet ch. and so. (of wh. fr. Rev. Isaac P. Langworthy, with prev. dona. to cons. Mrs. Isaac P. Langworthy an H. M. 60;) 620,75; m. c. 30,23; Dracut, West cong. ch. 25; E. Cambridge, evan. cong. ch. and so. m. c. 16,13; Malden, la. benev. so. for ed. in Oroomiah, 40; Reading, Bethesda ch. 6,66; Stoneham, cong. ch. 1,25; Westminster, H. K. 6c. 2,015 75
Legacies.—Lynn, Mrs. Sophia Goodnow, by Michael Shepard, Ex'r, 300; less disc. 30; Southampton, Achsah Lyman, by E. Edwards and S. Lyman, Ex'rs, (prev. rec'd, 550;) 6,94; Whately, Mrs. Elizabeth White, by John White, Ex'r, 60; 336 94

6,775 56

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.
Fairfield, Mrs. Ann H. Kellogg, 30 00
Newtown, Cong. ch. m. c. 26 00
Trumbull, Cong. ch. 11 00—67 00
Hartford co. Aux. So. A. W. Butler, Tr.
Bloomfield, Cong. ch. and so. 60,40; m. c. 13,12; 73 52
East Windsor, 1st so. 60 90
Hartford, Centre ch. m. c. 11 16
Hartland, 10 00
Manchester, 1st ch. m. c. 16 31
West Avon, Ch. and so. 50 00—221 89
New Haven City Aux. So. F. T. Jarman, Tr.
Ansonia, Cong. ch. and so. 52 60
New Haven, United m. c. 25,03; 3d cong. ch. m. c. 16,35; colleg. and com. inst. for *Talcott H. Russell*, Ceylon, 30,04; 71 42
Northford, m. c. 5 62
North Haven, A friend, 2 00—131 64
New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs.
Bozrah, s. s. 3 20
Franklin, Coll. 33 08
Lisbon, Hanover so. 34,51; m. c. 7,88; 42 39
New London, R. Coit, 50 00
Norwich, 2d and Main st. m. c. 28 42—157 09
Tolland co. Aux. So. J. R. Flynt, Tr.
North Coventry, La. (of wh. fr. Mrs. Gilbert and daughter for ed. a Nestorian girl, 20;) 101 87
South Coventry, Village ch. 40 00
Vernon, N. O. Kellogg, to cons. Nehemiah Williams, Jr. of Vernon, and Alphonso C. Crosby of Rockville, H. M. 200 00
W. Stafford, Cong. ch. 33 00—374 87

952 49

A friend, 3 00

955 49

Legacies.—Northford, Mrs. Mary Noyes, by C. C. Griswold, and J. F. Noyes, Ex'rs, (prev. rec'd, 2,600;) 500; Somers, a fem. friend, by A. W. Butler, Tr. 225; 725 00

1,680 49

RHODE ISLAND.

Bristol, J. F. Wardwell, dec'd, 1,20; Chepachet, cong. ch. 11; Providence, 4th cong. ch. 74,50; C. E. W. for ed. in Ceylon, 1,50; (of wh. to cons. Rev. Robert H. Conklin an H. M. 50;) Woonsocket, cong. ch. m. c. 27; 115 20

NEW YORK.

Board of Foreign Missions in Ref. Dutch. ch. C. S. Little, New York, Tr.
A friend, 300; Mrs. Elizabeth Conan, dec'd, 100; J. M. Brown, 15; a little motherless boy, 1,25; 416 25

Brooklyn, R. D. ch. m. c. 91 00
Bronxville, R. D. ch. 7 17
Cleaveland, do. 5 00
Currytown, do. 12 77
Flat Bush, do. 78 00
Greenville, do. 13 67
Hopewell, do. 40 00
Hudson, do. 40 00
Jamaica, A friend, 5; R. D ch. 14,50; 19 50
Marbleton, A little girl's m. box, for ed. hea. chil. 5 00
Newburg, R. D. ch. m. c. 53 00
New Hackensack, do. 22 00
New Paltz, R. D. ch. 24 16
New York, R. D. ch. Market st. m. c. 195,42; Fayette place ch. annual coll. 677,25; Washington square, R. D. ch. 139,64; Collegiate R. D. ch. 181; Ninth st. ch. 533,33; m. c. 16,18; North ch. m. c. 75,61; 1,818 43
Plattskill, R. D. ch. 18 00
Rhinebeck, do. s. s. for sup. of Mr. Talmage, China, 5 00
Saugerties, R. D. ch. 17 02
Six Mile Run, do. 75 25
Stapleton, do. 80 00
Tarrytown, 1st. R. D. ch. s. s. 22,42; 2d do. 24; 46 42
Trosioke, R. D. ch. 10; Mrs. C. L. 25c. 10 25
Union Village, R. D. ch. m. c. 15 40
Upper Neversink, do. 7 00
West Troy, do. 40 00-2,960 29
Chautauque co. S. H. Hungerford, Tr.
Jamestown, Cong. ch. m. c. 36 12
Geneva and vic. C. A. Cook, Agent.
Bristol, Mrs. P. W. 3 00
Burdett, Pres. ch. 38,76; Rev. T. R. Townsend, 25; 63 76
Geneva, Fem. miss. so. 68; W. H. S. 1; 69 00
Lyndonville, Pres. ch. 22 00
Starkey, Mrs. H. A. 14 63
Trumansburg, Pres. ch. 80 00
252 39
Ded. disc. 50—251 89
Greene co. Aux. So. J. Doane, Tr.
Catskill, Pres. ch. m. c. 33 48
Durham, do. do. 30 00—63 48
Monroe co. and vic. E. Ely, Agent.
Fairport, Cong. ch. 20 00
Millville, do. m. c. 6 61
Pine Hill, do. do. 2 39
Rochester, Brick pres. ch. 100; Washington st. ch. m. c. 87; s. s. for *George W. Parsons* and *Maria T. Hickok*, Ceylon, 20; 207 00—236 00
New York City and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. Horace Holden, 300; C. N. Talbot, 250; D. H. Kellogg, 50; a lady, 10; Madison square pres. ch. m. c. 144,27; West st. pres. ch. 85,17; W. E. Dodge, 250; Richard Bigelow, wh. cons. JOSEPH M. SMITH of Hartford, Ct. an H. M. 100; Brooklyn, South pres. ch. s. s. miss. asso. for the Spear and Cobb sch. at Madras, 50;) 1,586 37
Oneida co. Aux. So. J. Dana, Tr.
Augusta, Cong. ch. 15,28; John Knox, to cons. HENRY M. KNOX an H. M. 100; 115 28
Marcy, Welch cong. ch. 12 75
New Hartford, Pres. ch. 40 00
Sangersfield, Ch. 8 75
Utica, 1st pres. ch. m. c. 25 57
202 35
Ded. disc. 1 00—201 35
Syracuse and vic. J. Hall, Agent.
Morrisville, Rev. M. H. 5 00
Syracuse, 1st pres. ch. m. c. 29 49—34 49
Washington co. Aux. So. M. Freeman, Tr.
N. Granville, Mrs. Chloe Cluff, 60 00
5,429 99

A friend, 5; Arkport, J. P. C. 2; Aurora, m. c. 40; Berkshire, Brookside miss. so. 25; Canterbury, pres. ch. m. c. 35,25; Cold Spring, pres. ch. la. sew. so. 45; Deposite, pres. ch. 26; Flushing, cong. ch. and so. m. c. 27; Greenport, Rev. H. T. Cheever, wh. and prev. dona. cons. Miss ELIZABETH B. CHEEVER an H. M. 50; Hebron, pres. ch. and cong. 14; Ithaca, Rev. Dr. Wisner, 10; Jefferson, 1st pres. ch. m. c. 20,77; Le Roy, pres. ch. m. c. by S. Skinner, dec'd, 27; Livingstonville, pres. so. 5; Malden, pres. ch. m. c. 28,61; Newburg, R. D. ch. for Rev. J. Scudder's schs. 15,57; Orient, cong. ch. m. c. 38; Peekskill, 2d pres. ch. s. s. 4,40; Portville, 1st pres. ch. 25; Ridgebury, la. for Micronesian m. 12; Rome, unknown, 2; Saratoga Springs, pres. ch. 318,32; Somers, pres. ch. m. c. 3,02; South Havens, J. G. and S. Floyd, 10; Stephentown, pres. ch. and so. 14; Troy, a stranger, 3; Walton, 2d cong. ch. and so. 19; 824 94
6,254 93

NEW JERSEY.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, Tr.
Bergen, R. D. ch. m. c. 107,86; two little girls, 1,24; m. box, for c. f. 11,55; Bound Brook, R. D. ch. 13,91; m. c. 25,26; Clintonville, R. D. ch. 17,50; Jersey city, 3d R. D. ch. 23,49; New Brunswick, 1st R. D. ch. 38,50; Paterson, R. D. ch. s. s. 9,94; Ramapo, R. D. ch. m. c. 9,42; Raritan, R. D. ch. s. s. to cons. Rev. E. R. CRAVEN an H. M. 50; 308 67
Elizabethtown, 2d pres. ch. 516,22; Morristown, Miss L. K. 10; Newark, 1st pres. ch. N. H. 10; 3d do. two sisters, 1; Orange, Rev. Dr. F. 2; 539 22
847 89

PENNSYLVANIA.

Bethany, L. C. F. 2; Carlisle, 1st pres. ch. 30; Harrisburg, C. A. F. 9c.; Honesdale, (of wh. fr. John Torrey, wh. cons. Mrs. MOSES WARD an H. M. 100;) 395; Philadelphia, James Smith, 500; Miss T. Bayard, 20; Arch st. pres. ch. J. B. E. 10; fem. so. for ed. of hea. youth for Miss Farrar's sch. Ahmednuggur, 100; Pittsburg, 3d pres. ch. W. Thaw, to cons. Miss ELIZA THAW an H. M. 100; m. c. 71; J. Bissell, 50; J. K. Morehead, 50; L. R. Livingston, wh. and prev. dona. cons. Mrs. SARAH O. LIVINGSTON an H. M. 50; A. Wilkins, 20; L. Wilcox, 20; W. Dean, 20; Mrs. Clark, 20; Dr. Bushnell, 15; J. J. Gray, 15; W. P. Jones, 15; T. B. 10; J. B. J. 10; M. U. 10; C. E. G. 10; A. M. M. 10; I. J. 10; S. S. 10; indiv. 91,50; Pottsville, 1st pres. ch. and s. s. 50; Reading, 1st pres. ch. m. c. 50; W. Strong, 30; S. B. 10; indiv. 50,50; Roxbury, R. D. ch. 20; 1,875 09

DELAWARE.

Wilmington, Hanover st. pres. ch. Little Rill so. for *Maria Laselle*, Ceylon, 8 00

MARYLAND.

Baltimore, Fem. mite so., for *Johanna M. Ridgely, Harriet W. Neilson* and *Mary Ann Gilmor*, Ceylon, 60 00

VIRGINIA.

Richmond and vic. S. Reeve, Tr.
Leesville, and Otter, Pres. ch. 10 00
Liberty, Rev. G. W. Leyburn, 14 25
Lynchburg, 2d pres. ch. m. c. 19,63; G. Bagley, for *Ellen Bagley*, Ceylon, 25; 44 63
Pole Green and Salem ch. 44 85
Prince Edward, Douglas ch. 30,72; indiv. 60,25; 90 97

Richmond, M. G. Braxton, for a child at Gaboon, 7,50; 3d pres. ch. m. c. 42; S. M. P. 10; 59 50

264 20
Ded. disc. 1 20—263 00
Woodstock, Pres. ch. 50 00

313 00

OHIO.

By G. L. Weed, Tr.
Cheviott, Mr. Hanneford's chil. 8,82; Cincinnati, 2d pres. ch. m. c. 10,71; 3d do. m. c. 7; G. L. Weed, wh. cons. GEORGE L. WEED, Jr. an H. M. 100; Jackson, pres. ch. m. c. 4,30; Lexington, pres. ch. 2,70; Marysville, pres. ch. 17; New Plymouth, do. 7; Oxford, W. C. M. 50c.; Portsmouth, pres. ch. 120,96; m. c. 29,04; Unity, pres. ch. 5,33; Walnut Hills, Lane sem. ch. m. c. 22,87; ded. disc. 1; 335 23
College Hill, a few young men, for ed. in Ceylon, 10; Defiance, pres. ch. 6, 37; Gallipos, pres. ch. 22; Hudson, Wes. Res. college, 3,20; Rev. H. Coe, 10; Marietta, sew. cir. 27; Plain, cong. ch. 8,39; Richfield, M. and N. H. 10; Warren, juv. miss. so. 8; Waterville, 1st pres. ch. 8,61; W. Williamsfield, H. H. V. 5; 118 59

453 80

INDIANA.

By G. L. Weed, Tr.
Clark co. T. S. 5; La Fayette, 2d pres. ch. (of wh. to cons. Rev. CHARLES H. MARSHALL an H. M. 50;) 117,59; disc. 50c. 122 09
New Corydon, Mr. Bogg's ch. 3 00

125 09

ILLINOIS.

By Rev. I. M. Weed.

Aurora, Indiv.	4 50	
Canton, Dea. J.	1 00	
Columbus, Pres. ch. 8,38; s. s. 5,62;	14 00	
Crete, Cong. ch. and so.	5 95	
Dupage, Pres. ch. m. c.	3 50	
Galesburg, 1st pres. ch. 35,43; 2d do. 28,36;	63 79	
Lacon, Pres. ch. 89,25; Rev. Mr. F. 1; two little girls, for c. f. 20c.	90 45	
La Salle, Cong. ch.	4 57	
Lawn Bridge, do. m. c.	6 00	
Lisbon, Cong. ch.	14 00	
Ottawa, do.	30 00	
Peru, do. and so.	32 50	
Udina, do.	5 00	
Wethersfield, Cong. ch.	5 00	
	280 26	
Ded. disc.	1 00	—279 26

279 26

Chesterfield, Cong. ch. 3; Chicago, 2d pres. ch. 150,36; Collinsville, pres. ch. 7; Danville, s. s. for sch. in Mt. Lebanon, 5; Lee Centre, cong. ch. 3,50; 168 86

448 12

Legacies.—Galesburg, O. A. Smith, by Isaac Delano, Adm'r, (prev. rec'd, 100;) 75; Hardin, Mrs. Elizabeth King, by A. Merwin, 50; 125 00

573 12

MICHIGAN.

By Rev. O. P. Hoyt.
Armada, 21; Battle Creek, 14,32; W. Brooks, 25; Elkford, 16; Grand Rapids, 4; Greenfield, 5,41; Hillsdale, 16,25; Homer, 11,25; s. s. 3,75; Jonesville, 13,67; Litchfield, 23,66; Union City, 13,22; 167 53
Adrian, 1st cong. ch. 40; Birmingham, pres. s. s. 8; 48 00

215 53

WISCONSIN.

By Rev. I. M. Weed.
Kenosha, Mr. Gridley's ch. and cong. 58,84; Mrs. W. 20; Wauwatosa, cong. ch. 15; ded. disc. 37c. 93 47
Green Bay, Pres. ch. m. c. 30; Neenah, S. G. 9; Sheboygan, 1st do. m. c. 4,50; 43 50

136 97

IOWA.

By Rev. I. M. Weed.
Burlington, Cong. ch. 18,90; m. c. 14,78; D. L. 10; Rev. A. Leonard, 20; Denmark, cong. ch. 20; Kossuth, pres. ch. 14,90; ded. disc. 38c.; Mr. Harper's s. s. class, 1,60; 99 80

KENTUCKY.

Louisville, Mrs. S. 3 00

TENNESSEE.

By Rev. W. Mack.
Elk Ridge, 10; Spring Hill, 88; Stone's River, 10; disc. 55c. 107 45
Franklin, pres. ch. m. c. 100; New Providence, ch. 50; 150 00

257 45

LOUISIANA.

Baton Rouge, Miss Phillips's sem. for ed. in India, 5 00

ALABAMA.

Mobile, Mrs. Judge Hale, 25 00

FLORIDA.

Legacies.—Jacksonville, Obadiah Congar, by George C. Fleming, Ex'r, (prev. rec'd, 1,039,68;) 495,80; disc. 2,47; 493 33

IN FOREIGN LANDS, &c.

Choctaw na. Doaksville, m. c. 75,90; do. fr. col'd people for African m. 3,50; Fort Towson, m. c. 9,50; Mount Zion, ch. 42,75; Stockbridge, a missionary's thank off'g for improved health, to cons. Mrs. LUCY B. DANA, of Belpre, O. an H. M. 100; 231 65
Hilo, Sandw. Isls. Mr. Coan's ch. 600 00
St. Andrews, C. E. Pres. ch. m. c. 27 00

858 65

Donations received in June, 21,386 91
Legacies, 1,771 27

$23,158 18

☞ **TOTAL from August 1st to June 30th,** $269,971 99

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in June, $422 55

DONATIONS IN CLOTHING, &c.

Antrim, A box, fr. la. sew. cir. for Mr. Spaulding, Ceylon.
Chesterville, Me. A box, fr. la. of cong. so. for Rev. J. Potter, Seneca m. 7 74
Craftsbury, Vt. A box, fr. la. miss. so. and sew. circles, for Ojibwa m. 31 50
Hartford, Ct. A box of medicine, fr. Dr. Butler, for m. to Syria, 18 50
Pitcher, N. Y. A box, fr. young people's miss. so. for Mr. Wilder, S. Africa, 31 50

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLIX. SEPTEMBER, 1853. No. 9.

American Board of Commissioners for Foreign Missions.

Armenian Mission.

ANNUAL MEETING.

THE mission to the Armenians held its annual meeting for the current year at Constantinople, commencing on the 30th of May, and closing on the 14th of June. All the stations were represented except Erzroom. Mr. Peabody being the only missionary in that place, it did not seem expedient that he should be absent, in the existing state of his little flock. The business of the meeting was transacted "in a spirit of harmony and love." Subjects of great delicacy, indeed, were discussed; but the most kindly feelings prevailed.

The circumstances in which our brethren convened, were intensely interesting. "While the whole field looks bright and promising," wrote Mr. Dwight on the 31st of May, "and invites the energetic toil of many laborers, a dark and portentous cloud hangs over our northern horizon; and distant, muttering thunders warn us that a desolating storm may soon burst upon us, the immediate effects of which cannot now be predicted, but may be very disastrous."

As on previous occasions, much time was spent in devotional services. The influence of these exercises was very happy, not only upon the deliberations of the brethren, but upon their own personal feelings, in view of the dangers which threatened their work.

Several changes have been made in the location of the missionaries. Mr. Ladd is to be stationed at Smyrna. Mr. Van Lennep is to remove to Tocat; and it is expected that Dr. Jewett will be associated with him. Mr. Clark is to supply the place of Mr. I. G. Bliss at Erzroom, for the present year. Mr. Farnsworth has been designated to Ceserea; and Mr. Ball (now on his way to the mission) will join him in his labors.

If it is asked why Messrs. Ladd and Van Lennep have been taken from Constantinople, where they are so much needed, the answer is, that the call for their services elsewhere seemed to be more urgent. As heretofore, the chief topic of interest and solicitude at the late annual meeting was this: "How shall we supply the pressing wants of our field?" Four native preachers are to be sent forth to Khanoos, Sivas, &c.; but still the demand is far from being adequately met. "We do exceedingly need more men," say the mission. "Had all the twelve whom we asked for two years ago, come to our aid, they would not have sufficed. And had we now twelve more at our disposal, we should still hear the call for more."

It is expected that Messrs. Hamlin and Everett will continue their labors without any change. Messrs. Dwight and Benjamin, in addition to the preaching of the gospel among the Armenians and Greeks, will devote a portion of their time to the press. To Mr. Riggs is assigned the theological department in the seminary at Bebek; and he will also take charge of the Greeks in that institution. It is proposed that Mr. Goodell, on his return, shall revise the Armeno-Turkish Scriptures, a new edition of which is very much needed.

STATION REPORTS.

At an early stage of the businesss transacted at the late annual meeting, reports were called

for from the different stations, exhibiting the progress of the work in which the mission are engaged during the past year. An abstract of these documents will now be given.

Constantinople.

The brethren composing this large station make a grateful reference to the mercies which they have received, during the year under review. Though death has been permitted to enter two of their households, love has been mingled in each cup of sorrow. Charles P. Dwight and Mary Hamlin have been called away from their earthly homes; but the former had given evidence of a change of heart; and the hope was cherished by his parents and friends that he would be spared to preach the gospel in the land of his birth. The latter "has gone to rest in the arms of the Savior, to whose care her dying parent had committed her."

General Results.

After describing the departments of labor which have been assigned to the different missionaries, the report speaks of the general aspect of their work. It laments the absence of special and abundant effusions of the Spirit, causing men to flee to the Savior as the only hope of the perishing; still it does not by any means appear that the past twelvemonth has been a season of spiritual drought. The state of some of the churches, it is true, has been far from satisfactory. "There have been divisions and disputes among the brethren in some places," the report says; "and some that once walked with us, have fallen away. But others (and these are the majority) have kept their garments pure; many of them have improved in fidelity to their Master, and, as we hope, made progress in the life of prayer. Many of our congregations have increased; and there has been, particularly in the capital since the close of last year, a more earnest attention to the preached Word. Some from without have not only attended our preaching, but have taken a decided stand, and openly professed the despised doctrines of the cross. And, as will appear further on, the truth has begun to show appearances of its hearty reception in various portions of our field, which had hitherto held out little or no promise."

Pera.

Proceeding to the different points occupied by the brethren, the report first directs our attention to the suburb of Pera. The number of the native Protestants, inhabiting this district, has increased of late, some having removed thither from Hass-keuy, Koom-kapoo, Samatia, &c., either to enjoy greater spiritual advantages, or to possess additional facilities for business. The church members amount at present to thirty; and the chapel is often filled to its utmost capacity, the door of an adjoining room being also opened.

The Friday evening service at Pera has given place to an exercise of a more instructive character. A theological class has been organized; and the experiment promises to be eminently successful. "The interest in this exercise is very marked, and has steadily increased from the beginning. The attendants are rarely less than twenty-five; and they are often more than thirty, as many as the room will accommodate; and they come regularly, week after week, with very little regard to the weather. Some of them take notes; while others copy those of the lecturer. We sometimes have persons from Samatia and Bebek, coming on purpose to attend the lecture. The exercise begins with questions on the subject of the preceding week; and during its progress every one is at liberty to propose inquiries, or suggest objections, a liberty of which many avail themselves, often displaying much shrewdness. The brethren have chosen the topic of the lecture, of their own accord, as the subject of conversation for the ensuing Sabbath evening prayer meeting, considering more particularly its practical bearings; and some of them already speak of aid derived from the instruction thus communicated."

The report mentions a few cases of interest, which have come to the knowledge of the brethren; only two or three, however, can be transferred to the pages of the Herald. One of the families which have removed from Samatia to Pera, is regarded as a "fine specimen of a well regulated household." But it was not always so. Such were the dissensions of the parents, before they had felt the power of the gospel, that they were on the point of separating. But one of the seminary boys visited them, as has been already stated in the Herald, and read to them such passages from the Scriptures as were adapted to their case. "They then chose him as their umpire," our brethren say, "and proposed that they should narrate their wrongs; but he told them that this was not the gospel way. They must collect them all, bind them into one bundle, and throw them into the Bosphorus. To this they agreed; and what a change has been wrought since! The mother, the ruling spirit of the house, now seems remarkable for her good sense and judgment, as also for her humility and deep interest in religious truth. We have often noticed her in her seat in the chapel, gently swinging her head to and fro, while her eyes poured forth 'floods of tears' at the rehearsal of the love of Jesus for fallen and lost sinners. The father is now an honorable, simple-hearted man, in his place at every religious meeting, and apparently treasuring up every word of the truth. He goes about

his business with a conscientiousness that is truly exemplary. He sits down and calculates what is the lowest price at which he can afford to sell the calico which he retails in the streets; and whenever he cries, as he goes, 'Basma, at one piaster the pique,' he preaches the gospel as truly as we do from the pulpit. For every one knows that this man of one price can be none other than a Protestant."

An aged female is mentioned, a great sufferer; but she must be very ill, if her seat in the chapel is vacant. She comes with difficulty, dragging herself along; "but her face is radiant with happiness; and she sits and drinks in God's precious truth, like floods of unmingled joy. You may call her face homely, deeply scarred as it is by the rude hand of the small pox. But surely she is beautiful to look upon, as she basks in her Savior's love, or when her eyes are filled with penitential tears, or lifted to heaven with unutterable gratitude."

A death occurred on the 22d of April, which has awakened peculiar feelings among our brethren. The two first persons who approached the missionaries from the ranks of the Armenians, and professed their regard for the doctrines of the gospel, it will be remembered, were Hohannes and Senakerim. The former is the pastor of the church at Adabazar; the latter, after a checkered history, has now finished his earthly course. At first he labored assiduously and successfully to diffuse the truth, both in Constantinople and in the provinces. He then went to the United States, whence, after spending about three years, he returned with the degree of M. D. "He blamed the native brethren for separating themselves from the national church, or rather for organizing a new church; and he endeavored to maintain himself in his old relations, while professing to the Protestants that he still adhered to the truths of the gospel. But he gradually found this position untenable. His views, at first worldly, and even tinged with infidelity, were gradually exchanged for others more consonant with the gospel. His interest in the progress of evangelical Christianity became more and more marked; until his thoughts seemed to turn with pleasure to no other topic. His conversations, just before and during his last illness, lead us to hope that he had planted his feet on the only ground of justification before God. Among his last words to his Christian friends, was the expression of his willingness to lie in the Lord's hands, to live or to die, as he thought best; and he made an earnest recommendation, that the mission and the Board should lay out their strength in the region of Cilicia, where he had long believed there was the best preparation for receiving the gospel, and the healthiest physical, mental and moral basis upon which to build the edifice of the church among the Armenians." To many of the friends of missions in this country, the tidings of this man's peaceful end will be inexpressibly grateful.

Hass-keuy.

Pastor Simon was absent from his post during a part of the year, that he might assist Mr. Schneider at Aintab; and his church suffered greatly in consequence. The members felt that they were neglected, some of them having never given their hearty consent to his leaving them. Divisions arose, chiefly in respect to the doctrines of the Bible, similar difficulties having already sprung up among the brethren of the Koom-kapoo church, during the visit of their pastor to Aintab. "The disputes ran high, and in some cases severed for a while the bonds of charity. But those who had taken the most active part in it, were soon led to see their error; and peace and charity were restored. Still the experiment, thus made in Koom-kapoo and Hass-keuy, is a lesson on the importance of endeavoring to preserve what has already been gained, and on the value of the system of means which the gospel has appointed for its own maintenance." The church in Hass-keuy has thirty-four members.

The party among the Armenians in Hass-keuy which has long endeavored to walk in the steps of Christ, without carrying his cross, still occupies the same ground. Every argument, employed to show them the folly of their course, has thus far proved unavailing; and God alone can lead them to relinquish the dangerous ground on which they stand. "Some of the most influential among them are even seriously planning to seek a connection with some English Episcopal society, supposing that such a connection will lead the British government to extend to them its protection more efficiently, than it can do to those who are connected with Americans. Should they make the experiment, however, they will soon discover that the very opposite is the case."

The female boarding school, in the face of a violent opposition, has been transferred from Bebek to Hass-keuy. "It is hoped that it will exert much influence in the place; and this is fully anticipated by the enemies of the gospel, who made every effort to prevent its removal. There is also to be connected with this institution a day school, taught by the sister of pastors Simon and Stepan, who has long been a member of the institution. This has caused great alarm among the adherents of the old church; and they are making every effort to prevent parents from sending their children. Others, however, regard Hass-keuy as already given up to the Protestants, for the recovery of which every effort must be unavailing."

Koom-kapoo.

The dissensions in this church have been already alluded to. Besides the disputes growing

out of doctrinal differences, one of the members became the occasion of difficulty by his misconduct. He has been excommunicated, however, and the church has great quietness at the present time. The number of members has been somewhat reduced, there being but fifty reported by our brethren, for reasons which will be at once understood.

The want of a suitable chapel is spoken of as a special hinderance to the prosperity of the congregation at Koom-kapoo. "When the present house was obtained," the missionaries say, "no other could be purchased, and the people were afraid to rent it to us. We had, therefore, to take what was to be had, though the street was one of the chief thoroughfares, and otherwise objectionable. But it answered our purpose well for a time. Whether in pursuance of a premeditated plan of our enemies, however, or from other circumstances, the street, and particularly that part of it where our house of worship stands, and which already contained some drinking shops, began to swarm with them; and there are now as many as thirty-three, near enough to the chapel for the song of the drunkard to be heard. The most painful circumstance about it is, that these shops are set up under the protection of England, unknown, indeed, to its representatives, but sustained by the influence of secondary *employés*, natives of the country, who only care for the handsome present offered by the shameless retailer of ardent spirits. And it is a no less painful fact, that on many a barrel is stamped, in characters but too well known in the Levant: 'Pure Boston Rum.' Such, surely, is not a suitable place of worship for us. Hymns to Jehovah and songs to Bacchus ill accord with each other. Many stay away from a sense of the incongruity. Most of the females dare not come; for they are almost sure to be insulted by the drunken wretches, who line both sides of the street. We have deemed it wiser to carry on the contest on more debatable ground, and to give up the present house, even though it be done at some sacrifice."

Samatia.

But little progress can be reported at Samatia. For the present, indeed, the interests of Protestantism seem to be suffering on account of the inability of the missionaries to supply the wants of this suburb. Mr. Ladd, who had the special charge of it, was absent at Aintab all winter. The preaching has been supplied during his absence by Mr. Dwight, though living eight miles distant; and prayer meetings have been held under the charge of the Balat schoolmaster. "But there has been great need of pastoral labor," the report says, "and of the daily watch and care of a missionary. Some of those who once stood most prominent among the active disseminators of gospel truth, though they had never given evidence of piety, have gone back to the old churches. Yanco, who has sold so many Jewish and other Scriptures in Roomelia and in the capital, and who has been the means of convincing many of their errors, has sold himself and family to the Greek Patriarch. So, likewise, has an Armenian Protestant of Samatia gone over to the old Armenian church." Our missionary brethren are, nevertheless, convinced that there is a great work to be done in Samatia. Recurring to the time when Mr. Ladd sustained a weekly preaching service, they say, "The room where the meetings were held, became compactly filled; and the congregation asked to have two services on the Sabbath. Accordingly Mr. Ladd generally preached in Turkish in the morning, and some other person in Armenian in the afternoon. At first nearly one half were Greeks; but as the audience increased, the latter rather diminished. We soon had forty or fifty hearers, and there was much excitement in the place. Discussions were held in the cafés; and the two sides challenged each other, and carried on the controversy before an assembled multitude, the champions of each bringing their weapons with them, the one having copies of the Bible, and the other having church books. The excitement reached such a pitch, that the friends of the old church insisted upon a mass meeting outside of the city walls, where the discussion should be carried on in the open air; the plan being to have a large number of people, of the worst sort, ready with their cudgels to beat down the arguments which they could overcome by no other means. The ardent champions of Protestant doctrine saw the snare, and refused to enter the lists. These discussions were not encouraged by us; but they served to open the eyes of some."

An occasion soon came for the outburst of wrath and violence which had been hanging over the Protestants. A youth who had persisted in declaring his adherence to the gospel, was to be buried. "Suddenly," the report says, "as if by a charm, the whole male portion of the population seemed to have rushed into the streets through which the procession was to pass; while the females posted themselves in the windows on both sides. Though our brethren were soon joined by armed soldiers, sent to protect them, they were instantly pressed on every side, and assaulted by a compact and interminable crowd, headed by the clergy in their flowing robes; and they, with the soldiers, were assailed with stones and sticks, and prostrated into the mud, the bier itself being more than once thrown to the ground; while the women in the windows leaned forward, and, shaking their arms and vociferating like furies, cast a perfect shower of saliva upon them from above." It is evident, however, that there is no good reason for discouragement. Faithful

and persevering labor will surely have its reward.

Orta-keuy.

Mr. Dwight began to reside in Orta-keuy last autumn; he has spent but little of his time at home, however, and there is not much to report as the fruit of his labors. It seems that the ex-Patriarch Matteos, of persecuting memory, resides in this village. "He heard that an Armenian girl was in the employment of a missionary, and that her parents, as well as herself, were not professed Protestants, but belonged to the old Armenian community. He made much noise about the matter, complained bitterly at the patriarchate that the lambs of the flock were not looked after; and, seeking an interview with the girl, he succeeded in persuading her to leave Mr. Dwight's house. She did so; and it was considered a great triumph over the Protestants. But the sequel showed that the boasting was premature. A few weeks since there was a marriage in Samatia; and several persons, from different parts of the city, went out to be present at the ceremony. The officiating clergyman was one of the pastors of the evangelical Armenian church. The bridegroom was a Protestant, whose name had for some time been written on the list, and who was given up as hopeless by his bigoted acquaintances. The bride was the identical girl whom the ex-Patriarch thought he had permanently attached to his church, but who thus found her way back to the Protestants."

Bebek Seminary.

This institution was commenced on the 4th of November, 1840, with two scholars; one of whom is now the pastor at Koom-kapoo, while the other is a dragoman in the government arsenal. At that time it was the only Protestant school in Constantinople or its vicinity; now there are seventeen schools, containing between four and five hundred pupils, taught by the professed followers of Christ. "School books in different languages have increased and improved; so that the general apparatus of education is much better than it was formerly. The common schools have rapidly increased the past year, many of them having nearly doubled their number of scholars. The interest of parents in the subject of education is far in advance of what it was; and hardly a week passes without the most earnest applications for admittance to this institution, although our number has long been complete. This shows that Protestant Christianity in the East is of no mushroom growth, but has reached the very foundations of society."

The change at Bebek is marked and gratifying. "The number of students," Mr. Hamlin says, "has increased from two to fifty. Our Sabbaths have greatly changed. At the first religious exercise on the Sabbath in Armenian, four persons only were present, the two scholars above named, their teacher, and one who has since gone to the upper sanctuary. The gospel is now preached in the institution in English, Armenian and Greek, to more than one hundred persons. At its commencement the principal was the only foreign resident in Bebek. Now there are twenty Protestant families, of which twelve are English, American and German. At the first annual meeting which held some of its services at Bebek, it was agreed to assemble and disperse two and two, so as not to excite the people by the appearance of too many hats and black coats. Now there is no question, of any probable occurrence, which could be carried against the united influence of the Protestant residents."

Of the course of study, it is not necessary to speak in this place. But the friends of missions will be glad to know that special attention is still given to the moral and spiritual training of the pupils. "On Wednesday evening," Mr. Hamlin says, "we have a theological lecture for the whole school, designed to exhibit the relations of doctrinal truth to duty, that is, to embrace the statement of a doctrine in its relations to other truths and its practical requirements. The scholars have a prayer meeting Thursday and Saturday evenings; and the Armenian teacher has frequent private meetings with a limited number, which have been very profitable to them and to him. Friday evening we have a debating society, which has been of manifest benefit, in teaching the proper mode of discussing religious topics. On the Sabbath we have a sermon in the morning, an exposition in the afternoon, and in the evening a prayer meeting. The Armenian teacher has a Bible class of the smaller scholars."

The Greek department has fifteen pupils, and is mainly under the direction of an accomplished Greek scholar. "Mr. Constantinides has given religious instruction with great diligence and fidelity;" and Mr. Hamlin deems it very important to make this branch of the seminary more efficient. The mission agree with him, as will be inferred from their placing Mr. Riggs in charge of it.

Two years ago, Mr. Hamlin complained of the interior stations, for not furnishing more students for the seminary. "Since then," he says, "we have received two from Aintab, two from Erzroom, six from Diarbekir, three from Demirdesh, (five in all,) one from Broosa, one from Nicomedia, and two from Rodosto, (three in all,) making seventeen received since that date from abroad. More than half of our scholars are now from places in the interior. Nearly all of them are of excellent character, good scholarship, and high promise of future usefulness. But whether it regards numbers or character, though many

daughters have done virtuously, Diarbekir and Demirdesh have excelled them all."

It appears from this report, that the attention of the pupils to study has been good; the general moral tone excellent; and the regard for religious truth, as of personal and practical concern, has been such as to inspire the hope that many of these youth are not far from the kingdom of heaven. The willingness of six or eight of them to be employed as colporters, at the close of the term, is referred to. For want of funds to pay their expenses, however, only four were sent forth in this capacity. But their report is said to be "of no ordinary interest."

Female Boarding School.

The removal of this institution to Hass-keuy has already been mentioned. It still appears to be doing an important work for Armenian females. The highest number of pupils the past year has been twenty-seven, more than there have been at any other time since the foundation of the school. They have made very commendable progress in study. One class has finished the North American Arithmetic; another is nearly through a System of Natural Science, published at Vienna in Armenian. Classes have been through Wayland's Moral Science abridged; and there is now a class in Upham's Intellectual Philosophy. Geography has been pursued by several classes; and some of the more advanced scholars study the English language. Greek instruction, as a department, has been relinquished.

The moral tone of the school has been very good. "The religious privileges enjoyed," Mr. Everett says, "have been abundant. Truth has been brought home to the hearts and consciences of the pupils with plainness, and not entirely without good effects. Three or four individuals have come to a saving knowledge of the truth as it is in Jesus." "Three of the pupils who were previously pious, have during the year united with the church; one of whom, a Greek girl, we are pained to say, has been led away by her parents and brothers, who have returned to the superstitions of the Greek church."

The avails of work done by the Benevolent Society of the school amounted last year to about thirty-seven dollars; and the sum this year will be nearly the same. "One portion of this money has gone to assist in supporting a colporter at Oorfa; another has been paid to the Board; and some assistance has been rendered to the sufferers from the great fire in Samatia." "The industry of the pupils in their leisure hours has been remarkable. Not less than forty dollars have been received for work done by them within the year; and of late much more interest has been manifested in their domestic labors. They have contributed one hundred and forty piasters at the monthly concert; and they seem much interested in the spread of the gospel, especially among their own people."

Other Operations.

In the humbler educational efforts, "considerable progress" is reported. "We now employ," the station say, "four teachers in giving primary instruction; one of these goes from house to house, however, mostly teaching the adult females. The schools are situated in Pera, Koom-kapoo, and Balat. We were led to establish them by the wants of our own people; and they have not existed long enough to gather many children besides those of evangelical parents, though each has some; and the school in Koom-kapoo contains twenty-three pupils, of whom three only belong to Protestant families."

Ten persons, members of the Protestant churches, have been employed as colporters during more or less of the year; besides those of the seminary students, who have spent their vacations in the same way. These brethren have found much to encourage them; and the fruit of their labors will doubtless appear in due time. Two have scattered books and tracts in the villages around Lake Nice. Almost everywhere they met with a cordial reception. Another went to Kutahya; also to Mahalich and Bandûrma, where so many persons flocked around him, that not a little rivalry was shown by the keepers of the coffee-shops, in their endeavors to have him stay with them, because of the number of persons that followed him. "He found the people glad to hear the Word." But it is time to pass to other topics.

Prospect in the Capital.

Having spoken of the different localities in Constantinople, which are enjoying the labors of the station, the report directs our attention to certain changes, which are deemed worthy of a passing notice. "There can be no doubt," our brethren say, "that a great improvement has taken place generally among the Armenians, respecting their religious views. We almost daily receive intimations of the progress of evangelical sentiments among all classes, the high and the low, the rich and the poor. The stronghold of error is among the clergy and a few of the rich bankers; for though many of the common people still tenaciously adhere to the old superstitions, yet it would take comparatively little to convince them of their error. Even among those who yet remain beyond our immediate influence, prejudices are gradually removed; and the mind becomes reconciled to what it once contemplated with abhorrence. But there are many who are too intelligent and inquisitive to be long ignorant of the peculiar tenets of any religious system pro-

fenced around them; and the proofs are multiplying that many of this class, perhaps the majority, are at least intellectually convinced of the soundness of the doctrines we preach, and of the apostasy of the Armenian church; but their hearts are yet unaffected; and they stand aside, and look with more or less interest on the progress of events, rather than actively take a part in them. Most even of the Council, which constitutes the highest civil authority within the pale of the Armenian church, are well known to be evangelical in their convictions. But they are not prepared actively to engage in bringing about a reformation. On the other hand, the number of those who plan resistance to the progress of the truth, is growing very small; and as they have tried every means to bring about its subversion, and all have failed, discouragement has generally spread among them. A system of petty vexations has been adopted and persevered in, extremely trying to the patience and faith of the Protestants. But their general good conduct obtains for them respectability and business intercourse, though the preponderance of numbers and influence is against them. There seems even to be an endeavor to remove, one by one, the privileges and liberties conferred upon the Protestants by the government; and in this their enemies have not been without success. Still it may safely be said that the outward position of the Protestants at the capital has improved during the past year. The young men who went to the United States to learn the improved arts of the western world, are beginning to return; and they promise to give efficient aid in this respect; while it is very cheering to see that their absence has not injured, but on the contrary improved, their Christian character, and that in some cases they found the pearl of great price on the shores of America."

There have been great divisions and contentions among the Catholic Armenians during nearly a year; and the Pope has thought the matter of sufficient importance to call for his interposition; but this has not improved the state of things; and many are dissatisfied with their spiritual rulers. "The consequence has been that not a few have taken the claims of evangelical religion into their serious consideration; and some have expressed their conviction of the justice of those claims. And it is to be hoped that some former adherents of Rome may become the disciples of the Lord Jesus."

Nicomedia.

The school at this out-station has continued to prosper, though the contrary was feared when its popular teacher left, to accompany Pastor Hohannes on his long journey. The whole number of pupils reported is forty-seven. Another school has been organized, which has received from its elder sister thirteen select scholars; and it might have more, if they could be accommodated. The teacher was educated at the female boarding school at Constantinople. "This is an encouraging feature," our brethren say; "and we hope the day is dawning when many Armenian females will take their younger sisters by the hand, and teach them the path of knowledge and virtue."

An unhappy schism has occurred in the church at Nicomedia. "It originated with a church member, who, being fond of exercising authority, was displeased that the younger church members were encouraged to come forward, and engage actively in the business of the church and community. He succeeded in persuading a few that the pastor was unpopular, and that the good work could not prosper until he was removed. Slanders were disseminated detrimental to his moral character, which for a time did much injury. But all the members of the church, except four, faithfully stood by him. It was agreed, on all sides, to call a council for the examination of the charges against their pastor. Such a council came together; and a most patient and laborious investigation took place, each party having liberty to make a full statement of their views, and to bring forward their proofs. It became evident that the charges were groundless. The brethren were exhorted to forget the past, and to be reconciled to each other. One of the four returned a penitent. But the rest remained obstinate; and after a time they were cut off. They still remain aloof, joining themselves neither to the Protestants nor to the Armenians. They have a meeting among themselves, which is attended by very few besides Armenians; but it is thought that these events have on the whole served the cause of true religion, and given the native brethren a stronger hold than ever on the esteem of their townsmen."

But the efforts of this church in behalf of others have not been paralyzed by these trials. The brethren have been much interested in labors for the conversion of the inhabitants of the Armenian villages around them. And they have met with marked success in Baghchejùck, where the brother of the chief man is an active disseminator of the truth. The details cannot be given at the present time.

Adabazar.

No important change has taken place in this out-station. The church has suffered much from the absence of the pastor, during his eight months' tour. Indeed, there were divisions among the members for a time. But his return has restored peace; and the piety of the lukewarm has been quickened. The number of Sabbath worshipers

is increased; and the prospects of the community are becoming more hopeful.

Of the tour of Pastor Hohannes and Baron Simon, it is proper to speak very briefly in this place. These brethren visited almost all the important places in the great Armenian field; and they were constantly cheered and animated by the signs of a progressive and thorough reformation. "They found the people everywhere in a far greater state of readiness to receive the truth," our brethren say, "than any of us had supposed. In every place they had ready listeners to the message they bore; and in nearly every place they met with some who were already acquainted with and had accepted that message. And in every part of the land they heard a cry for the preacher of the everlasting gospel. They represent the people as thirsting for God's truth; and express the fear that unless this thirst can be assuaged by the pure milk of the word, it will lead to infidelity, or produce some merely external reforms, with which the people may be satisfied for a long time to come. Surely we, and our patrons and friends at home, should not cease from earnestly praying the Lord of the harvest to send laborers into these ripening fields, that the sheaves may be speedily gathered in, to the praise of his grace!"

Broosa.

It is with feelings of unmingled pleasure that the brethren direct our attention to Broosa. "God is truly with his people here; and he opens to them a wide door of usefulness." The congregations on the Sabbath have often exceeded seventy; so that the chapel has become uncomfortably small. Those who have attended, have appeared to be interested in the truths of the gospel, including some Greeks, who have been uniformly present. "The brethren of the church have shown much zeal," the report says, "and many of them do honor to their profession by their consistent conduct. They have given a proof of their zeal by contributing out of their slender means the sum of six hundred dollars towards the purchase of the chapel. They have performed much missionary labor, and have disposed of many of our books. One of them sells bread from house house; and he may often be seen sitting or standing on some door step, addressing a small congregation gathered to hear him. He sometimes merely reads to them out of the New Testament, which he always carries in his bosom; and at other times he makes them an address. And he displays so much judgment and good sense in these labors, that no excitement, dispute, or even hard words, are occasioned."

Within a few weeks a number of Armenians have expressed great dissatisfaction with their religious rulers; and as a substantial proof of it, have sent their children to the school at Broosa. These accessions have increased the number of pupils to about forty, of whom two-thirds belong to families connected with the old Armenian church.

Adrianople.

The tidings from this city are of the most gratifying character. Books were formerly distributed in the place, but they seem to have produced no effect. One man alone appeared to be interested in the truth; and he usually resided in the capital. "A little more than a year ago," the missionaries say, "a member of the Constantinople church was sent to the place with Jewish and other Scriptures. He was a brother of very quiet habits, but of sincere piety. He sold many books; and many came to his lodgings, and conversed with him. But the leading men of the Armenian church became alarmed. They laid false accusations against him, and he was expelled from the city. It is generally understood that private instructions were given to the guard who had charge of him, that he should use violence on the way; but he pitied the man on account of his age and innocence, and really aided him during the journey. After this a petition came from twelve persons in Adrianople, saying that the injustice shown to our brother on account of his religious sentiments was the general topic of conversation, and that many were ready to hear the gospel; and they begged that a preacher might be sent. It was doubtful whether another helper would be allowed to remain. But as one of the brethren was very anxious to go, and had long entreated us to send him somewhere, asking only for his traveling expenses, and intending to support himself by the labor of his hands, he was allowed to go. And the Spirit and providence of God seemed to go with him. Dissensions arose between the Armenian Bishop and the teacher, on the one hand, and the body of the people on the other; and they became so serious that the former were obliged to leave the place. Many seemed thus prepared to listen to the preaching of the gospel. The opportunity was improved by our brother. At his earnest request, one of our native pastors also visited the place, in company with an experienced member of the Pera church. They found many ready to listen. And the impression produced by their visit of a few days was such, that one of the chief men who had shown much opposition on their arrival, after their departure expressed a strong desire for their return, and a wish that they might lodge at his own house. The evangelical men have also sent in a petition to the government, that they may be organized as a separate community; and we have just sent them the church member who accompanied Pastor

Simon in the spring, with the intention of having him spend six months with them."

Rodosto.

A church of eight members has been organized at Rodosto; and Pastor Mùgùrdich has become their pastor. A small school has been commenced; and a congregation of twenty and sometimes thirty, meet on the Sabbath. "Though the people of this place are very rude, ignorant and superstitious, they have made little or no violent opposition; and some have manifested a sincere desire to know the truth. The only occasion which led to the display of open enmity to our brethren, was the burial of the pastor's child, which they endeavored to prevent; but in this they were unsuccessful."

Ceserea.

It is expected that Ceserea will hereafter be reckoned among the stations of the Armenian mission; and the change is demanded by the interests of vital Christianity in all that region. A colporter has labored in this city during most of the year under review; and his report is favorable. The native brethren are, indeed, few and weak; and their adversaries are many and powerful. But interesting events are frequently taking place, even among those who oppose the gospel, showing the presence of the Holy Spirit. An incident of recent occurrence may be mentioned, as illustrating this statement. "A man went into the small school, taught by our native helper, in order to discover something that was improper. It was the hour when the school was about to be dismissed; and the teacher was putting a few questions to the little children. He called up a little girl, and said to her: 'Do you believe that there is a God?' She answered, 'Yes.' 'Do you worship him?' She said, 'Yes.' 'How do you do it?' 'I pray to him, morning and evening.' 'Do you do it with your parents, or alone?' 'Both with my parents and alone.' 'Then let me see you do it,' said the teacher. And the little girl fell on her knees before them all, closed her eyes, put her little hands together, and prayed in her own simple words. The prayer offered by this little child seemed to produce a deep impression on the caviling visitor; and he went away, apparently, with a very different purpose from that which had taken him to the place."

Yuzgat.

The interest felt in the doctrines of Protestantism in Yuzgat has increased; and they are now more widely diffused than ever. "Last winter, a partially enlightened Vartabed became the means of convincing a number of persons of the errors of their church. And great excitement has lately taken place, on account of the oppressions of the wealthiest and most influential Armenian in the place." "We have not room to go into particulars," our brethren say. "Suffice it to add that out of seven hundred houses, the heads of about six hundred have signed a petition against this man. The Patriarch takes his part, even against the Vartabed he had himself sent there. And the people seem determined to abandon the communion of the Armenian church. Some of them have offered themselves to the papists; and others have begged the Protestants to aid them in the defence of their rights, and then send some one to preach the gospel to them, with the assurance that he will find many attentive hearers. How the matter will end, it is impossible to conjecture; but it is probable that the government will take it in hand; for the Turks of Yuzgat themselves have also petitioned."

The Greeks.

The report assures us that the interest of the Greeks in evangelical religion continues undiminished; and some new cases of inquiry have occurred during the past year. Our brethren regret, however, that they have not been able to devote more time to this class of persons. The services in Pera have, indeed, been sustained by Messrs. Ladd, Benjamin and Van Lennep, with the aid of Mr. Constantinides; but this is nearly all that has been attempted. "We are confident," say the brethren, "that one man at least must devote himself to them, if any serious attempt is to be made to supply the present necessities of the field, or even merely to preserve what already exists. And the same thing may be said of Demirdesh. True, the native brethren have just endured a persecution which, instead of destroying them, as was intended, has only purified them of their dross. But we think they have a strong claim on the sympathies, prayers and efforts of Christians. They have begged and entreated for some one to preach the gospel to them, and that so often and so urgently, that they know not what more to say. Their condition is truly disheartening; and we cannot leave them in it, without incurring guilt before God, till we have done all in our power."

Amid these discouragements, it is very cheering to turn to the Greek pupils in the seminary. Here are about fifteen youth, all of good talents, and some uncommonly bright, most of whom show pleasing evidence of piety. "To these fifteen, and to their successors," say the missionaries, "we must chiefly look for the future evangelization of their countrymen in Turkey. May the Lord himself take them under his special guidance, and give them a double unction from on high."

Marsovan.

In submitting his report to his brethren, Mr. Bliss makes an appropriate allusion to the death of Mr. Sutphen, his lamented associate. He then reviews the history of his large field during the last year.

The Station.

The Protestant community in Marsovan has received an accession of four families within the past year, making the whole number ten. The day school has increased from fifteen to forty; and nearly three-fourths of the pupils belong to old Armenian households. "The regular services on the Sabbath have been a Bible class for adult males in the morning, preaching at noon, followed by a Bible class for females conducted by Mrs. Bliss, and a Sabbath school for children conducted by the teacher of our school, with a prayer meeting in the evening. During the week there have been prayer meetings on Tuesday and Saturday evenings, and one for the particular benefit of the women, conducted by Mrs. Bliss, on Wednesday afternoon. The number of attendants at these meetings has been gradually increasing. The Sabbath audiences, at the commencement of the year, ranged below thirty, including children. Now there are often as many as fifty."

In speaking of the religious interest at Marsovan, Mr. Bliss says: "While at no time in the year has there been any very special evidence of the presence of the Holy Spirit, there have not been wanting indications that God was carrying on his work in many hearts. Particularly, when we contrast the close of the year with its commencement, the increased acquaintance with divine truth, the more spiritual apprehensions of that truth manifested by our hearers, and the better evidence they give of being doers of the Word, as well as hearers, seem to assure us that our labors have not been in vain in the Lord." Such is the evidence which some furnish of their being partakers of the inheritance of the saints, that Mr. Bliss organized a church, early in May, consisting of four males and six females.

The political condition of the Protestants at Marsovan has improved. In December, an investigation was instituted by the local Turkish authorities; which, after a long and somewhat sharp contest, resulted in a partial redress of grievances. "Since this event the Turks have been more disposed to treat our friends justly; and the Armenians have been less bold in their attempts to do them an injury. Still trials from poverty, and inability to find employment, press hard upon them. And this operates as a great hinderance to many in the Armenian community, whose convictions would otherwise incline them to join the Protestants. The whole aspect of affairs, however, is promising."

Hadjee-keuy.

Passing from Marsovan, where he resides, Mr. Bliss first directs our attention to Hadjee-keuy, twelve miles distant; which has been frequently visited during the year, in very encouraging circumstances. "Numbers flocked to hear the Word. Most acknowledged what they heard to be the truth; and some who opposed it at first, soon became its advocates. One man, whose fearless independence of thought and action has gained him special notoriety, preaches the Word at his shop, all the day long, to all callers and all passers-by; while the curbing of his naturally impetuous passions affords evidence that he is preaching to himself also. The most influential priest in the village publicly avows evangelical sentiments, and has even, at his own expense, provided a house for the reception of the missionary when he goes there, and for the use of any who at other times are disposed to assemble for the study of the gospel." "At the earnest request of the people of this village, one of the Marsovan brethren has recently been sent to labor statedly among them." He has gathered a small school of eight scholars.

There are a few at Amasia, twenty-four miles from Marsovan, who read the Scriptures. Among the Greeks, especially, there are frequent calls for the lively oracles. Zilleh, fifty miles from Marsovan, has one or two professed Protestants. The place was visited by a native helper in the autumn, at the time of the annual fair, but without any marked results.

Tocat.

Mr. Bliss speaks hopefully of this important post, soon to become a regular station of the Armenian mission. He says that Bedros went there in December last, and for three months enjoyed remarkable facilities for intercourse with all classes. He even found not a little desire to know the truth among men of reputation. But the old Armenians were not silent. For the last three months the churches have resounded with denunciations of Bedros, and his "false teachings." Plots have been formed against his life, one of which nearly proved successful. "Our brother was decoyed to the house of a priest, and there assaulted with such violent blows on his head, that it is a wonder that he was not killed on the spot. The Lord, however, preserved his servant. This violence was designed to strike terror into the hearts of the friends of the truth; but thus far it has utterly failed of this effect. No man has yet turned back; the courage of the Protestants seems rather to rise with the rising fury of the battle; and they declare themselves ready to suffer the loss of all things for Christ's sake.

The contest in Tocat, Mr. Bliss thinks, will

robably be severe. The Armenians are strong n numbers and in political influence; and they arry themselves "with a high hand." They oast that they have made away with high Turkish officials, when it suited their purpose; nd they ask with scorn, "What can these feeble Protestants do against us?" But prouder boasters than they have bowed before the mighty ower of God's word and Spirit. Already ight intelligent, reading men, heads of families, have boldly ranged themselves on the side of the truth, and will soon be organized into a Protestant community, if this has not already been done. The number of others, secretly friendly, is reckoned at more than one hundred.

Sivas.

The tidings from this out-station are, on the whole, of a cheering character. "A year ago the little church there seemed to be in a state of decline; but God was pleased to revive it again for a season; though now we hear that coldness is creeping over some of its members. Meetings, however, are regularly held for prayer and the study of the Scriptures, the number present being rarely below twenty; and seldom does it happen that no new face is seen among them. Nor are the new attendants merely curious observers. Some of them appear to be earnest inquirers after the truth."

It is remarkable that at Sivas, of late years, there has been almost no religious persecution. "The evangelical brethren have continued in connection with the Armenian community till quite recently, without subjecting themselves, so far as is known, to any difficulties by so doing; and the Protestant organization which occurred two months ago, took place (for a wonder in these parts) without any disturbance. This cannot be attributed to any hiding of their light, on the part of the Sivas brethren; for they are bold of heart, and free of speech, in an eminent degree. It is probably one of the results of the firm front which they have ever presented. At any rate, it reveals a state of religious liberty highly encouraging." There is a small day school in Sivas, the number of pupils being at present only eight.

Divrik.

Here also we find an organized Protestant community, consisting of six families, and a school having seven pupils. A native helper has been there since January, who says that the gospel is making progress among the Armenian population. He speaks of six individuals out of the Protestant ranks, who with wakeful minds are searching after the truth. The number attending the religious meetings which he holds, varies from six to ten. "There would be more of them, but for the fact that the business of most of the Protestants often carries them away on little trading expeditions to the surrounding villages. This circumstance, though unfavorable to the progress of these brethren in the knowledge of the truth, has this advantage, that it affords them an opportunity to diffuse more widely the knowledge which they have attained; an opportunity which they are not slow to improve."

Trebisond.

The report of Mr. Powers speaks of gratifying changes and undoubted progress. "Old difficulties in the church have subsided; party feeling has died away; peace, harmony and brotherly love prevail; and, to some extent, the refreshing influences of the Spirit have been enjoyed." "Since the first of October, three days of special prayer and fasting have been observed, the influence of which has been most happy. The services of the Sabbath, and meetings for religious purposes during the week, have never been more punctually or seriously attended. A meeting of the women on Thursday of each week, conducted by Mrs. Powers, has been sustained with more than usual interest. Three of these women were admitted to the church on a profession of their faith, on the first Sabbath in March. And more recently, another has indulged the hope of having passed from death unto life."

A most desirable change has also been wrought in the feelings of the original members of the church. "For want of a church session," Mr. Powers says, "the question of the admission of the three females, mentioned above, was brought in the first instance before the whole body. At first objections were made, particularly to one of the three, chiefly on the ground of past remembrances. This led to the postponement of the matter for two months. Meantime pains were taken to ascertain the true character of the candidates; frequent discussions were held in the church on the subject; and it was at last found that the greatest fault lay at the door of certain members of the church, who still cherished an old prejudice, instead of looking at present evidence of conversion. In the course of these discussions, the best opportunity was afforded to speak of what is, and what is not, evidence of sound conversion; what is, and what ought to be, the character of Christians; and also to remind the brethren of their own deficiencies, and that in urging certain objections against the candidates, they had strongly implicated themselves." Nothing could have afforded a happier opportunity, Mr. Powers thinks, to bring the needful instruction, reproof and exhortation before the minds of the brethren. The result was a putting away of old prejudices, and an increased circumspection on the part of the members of the

church. The three women were received by a unanimous vote; and thus far they have given pleasing evidence that they had a right to a place in the fold of Christ.

The Protestants of Trebizond acknowledge the duty of supporting their civil, religious and educational institutions, to the extent of their ability; and collections are systematically made for the purpose. But they are oppressed with poverty; or, at any rate, their property is for the most part unproductive. "They find it difficult to do more than support their families; and some there are, who can scarcely be said to do this. In a few instances, the care and anxiety which are felt in this respect, the low diet to which they are reduced, and the unsuitable dwellings they are obliged to occupy, operate unfavorably upon their health. Several of our brethren have been obliged, the past year, to seek employment abroad; and one of them, after months of exposure, privation and hardship, has returned, probably to die. The business of the country is so generally conducted with an utter disregard to honesty and the sacred obligations of the Sabbath, that Christian men with difficulty find lawful and profitable employment. And in the present corrupt and ruinous state of trade, it is a serious question how our Protestant brethren are to get an honest livelihood. The embarrassment which they suffer, is a serious obstacle to the spread of Protestantism."

As the church at Trebizond has risen above its distractions and consequent inefficiency, its influence upon others has become greater and more salutary. "Priests even, and some of the leading men among the Armenians, who six years ago were among the most violent opposers, have had serious thoughts of connecting themselves with the Protestants. This, however, argues more of ill will towards their own nation, than of good will towards us." But others, from an honest conviction, would at once change their ecclesiastical relations, but for the great pecuniary sacrifice involved. "The shops of some of the brethren have been the scenes of discussions daily, for weeks and months, carrying enlightenment to many minds. These discussions were commenced with a serious desire, on the part of the Armenians, to reclaim the Protestants to the old church. One poor widow, a member of the church, was offered every thing she could ask for herself and four helpless children, if she would return. A pious young man, now laboring in Marsovan as a teacher, came home in February to visit his friends. His father sent for the priest to go and convert him. The priest, finding all his arguments powerless against the sword of the Spirit, fell into a terrible excitement, cursed the young man with all the curses of the church, sent him to hell, and bound him there for ever and ever. He also ordered the father to turn him out of the house immediately, to prevent the spread of his heresy. The young man, thus obliged to flee from the presence of parents, brothers and sisters, and from the home of his childhood, late in the evening sought a place under my roof to lay his head. But all these efforts have proved abortive. Neither arguments, nor bribes, nor curses have shaken the confidence of a single individual. On the contrary, the faith of some in the old church has been shaken. On the very same night, when the Marsovan teacher was so terribly cursed, a younger brother, in amazement at the wickedness of the priest, and of the church whose servant he is, went out into the garden and wept, and said thus within himself, 'Ah, priest, you came to convert my brother; but you have converted me. Henceforth I go for the Bible.' He attended our services, and soon openly professed himself a Protestant His friends and the priests, however, have for the present succeeded in keeping him within their grasp." Mr. Powers is confident that the work of the Lord is advancing in Trebizond, and that this will be more and more obvious hereafter. In other places in the vicinity, moreover, he trusts that the day will at length dawn.

The school is reported as prosperous. The services on the Sabbath are as follows:—a Bible class in the morning, attended by all the men, in the study of Mr. Powers; a similar exercise in the chapel at the same time for the women and children; preaching in the forenoon; and an expository lecture in the afternoon. There is also a lecture on Wednesday evening. Mr Powers has two monthly concerts, one in the afternoon for females, and one in the evening for males. There is an English service on the Sabbath, which Mr. Sutphen, and after him Mr. Clark, assisted in sustaining.

Erzroom.

The report of Mr. Peabody first speaks of certain events which have occurred in the city of Erzroom; after which he refers to the state of things in other places.

Changes in the City.

The history of the Protestant community, during the year under review, has been somewhat remarkable. At first its prospects were uncommonly bright and cheering. "Twenty taxpayers," Mr. Peabody says, "were added to our Protestant community. Our religious services, which consist of three meetings on the Sabbath, a weekly conference, a monthly church meeting, and the monthly concert, were never so well attended, averaging more than three times the number of hearers we have had in any former period. Indeed, for weeks not only was our chapel well filled, but the doors and windows were also thronged. Among most of our Pro-

stants an external reformation was apparent; nd we hoped that the good seed which had been own from year to year, was about to spring up, nd yield the so-much-desired harvest. A numer, we had some reason to believe, had begun bear the fruits of faith. More recently, and ithin a few weeks past, there was a movement hich, we hoped, was the effect of divine agency. Ve even ventured to hope that several persons, ho had been waiting for the troubling of the aters, had stepped in, and were made whole; nd this may be the case with two or three." 'wo schools were in operation, one for males, nd another for females; and it was believed that ney would exert a salutary influence upon the rmenians of Erzroom.

But a great change has taken place; and the nticipations, entertained a few months ago, have een sadly disappointed. Of the twenty taxayers who joined the Protestants, one-half have tarned to the old church. "The first to take his step," Mr. Peabody says, "were two men, vith their six sons, four of whom were for a time upils in our school. Since their apostasy, they ave been exerting themselves to the utmost to urn away others from the faith; and they have ad some influence upon two other men who have ecently left us, and also upon some who remain, ew of whom stand upon a firm foundation."

It has recently become apparent, that the Proestants of Erzroom have suffered a paralysis. Mr. Peabody was anxious to have their civil reations placed upon a more satisfactory basis; and this might easily have been effected, had hey participated in his feelings. Through the intervention of the English Consul, the Pasha actually consented to treat with their head; and there seemed to be no remaining obstacle. But the Protestants would not take the necessary steps. A number were desirous of returning to the old Armenian church; and this disheartened the others.

Some of the reasons for such a state of things were, 1. the great difficulty which the friends of evangelical truth experienced in obtaining a subsistence; 2. the refusal of baptism to the children of those who were not church members; 3. the readiness of the Armenian Bishop to receive back renouncing Protestants upon their own terms; 4. a disguised enemy in the fold of Christ. The force of this last reason will be more perfectly appreciated, when it is known that the deacon of the church has been endeavoring for some time to sow discord on every hand, and draw away the friends of the mission from their present relations. "His spiritual condition," the report says, "has been truly deplorable, for several months past; and he has caused me the deepest anguish of soul. But his case was a most difficult one to manage. Sometime since, however, I had a private interview with him, when he acknowledged to some extent his faults, and his willingness to reform; but it was soon evident that he was not essentially changed. Last week I saw him again, and dealt with him as faithfully as I could; and the result appeared to be favorable, in a degree; but it was in appearance only."

Mr. Peabody anticipates the excision of this unhappy man; and, as seven members of the church reside elsewhere, he will have but two remaining at Erzroom. "Pray for this little church," he says. The female school is not now in operation; though Mrs. Peabody imparts instruction to three girls. The boys' school is still in existence; though the number of pupils has suffered some diminution.

Other Places.

Having finished the history of the city, Mr. Peabody turns to the different points of interest, which lie in his field. At Tebevirmeh, nearly midway between Erzroom and Moosh, there are from forty to fifty Protestants, "who have had a terribly hard battle to fight during the past year." But a partial victory, to say the least, has been gained. "One of our Protestants," Mr. Peabody says, "spent the winter there quietly. He had a school of fifteen pupils, three meetings on the Sabbath, well attended, and a prayer meeting every evening in the week. He exerted a happy influence."

Passing to Khanoos, our missionary brother expresses a decided opinion, that this place should become a regular out-station; and it will be perceived that the mission have resolved to send thither a native preacher. The hope is expressed, that there are already materials in it for the formation of a small church.

In the district of Geghi, where evangelical sentiments appeared to be advancing so prosperously at one time, a retrograde movement has commenced. "The fire of persecution," Mr. Peabody says, "became too hot for those who professed to be the friends of the truth. At a time of great trial, when it appeared that nothing but martyrdom, as it were, was before them, they forsook our native helper, and fled. This circumstance greatly disheartened him; and he left our service. He is still persecuted, and suffering from poverty. A few of his evangelical friends have returned to him; but he feels that for him it is impossible to prosecute the work, which we expect a native helper to perform. He thinks that, with his family, he shall be obliged to leave the district."

In respect to Arabkir, Mr. Peabody speaks as follows: "Though the long, loud, and often repeated cry of the Protestants of Arabkir has been disregarded for so many years, and we had begun to entertain the most serious apprehensions that they had given up in despair, recently there has been a new movement among them. They

seem to have put forth all their energies to plead their cause anew. We have lately received a large packet of letters from them, begging that we will have compassion upon them, and no longer disregard their earnest request. Having heard that new missionaries were coming out, they seem confident that their pressing necessities will no longer be neglected. In that town and district, we estimate the Armenian population at fifteen thousand. Their education is much in advance of any other people's in this region. They have purchased a large number of our books; and they read them attentively. The inquirers after the truth are numerous. A letter signed by sixteen men, recently received from that city, shows what are their feelings in regard to the great object which they have in view. Besides, Arabkir is only thirty miles from Egin, where a few have been awakened from the deep slumber, which has so long characterized the Armenians of that city. Not long since I received a letter from a prominent man of that place, asking that our attention might be directed to the condition of the Protestants found there."

Aintab.

The report from this station first speaks of the work which our brethren are endeavoring to carry forward in Aintab; and it then describes the advances which the gospel is making in the surrounding country.

Progress in the City.

The missionaries in Aintab have been cheered by a large and ready attendance in the sanctuary during the past year; the average number of hearers having been more than six hundred. Nor is this all. There is reason to believe that the Lord has blessed his own Word. "It is to us," the brethren say, "a most encouraging conviction, received from many incidents constantly coming to our knowledge, that by every address and sermon some salutary effect is produced. This makes the preacher feel that he is not laboring in vain; and his toil becomes to him a source of the greatest pleasure. He has a real delight in spending and being spent, while proclaiming the truth to this people." In confirmation of the foregoing statement, our brethren report the addition of thirty-eight persons to the church within the last twelvemonth, making the whole number of communicants one hundred; though three of them are suspended. Others appear "hopeful," and will probably be received into Christian fellowship at an early day.

The Sabbath school continues to flourish, the number in attendance being 103 children and 30 adult females; which shows an increase of 38 during the year. "It is interesting," our brethren remark, "to see 35 or more mothers and grown up females, assembled to study the lively oracles, all of whom, a few years ago, were not only ignorant of letters but unrestrained Sabbath-breakers." It will be remembered that when the gospel was first preached at Aintab, there was but one Christian female in all the city who could read! At the present time there are one hundred and fifty women actually receiving instruction in this branch of knowledge.

Passing to the schools, the missionaries report a larger number of pupils than ever, and greater efficiency in the teachers. In the primary school there are 118 boys and 96 girls, making a total of 214, an addition of nearly 100 since last year. In the high school there are 22. One of the female members of the church, prompted solely by her benevolent feelings, has opened a new school, designed mainly for such daughters of the old Armenians as will not go to any other. "Her object is, to bring these girls under good Christian influence in this way, giving them daily instruction from the Scriptures, opening and closing her school with prayer, and also through them to introduce evangelical sentiments into the families to which they belong. She employs some of them as teachers of adult females among the old Armenians, and is, moreover, training them to do it without compensation. She has 38 pupils, of whom eight are Protestants, the remaining 30 being the children of old Armenians." The whole number of pupils, in all the schools, is 274; and of these 169 are Armenians, being nearly two-thirds of the whole. "As no Armenians who are opposed to our work, send their children to our schools, this large proportion is a good index of the degree of friendliness among them to the truth." The high school is represented as being very useful.

The contributions to benevolent purposes have not been equal to those of former years. Not that there has been any decline of interest, but the year past has been one of unusual stagnation in business. In addition to this difficulty, the extra tax imposed by the government, amounting to five-sixths of the ordinary tax, has greatly embarrassed the Protestants. In a community so poor as this, such an addition becomes exceedingly onerous; and it requires the utmost effort to collect it. Indeed, a good portion of it was borrowed, and is not repaid to this day. In these circumstances the missionaries feel that their people have done well, though the sum total of their contributions is about one hundred dollars less than last year.

The weekly female prayer meeting has continued through the year, conducted by Mrs. Smith, with the same interest as formerly. It has been attended by from thirty to fifty individuals; and its influence, as heretofore, has been very salutary. The field opened among the

women of Aintab is such an one as is hardly to be found in all the mission for extent and greatness of promise.

Several young men have received instruction in systematic theology, lessons having been given them in homiletics and exegesis the previous year. They have also attended to arithmetic, physics, moral and mental philosophy, under Baron Zenope, the excellent teacher of the high school; in each of which branches they are reported as having made decided proficiency. "The intellectual development of these young men," our brethren say, "has been very encouraging; and we have been highly gratified to find that their piety and devotion continue undiminished."

The state of the Armenians in Aintab still continues highly favorable to the spread of the truth. "The impression that they are in error," the brethren say, "and that the truth is with the Protestants, has become very general and deep, more so, probably, than it has ever been before. So decided, indeed, is this conviction, that discussion with them is generally soon arrested by the confession, that they have nothing to say in defence of their faith. A great preparatory work has thus been done in multitudes of minds, who are not yet wholly with us, but some of whom are, from time to time, drawn over to the side of the gospel. With many it is not a want of conviction, but something peculiar in their circumstances, which prevents them from openly professing the truth. As these difficulties are removed, they will naturally act out their real sentiments; and in this way many future accessions to the cause may be expected."

Foreign Efforts.

But it is time to look away from Aintab to the cities and villages which surround it. "The prospects of our work in the region about us," the report says, "have become very cheering; and its onward movement is quite obvious." Hence the demand for missionary labor has been constant and urgent; and the station has found itself constrained to employ native agency on a large scale. In the year 1852, fourteen different persons acted as colporters; and the whole amount of service rendered by them was seven years and three months, showing an advance of two years and ten months on any previous twelvemonth. In ten different places have these "fellow-workers unto the kingdom of God" proclaimed the gospel; "and never," say our brethren, "have we had more evidence of the usefulness of such labors."

Killis—Kessab—Adana.

As one of the fruits of native agency, we are permitted to mention the formation of a church at Killis in June, 1852, which now consists of nine members. This event seems to have had a favorable influence. "Inquiry appears to be active; and the general appearance of the field is quite encouraging." In May, 1852, there were not more than twenty hearers; in May, 1853, there were about forty-five. "We are often most earnestly importuned," say the missionaries, "to make short visits to Killis; but though it is within two days' ride of us, and we are very anxious to go, and our presence might be highly useful, we have not been able to give them more than three weeks of our time during the whole year. Now that a church exists there, either the settlement of a native pastor, or frequent visits from us, seem absolutely indispensable; and yet we see no possible way of furnishing them such a pastor, at least for an entire year; and unless we have a preacher in the Turkish from abroad, we cannot hope to make such visits to any amount. Much as we must regret this state of things, we cannot avoid it."

The last number of the Herald contained a letter from Mr. Ladd, in which he gave an account of the formation of a church in Kessab, consisting of twelve members, and also described the progress which evangelical sentiments are making in that community. It is not necessary, therefore, to speak of the prospects of this out-station at the present time.

Adana is hereafter to be an out-station, one of the native brethren being now in that place. An Armenian Vartabed created quite a sensation, some months since, by his evangelical preaching; and more than a hundred declared themselves friendly to the truth. "It is obvious that the old structure of superstition and error received a violent shock, and that a great preparatory work is going forward." As the Pasha has given a favorable reception to the native brother in Adana, and authorized him to act as a religious teacher, Protestantism has secured a public recognition in the place. "Before the recent commotion," the missionaries say, "there were six or seven openly declared Protestants. How many more will finally embrace evangelical truth, as the result of the present agitation, we cannot foresee; but it appears very probable that many of them will; as our brother is crowded with inquirers, not only during the day, but till ten or eleven o'clock at night."

Biredjik—Oorfa—Adyiaman.

At Biredjik, on the Euphrates, there are two of the Aintab church members laboring. As the Armenian population is small, a large congregation cannot be expected; but there are five or six decided Protestants; and of one or two of them, as being converted men, these brethren entertain quite favorable opinions.

A pious native has been stationed at Oorfa during the entire year; and some ground has been gained. "But if we could have had another man there," the report says, "much more might have been accomplished. While there does not seem to be such an earnest and serious spirit of inquiry, as at Marash, Kessab, &c., the desire for a preacher, and the large number of Christians—seven thousand five hundred Armenians and one thousand Jacobites—render it an important point. If it be practicable, it should be occupied by American missionaries."

In Malatia and Adyiaman, a spirit of inquiry exists, and a reformation has been commenced, especially in the latter. But in both of them it has made less progress than it would have done, could there have been a native brother stationed there during the year. "From Adyiaman," our brethren say, "we have had repeated and earnest requests for help, which we have not been able to render; and for this reason the work seems to be stationary."

Marash.

Last September the Protestants were formally and publicly recognized as a sect; and religious liberty was proclaimed. Ever since, the work has been gradually but continually spreading. A spirit of inquiry has become quite extensive and active. The number of openly declared Protestants is about twenty; and on the Sabbath some forty males, and often fifteen or twenty females, attend the religious services, making a congregation of fifty or sixty. The school has about fifteen pupils. "In view of all the circumstances," the missionaries say, "we regard this place as a field of very large promise. The progress already made, the extent of personal inquiry, with the earnest and serious nature of this inquiry, the simple-minded and honest character of the people, and the large population within reach, there being ten thousand Armenians in the city and some twenty thousand more within the distance of a day or two, make it a point not only of great importance, but of great interest. So far as our knowledge extends, there is not at present a more promising spot within the entire Armenian field. Every appearance indicates a work similar to that in this city, provided the necessary means are vigorously used. One of our native brethren will continue his labors there; but it is obvious that an ordained preacher, either native or American, should be stationed there, with the least possible delay."

Smyrna.

It having been deemed advisable to remove the mission press from Smyrna to Constantinople, Messrs. Riggs and Benjamin are now prosecuting their labors in the latter city. The organization of a church at Smyrna, on the first Sabbath of January, is already known to the readers of the Herald. The number of members at that time was seven; but some of these have since removed to other cities. Four, indeed, are now residing in Magnesia; and it is hoped that they will be the means of awakening a new interest in the gospel among the inhabitants of that place.

The routine of labor at this station will appear from the following extract: "During the year two services have been sustained on the Sabbath for the native audience, one in Turkish and one in Armenian. There has been another in Turkish every Wednesday afternoon; also a regular service in English, every Sabbath afternoon, in the Dutch chapel. Last summer an additional service in English was also sustained on the Sabbath at Bournabat." The number present at the Sabbath morning service has varied from twenty to thirty.

It devolves upon the Smyrna station to watch over the interests of Protestantism at Thyatira and Magnesia. The former, Mr. Johnston says, "continues to be a field of much promise, and ought to be diligently cultivated." The Protestant community there numbers eighteen souls. We may hope to receive the announcement, at some future day, that a church has been formed in this ancient city.

Diarbekir.

ANNUAL REPORT.

Mr. Dunmore states, as introductory to his report, that the Armenians of Diarbekir have 1,500 houses, the Syrians or Jacobites 287, the Catholic Armenians 250, the Chaldeans 200, the Catholic Syrians 30, the Greeks 50, the Jews 55, the Protestants 30, and the Moslems 4,000.

Progress at the Station.

Three persons were formed into a church, by Dr. Smith, two or three years ago; and none have been added since. Mr. Dunmore hopes, however, that four or five others have been renewed by the Spirit. Five church members, belonging to other places, are now residing in Diarbekir. The weekly routine of services is as follows:—an informal meeting on Sabbath morning, conducted by the native brethren; preaching at noon; preaching in the afternoon; preaching twice during the week; and a church prayer meeting. All these exercises are well attended; as is also the monthly concert. Mrs. Dunmore has a Bible class, consisting of twenty or thirty women, most of whom are mothers. The unexpected increase of the congregations is already known to the readers of the Herald.

"The teacher who had been in our employ nearly two years," Mr. Dunmore says, "left the Protestant community in the autumn; and another was found to take his place after some delay. The number of pupils soon increased from ten to forty; and the school is now in a more prosperous condition than it has ever been. Nearly half of the present pupils are youth, whose parents are not connected with the Protestant community. During the past year six young men have entered the seminary at Bebek; two girls have entered the female seminary at Hass-keuy; and one lad has entered the seminary at Abeih. All these, with the exception of one of the girls, have been dependent on their own resources. This may be regarded as a fair index of the state of feeling at Diarbekir. The inhabitants are a reading and thinking people."

The constant demand for Protestant books, especially for the Bible, affords ample proof that the minds of the multitude are awake, and that they are feeling after the way of life. "We are unable," Mr. Dunmore remarks, "to state the amount received for books the past year; but we think it would not fall much short of two hundred dollars. One Armenian has recently joined us, who had never attended our meetings, and whose existence we were not aware of. He had read every Protestant book in Armenian that had reached Diarbekir. He is now lying in prison, anxiously waiting for something new to read. Another, who two years ago was a deacon in the Jacobite church, and could read only Syriac, has since learned to read Arabic, Turkish and Armenian. He carries his Testament in his bosom, and sometimes wades across the Tigris to preach Christ to his village neighbors. Many interesting facts might be stated to show the progress of the truth, and the achievements it has made in Diarbekir and its vicinity."

Hinee.

The only out-station under Mr. Dunmore's care is Hinee, twelve hours distant, on the road to Erzroom. It contains some six hundred houses, nearly one half of which are Armenian. "Baron Stepan has been employed there most of the year," the report says, "in preaching to audiences varying from ten to fifty, and in teaching a school of from eight to thirty pupils. There are but four or five families decidedly and openly Protestant, and as yet no Protestant community has been formed. They are anxiously watching the movements at Diarbekir, and waiting the result. Desperate efforts have been made by the enemies of truth to prevent our getting a foothold in Hinee; but we have at length succeeded in procuring a house for two years. Baron Stepan has been ordered by the Governor to leave the place; but he has refused. He has stood firmly, and fought the battle bravely, even at the muzzle of the musket."

More Laborers Needed.

After remarking that there is a large population within two or three days of Diarbekir, both Armenian and Syrian, which ought not to be neglected, Mr. Dunmore proceeds to speak of the wants of the station. "We need," he says "an educated native helper, who can teach the missionaries both Armenian and Turkish, and at the same time can instruct our young men, and aid in preaching. And we need three missionaries, one of whom should be a physician. If asked what we would do with three men, we must say in reply, that we live in the midst of a peculiar people. They have no one language. Our community is composed of Armenians and Jacobites. Both know Turkish, but imperfectly; and the females understand but little of that language; hence but few attend our services. And yet, in the city Turkish is better understood by the Syrians than Arabic; while in the villages either Armenian or Arabic is the language of the people, and Turkish is of little use; indeed, it cannot be employed in preaching. We need a man to preach in Armenian, both in the city and out of it; and another is needed no less, who can labor among the Jacobites within the field which properly belongs to us. We are of the opinion, that if our audiences continue to increase, as we have no reason to doubt they will, we must soon have two places of worship in the city, one for the Armenians, and the other for the Jacobites." As Mr. Walker is expected to join Mr. Dunmore in the autumn, only one American missionary will be needed. It is very desirable, however, that he should be a physician. Is there no one among our medical students, so numerous and so enterprising, who will devote himself to this service? Are the claims of the heathen duly borne in mind by this large class of our young men? If so, why is it so difficult to enlist them in the missionary work?

Mosul.

LETTER FROM MR. MARSH, MAY 21, 1853.

It will be remembered that Mr. Marsh arrived at Mosul on the 9th of May. In addition to certain reminiscences of his passage down the Tigris, therefore, the present letter contains his "first impressions" in regard to the missionary work at his station.

Traveling on the Tigris.

From Diarbekir we came as usual by raft, two hundred and seventy miles in ninety traveling hours; so that the cur-

rent brought us on at the rate of three miles an hour. Until within a day of Mosul, the grass was green, and full of wild flowers. Along the Tigris we found, burrowing their nests into the banks, or sometimes plastering them under huge cliffs, innumerable swallows, and also wurwurs, a very gay-plumaged bird, resembling a small parrot. Cranes, storks and magpies were numerous, and eagles not uncommon. We saw one eagle's nest; and the nests of cranes were on nearly every minaret or elevated housetop. Of wild animals we saw a wolf, four gazelles, and six wild boars, of which four plunged together into the Tigris, and swam quite across. We had two rafts, of sixty-four inflated goat skins each, about twenty feet long and ten wide. On our raft we had a little house, about ten feet long, eight wide and seven high, so admirably arranged with curtains to shut off the rain, sun or wind, and to admit pleasant breezes, if we wished, that together with our cot bedsteads and trunks, and with traveling cooking furniture on the raft of our servants, we came down more comfortably than we should have been on many a crowded Hudson river steamer. Sometimes the waves and whirls boiled all around us in the rapids; and at times the mighty eddies held us irresistibly; but though once or twice the waves dashed upon our feet, our sixty-four life preservers, and the better care of God, would not let us sink. We had the invaluable aid of Khuther, the servant who was so long with Dr. Bacon and his son, and who was with us when we were robbed.

Yet the trip is never perfectly safe. We found eight or ten encampments of Arabs on the lower part of the river, and learned that the Pasha of Mosul had troops out against marauding tribes; but none offered to molest us. Our Koordish raftsmen were terribly frightened, however, and made signs to us that we should get our throats cut. On the Sabbath, particularly after resting by my orders ten and a half hours of the day, they were so alarmed by the falsehoods of other raftsmen, who said plunderers were near, that they pushed our raft out into the current in a panic; and it seemed best to allow them to join a strong party of four large rafts. Except four hours, they rowed all night. In passing some of the Arab encampments in the darkness, the lights on shore, the shouts of men, the gloom of a night without a moon, and the obscure expanse of moving waters, broken by the deep roar of rapids ahead, made a scene as wild as romance. Once, in the daytime, the men and boys of an Arab camp came running together, hallooing, and casting off their loose garments; and the foremost plunged into the Tigris. One swam out to a raft; but he was unarmed, and had no evil intent.

State of Things at Mosul.

Mr. Marsh says but little, in this letter, respecting the progress of the missionary work in the city of Mosul. That little is in the following language.

Owing to the change from the cool breezes of the river, and the cooler region above, Mosul seemed very hot; but we arrived in perfect health; and our welcome was delightful. We find our friends all well; and nearly all of my old acquaintances have already called to see us. The Protestant community, although not relieved of the extra burden of unjust tax, is left in comparative quiet. From twenty to forty come to the dispensary daily, at an appointed time; and we converse with them, and then read and explain a passage of Scripture, and pray with them, before the Doctor prescribes.

Last Sabbath we commenced an English service, and had the presence of the English Vice-consul and lady, with the artist sent out by the British Museum. The attendance of adults at the Arabic services is more than twenty. Two members have been added to the church in my absence; and two new applicants are to be examined this week. They are females. The manifest growth in grace of the two female church members is very cheering. I was particularly gratified with the great improvement in singing; which is now much better than that at Diarbekir, Aintab, Constantinople, or Beirût. This is to be attributed to the unwearied pains taken by Mr. Williams, who still has a singing school every Monday evening. The people seem also to have a more musical ear than elsewhere in Western Asia.

Efforts of the Romanists.

Another extract will show what efforts the papists at Mosul are making, that they may enthrone the Man of Sin in that part of Asia.

At Telkafe the papists are just now having their own way. They have repeatedly come in a body to Mosul, and demanded that Protestants be excluded from that village. They have in mobs intimidated some who wish to become

Protestants, and finally forced the cousin and sisters of Koz Mechiel to flee by night to this city. When Koz Mechiel spent last Sabbath there, under sanction of the Pasha, and with the protection of the English Consul, and sat quietly in his own house, simply receiving his relations, the eight priests in a body went off to a neighboring town, and left the village without any service in the churches. In America such conduct would be simply ridiculous; but here it stimulates ignorant superstition and bigotry.

Sustained by the tumultuous crowd of villagers, the French Consul here boldly declares that no Protestant shall go to Telkafe, without his permission; and the Pasha has yielded, and sent word to the English Consul not to let Koz Mechiel go there. Koz Mechiel is an English subject; and by this mail Mr. Rassam and ourselves will represent the facts in the case to Lord Stratford; and we hope that there may be a rebuke of papal assumption.

With admirable consistency, a short time since a papal bishop of Rabban Hormuz, by name Mar Toma, entered a Nestorian village near Amediyeh, and demanded tribute of the Mountain Nestorians. He went to their church, and destroyed the sacred oven in which they prepare the sacramental bread, and remodeled the church for papal service. A delegation represented the matter to Mr. Rassam; and he has written to the Pasha of Van, under whose jurisdiction the village is. It is the presence of the French Consul that gives this vitality to papal intrigue. Very soon a council of papal bishops is to sit in Mosul, with the French Consul as its presiding head, to modify the Chaldean liturgy. The kings give their power to the beast!

Madura.

LETTER FROM MR. TAYLOR, APRIL 20, 1853.

MR. TAYLOR is still cheered by the indications of the divine favor, which he is permitted to behold. The congregations which he had under his care at the beginning of the year, are generally "doing well; and others have been added to their number." As illustrating this statement, the subjoined paragraphs will be read with gratification.

Movement among the Pullers.

In my last, I spoke of a movement to the south of me, but I did not go into details. There has been no retrograde tendency, so far as I know, in those places which I then had in mind; but the most tangible fruit of it now appears to be nearer my station than I expected, and among the pullers, a different class of people. I have now two congregations at Paraliche and Paresaloor, the first seven, and the other ten miles south-east. The pullers in that vicinity are more numerous than in some other localities; and the disposition manifested by them generally is favorable. A few of the same caste, near Caresacoolum, had joined us several months previously, and they are now doing well. About a year ago there were none of this caste with us; but now, when all come together, the pullers form an important part of our congregation; and though persecutions and vexations from the heathen are not wanting, and though some who now come to us will, it is very likely, draw back on this account, I expect that no long time will elapse without other additions from this caste. The motives which influence them are in part, without any disguise, of a worldly character; but it appears to me that there is more of the power of the truth in their case, than is usual in the commencement of such a work. All my helpers, and the native Christians who have been there, are of the same opinion. But I would not be too sanguine. It is one thing for them to be approved of men, and another for them to stand the trial which God will appoint for them.

In a village to the westward of me, there was a marriage among the pullers; and among the guests was a little girl, who had been taught by a native preacher in Tinnevelly. When the sacred ashes were distributed, she refused to receive them, saying that she would eat whatever they had for her, but that she would not rub the ashes. At their request she gave them her reasons, drawn from what she had learned about the way of life. It made such an impression on their minds, that they came soon after to my assistant, H. Zilva, to learn more of what had been told them by the little girl.

Help from the Natives.

It is always gratifying and hopeful to see those who were but just now sitting in the darkness of heathenism, becoming "fellow workers unto the kingdom of God." Hence the value of the following extracts.

The sum allowed me for building churches, school-houses, catechist's and

school master's houses, together with land for the same, is considerably short of what is urgently demanded. One Sabbath, I made a statement of the facts, and told the people I was glad that it was so; for now they would see the necessity of helping themselves; that their opinion, that the more they received the better it would be for them, was a mistake; that they must regard this work as their work; and that what little they receive from the Board, they should regard only as aid; that God was now calling upon them to take hold, and do something for his cause in the world. The appeal has been responded to with as liberal a spirit, I believe, as are calls for charity by Christians generally at home. But our people are poor.

Mr. Winfred, our native preacher, made us a visit during the vacation in the seminary; and he was a great help to me. He was with me two Sabbaths. During the week-days he went round to the congregations; and many will long remember his call at their villages. The last Sabbath more than two hundred of our people were present. I had told him that he need not be afraid of preaching too long. His text was Rev. vii. 13–17. Though his delivery is rapid, he preached about an hour. There was not a word or a sentiment in his discourse, delivered without notes, which was not appropriate both to the subject and to the occasion; and never did I see a congregation in America listen with more interest. Mr. Breckenridge also came from Sivagunga to spend a Sabbath with us, and preached to the edification of the congregation.

Ceylon.

LETTER FROM MR. POOR, MARCH 31, 1853.

FOR the purpose of bringing the gospel to bear more directly and widely upon the native population of Manepy, Mr. Poor resolved last year to enter upon a course of systematic and general visitation. In the present communication he has given some account of this experiment.

On the 26th of September, 1852, he wrote as follows: "My sermon to-day was on preaching 'repentance toward God and faith toward our Lord Jesus Christ,' from house to house, the text being Acts 20:21—8. I gave notice of my intention to enter systematically upon this kind of labor, from this time onward, beginning with my nearest neighbors, the pandarums in charge of Pullyar's temple, directly opposite our mission church doors."

In accordance with this plan, our respected brother made two hundred visits, prior to March 31. This letter contains a brief description of fifty of these interviews; only a few of his sketches, however, can be laid before the readers of the Herald. The first is given in the following extract.

First Visit—Opposers.

I have made a formal visit at the senior pandarum's house, where I found him, his wife, his son, a young man who was once in our village school, his married daughter, with her husband and one child, also an orphan nephew, who prepared to enter Batticotta seminary, but could not pay for his board. After delivering the gospel message to those present, I furnished them with tracts and themes for consideration and for remarks on a future occasion.

The pandarum, who is the chief-priest of the idol temple, turning to his nephew, who has been instructed in our English school, said, "This boy has left our customs, and joined your religion; will you not take care of him?" All were very civil toward me. The pandarum answered well, in his appearance, to the idea of a priest of Baal or Belial.

Mr. Poor's visit to the junior pandarum's, a few days later, was similar to the one just described. The number of persons present, however, was larger. In one of his walks, our missionary brother met four elderly men, in a narrow street, to whom he put the question, "How happens it that these foreigners, the missionaries, have taken up their abode among you?" The chief speaker replied with zest, "You have come here to destroy us, by enabling the inferiors to tread upon the necks of their superiors; so that now there is no living among them. Before the padres came, we could buy milk for one pice the measure; now it is three or four pice," &c. &c. To this all the rest assented. "It is not often," Mr. Poor says, "that I have met with such a reply; though there is some truth in one part of the statement. I told them, however, that they had not at all apprehended the object of our coming among them. I then stated at some length our design. Having obtained a hearing, I invited them to come to church on the Sabbath, if they would fully understand the matter."

A better Reception.

On my saying to one whom I saw, that I intended to visit his house in turn, "It is just here," said he, suggesting that I might go then. I did so; and it was

the most agreeable visit which I made during the afternoon. He lives in a nice stone-house, and has a wife and four children. His eldest son, about twelve years old, had been for a time in our English school; but he left, being needed at home. Besides, his father did not like to pay the required tuition. His eldest daughter (who was in the station school till she became of age) was wishing to enter the boarding-school at Oodoovile, and had made several unsuccessful attempts to gain admission; for which the father was very sorry. "She refuses to rub ashes," said he, "and wishes to be of your religion." I examined her in her lessons and prayers, and found her quite ready; so that my heart was drawn towards her. I suggested that she should now begin to teach her younger sisters to write in the sand, and to commit the catechism; and I promised a small reward, if they succeeded in learning. After hearing about the children, I inquired for their mother; whereupon her husband pointed me to her, sitting at the door of a little hut in the garden. I requested that she might come and hear what I had to say to the children, as also to her; for she was evidently interested in what was going on.

This visit deepened my impression that we have made a great investment in the land, even in the hearts of the people. And it suggested the inquiry, "On the supposition that the eldest daughter is, indeed, a lamb of the fold of the Good Shepherd, how could it be made visible to man, seeing that she must, on being married, be encased in a straight jacket, and live in a prison-house of Baal, or certainly of an idolater?" And yet, under what circumstances cannot the Good Shepherd take care of the lambs of his flock?

On the 17th of January, Mr. Poor made the following entry in his journal: "Yesterday the father of this family came to the church for the first time, with his two little daughters, who may be six and eight years of age. His object in coming was to inform me that these little girls, whom his eldest daughter had taught at home, agreeably to my request, were now ready to be examined, preparatory to receiving the promised reward."

A mixed Wedding.

Of another visit, Mr. Poor gives the following account.

On entering the compound, I was surprised to see a large pandal, fitted up with white cloth, &c. as for a festival; six or eight pariah men, with their tom-toms and other musical instruments, being in attendance. This I found to be the home of T. P. Handy, who is to be married to-day to Maria L. Tyler, of the Oodooville boarding-school. And this was the preparation which his father and mother, elder brother and others, were making for receiving their new daughter-in-law, after the marriage at Oodooville! Having made a short address to those present, I took leave, and proceeded to the next house. Handy accompanied me, of whom I inquired whether this was an appropriate method of celebrating his marriage. He replied that his parents and kindred were doing all this against his remonstrances; but all had agreed that no heathen ceremonies should be performed.

I then advised him to do one thing by way of offset; namely, to say to his friends, on his return from the wedding, "Whereas thus far you have done according to your customs, now, as I and my wife are Christians, we wish to do according to the custom of Christians; that is, to call our brahmin or minister to do the needful on such an occasion," &c. To this he consented; and I promised to hold myself in readiness to go at any hour. Toward evening, on being sent for by Handy, I went to the wedding house, and held a satisfactory meeting, having read a portion of Scripture, prayed, and made appropriate exhortations.

On the 28th of November, Mr. Poor wrote again: "Agreeably to a previous notice, Mrs. Poor and myself attended a religious meeting at this same wedding house. Twelve men and seven women were present. This was a great novelty there; and it must be regarded as a token of respect and kind attention to the newly married couple. We cannot but hope that they will be as leaven to this whole family circle of rigid heathens."

Miscellaneous Remarks.

In closing his letter, Mr. Poor makes some remarks, which will be read with interest.

Till within a few years, I have found promiscuous visiting, apparently, a very unproductive species of labor, and very repulsive withal. Hindoos have no home. They have neither dwelling-houses, nor families, in our understanding of those terms. In their low, one-story houses or huts, a majority of which are mud-walled, there will be ordinarily two or three apartments, as

places of deposit, and places of resort in stormy weather; but these are not apartments for strangers to enter.

The members of the household, it may be of several generations, live mainly in the verandahs, house-yard, small out-buildings, or place of audience for visitors. If the men of the house are at home, when visited by a missionary, the women will retire, or else continue their work, as though no one were present. Ordinarily the men will be absent, and engaged in their daily business. In this case the women, feeling that they are intruded upon or caught, will either secrete themselves, or endure the visit, as best they may, not understanding that we can have anything to say which concerns them. Still there has been a gradual improvement in this respect in the families of the educated, and more especially among native Christians; though national customs among the Hindoos are all but unchangeable.

But there are other formidable obstacles to family visitation, arising from the structure of society, and the constitution of the family. As an illustration of the former, and in close connection with the iron-handed institution of caste, may be mentioned the state of mind, and the state of things, engendered by the abolition of slavery, which was effected soon after our settlement in Jaffna. The bearings of this upon the intercourse between the former master and his freed slave are manifold and very various, according to the condition of the parties.

As illustrative of the peculiar constitution of the family, it may be stated that not only must wives be silent in the presence of their fathers; but sons-in-law must not speak with their mothers-in-law; nor fathers-in-law with their daughters-in-law. For example, a few months ago Mrs. Poor and myself visited the family of Veeresingam, an excommunicated church member, then in the service of government as an Oodiah, for the purpose of seeing him in his sickness, and also to visit the Christian wife of his eldest son, Erastus Hopkins, who was on a visit from Jaffna at the house of his father-in law. After I had had my interview with the Oodiah, and it became necessary for his daughter-in-law to come into the room to see Mrs. Poor, a special effort was made by the family to remove the sick father into the verandah, to give place for the daughter-in-law to enter. Such observances are indications of rank and dignity. From these, and from a multitude of similar facts and considerations, it is evident that genuine Christianity in India must assume a type peculiar to itself, and very different in non-essentials from what is found in most other parts of Christendom. It becomes, therefore, a grave question, and one of great practical importance, "How far is it wise and expedient, on the part of foreigners, to put forth a direct influence to cause the outward developement of Christianity here to quadrate with its manifestations elsewhere?"

But in conclusion, and in reference to the course of family visitation in which I am now engaged, I may remark that I have never before been able to prosecute this branch of labor with so great a degree of satisfaction. This may be owing principally to two circumstances; namely, the vicinity of Manepy to the town of Jaffna, as also the frequent intercourse of the inhabitants with each other from olden time; and my long residence in the country, and my former acquaintance with no small portion of the educated men of the parish, who cannot but regard me as their friend and helper. From this last circumstance I may take occasion to testify, for the encouragement of my junior brethren and fellow laborers in the mission field, that it is good and profitable to grow old and to wear out in this service.

Proceedings of other Societies.

Foreign.

UNITED PRESBYTERIAN MISSIONS.

THE United Presbyterian Synod of Scotland held its missionary anniversary in the Music Hall, Edinburgh, May 4, the Moderator of the Synod being in the chair. The Secretary to the Mission Board, Rev. Mr. Somerville, submitted an outline of the Annual Report, both in regard to home and foreign operations. The foreign department includes Canada, Jamaica, Old Calabar, and Caffraria. The Jamaica mission consists of a synod, four presbyteries, and twenty-three congregations, with a membership of nearly 3,900, an attendance of 8,000, and an appendage of thirty-six day-schools. The returns from eighteen

congregations show that the accessions during the year in these congregations have been 394. The operations of the mission are carried on by seventeen ordained missionaries, eight catechists, and a large number of teachers, white and colored. These have under their charge 12,000 souls. The reports of the missionaries indicate that, in the majority of the congregations, the work of the Lord is going on favorably.

The Old Calabar mission has three stations, Creek Town, Duke Town, and Old Town. Its prospects are becoming more and more favorable. A few have applied for baptism; but they have not as yet been admitted to this ordinance. The school at Creek Town has more than 100 scholars. King Eyo, in bearing his testimony to the changes effected by the gospel, said in November last: "In former times no one ventured to walk abroad in the evening, as he believed that *ifod* (the principle or power of witchcraft and sorcery personified) then danced about; but now even the children run about at their play. Many bad things they had seen put an end to, since the missionaries came. When his house was burnt, if they had followed their old custom, many would have died; because the ordeal of the poison nut would have been freely administered; but God had now taken all that bad thing out of his mind. And having still his people, he did not care so much for his goods; as God was able, if it pleased him, to give him a little property to go on with. They must, therefore, all hear the Word that was spoken, and think of it. Many of them came, Sabbath after Sabbath, and did not think of what they heard; for the thief still went on in his theft, the liar in his falsehood; and there was no evidence of mutual kindness and affection among them; but the one disliked the other, though this was a thing which displeased God. They must think, therefore; and any one who could not think, had better go and sleep, than spend his time in doing work on God's day."

The war in Caffraria has finally been brought to a close; but the mission cannot be resumed on its old basis. The people around Chumie, Igquibigha, and Uniondale are to be driven away; and though the native Christians, about one hundred, might be collected at one of these stations, it is deemed better that a delegation visit South Africa, and report to the Board a plan for its future operations. Rev. Mr. Niven is soon to leave on this errand. The receipts for the foreign fund, amounted to £12,035, the payments to £12,272.

OPERATIVE JEWISH CONVERTS' SOCIETY.

The annual meeting of this society was held at the London Tavern, May 13. After an address from the Chairman, Earl Moreton, the Secretary, Mr. Wilson, made his report. Fifteen Israelites have been admitted to the Institution of the society, and eight have left during the year; and at its close fourteen remained. These, together with nine journeymen, &c., make a total of twenty-three believing Jews who are now partaking of the benefits of the Institution. Several of those who were inmates of the Institution, have been attracted by the openings presented to them in America and Australia, for the pursuit of their respective trades, and have accordingly emigrated to those countries. Since the foundation of the Institution in 1831, 324 Jewish converts have found an asylum within its walls. The total amount of subscriptions and donations received during the last year, including a legacy of 200*l.* less the duty, has been 612*l.* 7*s.* 10*d.*; being an increase, as compared with the receipts of the previous year, of 178*l.* 15*s.* The total expenditure has been 963*l.* 19*s.* 5*d.*; of this amount, the sum of 576*l.* 18*s.* 11*d.* has been expended upon the inmates exclusively, in food, clothing, rewards, &c.; the remainder, viz., 387*l.* 0*s.* 6*d.*, represents the whole cost of management for the past year. The charges for work done at the Institution have amounted to the sum of 3,733*l.* 15*s.*, being a decrease under that head, as compared with last year's receipts, of 572*l.* 4*s.* 9*d.*.

MISSIONS OF THE CHURCH OF SCOTLAND.

The Committee on Foreign Missions, in submitting their annual report to the General Assembly in Edinburgh last May, described their operations at Madras, Bombay and Calcutta. The institution under their direction at Madras is represented as being in a flourishing condition. Mr. Grant hopes to baptize three young Hindoos at an early day; and two families have received this ordinance, through the agency of a native catechist. The school at Bombay has been left without a regularly commissioned teacher; but provision has been made for the instruction of the pupils by Dr. Stevenson, Scottish chaplain in that city. The attendance at the Calcutta institution, under the care of Messrs. Ogilvie and Anderson, has been very large, more than a thousand daily. Three students of the University of Edinburgh have offered themselves for the missionary work in India.

The Committee on the Jewish Scheme reported their doings at Cochin, London, Baden, Hesse Darmstadt, Wurzberg, and Speyer. At the first of these places, the White Jews, as well as the Black Jews, have recently become much more accessible. In consequence of the baptism of Jehiel Benjamin, and the interdict issued by the rulers of their synagogue, the White Jews were for some years disposed to shun all intercourse with Mr. Laseron, and to meet with a determined

opposition all his efforts for the enlightenment of themselves and the instruction of their children. Of late, however, their prejudices have abated. On the 9th of October, 1852, there were sixteen schools in Cochin and the surrounding district of country, conducted by twenty-five teachers and three monitors. Of these, twelve teachers are supported by the Committee, three by the Ladies' Association for the Education of Jewish Females, and ten teachers and three monitors by subscription. There are also three readers supported by local subscriptions. The schools, at the above date, were attended by sixteen White Jews, one hundred and twelve black Jews, and twenty-four Jewish girls. And there were in attendance nine Mohammedans, one hundred and thirty heathen, one hundred and twenty-five Syrian Christians, one hundred and seventy-seven Roman Catholics, and thirty-one Protestants.

Mr. Laseron has continued, as formerly, to officiate regularly in the mission chapel, preaching in the morning in Malayalim, and in the evening in English. The usual attendance at each "diet of worship" is from eighty to one hundred. During the past year it has been his privilege to baptize four converts from heathenism, after a suitable course of preparatory instruction, and to receive into communion with the church at Cochin twelve Roman Catholics.

The missionary in London has, during the past year, delivered five courses of controversial lectures on Judaism, in several of the Scottish churches in the metropolis, which have been attended by not a few intelligent and respectable Jews, to whom he could not otherwise obtain easy access. They listened with apparent attention, occasionally taking notes; and some of them have been induced to call upon him for further instruction. Mr. Davis has also been recently employed in preparing a series of tracts on subjects connected with the Jewish controversy. Some of these have already been issued; and others are expected to follow soon.

Rev. G. F. Sutter has been prosecuting his work, not only in the city of Karlsruhe, but in other large towns and populous villages in the Grand Duchy of Baden, in which Jews form a large proportion of the inhabitants. His missionary excursions have, as formerly, been attended with the most beneficial results, not only in awakening a spirit of inquiry among the Jews, but in stirring up the parish ministers, schoolmasters, and pious laymen, to interest themselves in the spiritual welfare of their Jewish neighbors. In almost every quarter his visits have been kindly welcomed by those whom he was seeking to enlighten and convert, and his instructions listened to with attention and apparent interest. And three converts from Judaism have been actually received by baptism into the Christian church.

Rev. J. C. Lehner is regular in his visitations of the Jews in the city of Darmstadt and in the surrounding rural parishes. He has also made a number of missionary tours to Worms, Mayence, the district of the Maine, the region of the Odenwald, and other more remote places in the Grand Duchy of Hesse, in which there are great numbers of Jewish residents. He has, for the most part, met with a friendly reception; and his faithful statements and expositions of Christian truth have, in many cases, been patiently and deferentially listened to. There are converts resident in Darmstadt, some of them persons of superior station and influence, who seem to have formally embraced Christianity, from motives of mere worldly interest or convenience. To not a few of these, Mr. Lehner has gained access. They receive him kindly, and seem to value his instructions.

The work at Wurzburg appears to have made a perceptible and decided advance. Rev. H. Douglas, besides taking advantage of every opportunity afforded him of addressing himself to Jews of all classes, both in the city of Wurzburg and in the surrounding district, has gradually succeeded in gaining access to a considerable number of the most respectable Jewish families, with whom he is now on terms of close intimacy, and to whom he endeavors, with all freedom and fidelity, to unfold the unsearchable riches of Christ.

Rev. Rudolph Stern has visited a very great number of Jews, not only in the city of Speyer, but in all parts of the province of Rhenish Bavaria, in which, among six hundred thousand people, there is a Jewish population exceeding fifteen thousand. Many of them, however, he has found immersed in worldliness, indifferent to their spiritual concerns, and ignorant of their own professed religion. Not a few are under the influence of that rationalistic or infidel spirit, which so greatly prevails in that part of Germany, both among Jews and Christians. Some, again, are firm adherents of the Talmud, and disposed to contend very zealously for the ceremonies and traditions of Rabbinism.

The receipts of this scheme have amounted to 2,872*l.* 7. 6.; and the disbursements have been 2,477*l.* 7. 11. Both the income and the expenditure have advanced about 100*l.*

SCOTCH FREE CHURCH MISSIONS.

THE Foreign Mission Committee of the Free Church of Scotland submitted its annual report to the General Assembly, sitting in Edinburgh, on the 24th of May last. The Convener of the Committee, Dr. Tweedie, commenced by stating that some increase of the home machinery would very soon be found necessary. The foreign field was expanding; and, notwithstanding its enlargement, they were using the same ma-

chinery at home as when one or two missionaries only were employed abroad. This church has now fifteen mission-stations in Asia; four of them having Calcutta for their centre, five having Madras as their centre, four having Bombay as a centre, and two having Nagpoor as a centre. He also said, "We are bound to mark and give thanks for results of an encouraging kind. In Bengal there are not fewer than 2,975 of the youth of India in the different institutions of the Free Church missions; in Madras there are 2,575; in Bombay there are 2,159; in Nagpoor, 611; making a total of 8,320 Indian youth attending our different institutions in India. This large number of the rising race of India are in daily contact with the word of God." As regards baptisms, the past year has furnished the largest number since the beginning of their operations. "There have, during the year that has elapsed, been not fewer than twenty-seven adults baptized; five in Calcutta, seven in Madras, seven in Bombay, and four in Poona. The last mail brought intelligence that, on the evening of a single Sabbath, seven individuals had been baptized by Mr. Anderson."

Another favorable sign, stated by Dr. Tweedie, is the increasing efficiency of the native agency in India. "It is the native agency," he said, "that mainly carries on our evangelistic work. It is not uncommon for these agents to address a thousand on a Sabbath. If there is yet any lingering idea that our Indian mission is chiefly a scholastic institute, that idea ought to be got rid of; for it is a mistake. We have now in that land a strong preaching agency, employed in proclaiming the gospel in the native tongue of those they addressed. To these labors our missionaries add the important one of translating the Scriptures and religious books, such as the Pilgrim's Progress, D'Aubigné's History of the Reformation, and similar works."

The contributions for this scheme, during the year ending March 31, 1853, amounted to £15,981 8. 1., including £3,644 10. 9. received for mission buildings. There were paid out £13,428 4. 1., including £7,979 9. 8. for the salaries of missionaries in India; £716 14. 7. for the African mission; £1,026 2. 3. for outfit of missionaries; £640 7. 11. for home expenses; £1,069 8. 5. for mission buildings.

The Committee on the Jewish Scheme also submitted a report on the 20th of May. Of Pesth, from which two of their missionaries were so arbitrarily driven by the Austrian government, they first speak. Though no longer occupied as a station, it still presents a remarkable trophy of the divine work accomplished by the mission The colporters employed in distributing and teaching the word of God were, after the departure of the Scottish brethren, forbidden to exercise their calling; next the whole mission stock of Bibles, as if containing the plague, was sent out of the country by order of the police; and now, with a single exception, they have themselves been all scattered abroad on the face of the earth. Nevertheless, the converts still enjoy the public ministrations of the Protestant Hungarian ministers. By a providence altogether marvelous, the Christian Hebrew school lives and bears fruit; but it is impossible to reckon on its continuance.

There is every reason to rejoice in the progress made at Amsterdam. Seven adults have been baptized, with seven of their children; and, with a single exception, they are exercising a beneficial influence on those with whom they come in contact. In the public weekly services more especially designed for them, there has sometimes been an attendance of from one to two hundred Jews. There has also been the commencement of a Christian school, which is gradually increasing; and, by the assistance of the Dutch ladies, it promises to be an efficient aid to the mission. The report then referred to the munificent gift by a Dutch lady of a church, class-rooms, and partial endowment for a missionary and collegiate institution at Amsterdam. Through the indefatigable exertions of Dr. Cappadose, there have been societies for the conversion of Israel formed in Amsterdam, Rotterdam, the Hague, Leyden, and other places.

Mr. Edwards has been greatly encouraged at Breslau by the grant, on the part of a Protestant congregation, of the use of their church for preaching to the Jews, and still more by the manner in which this grant was tendered. In so far as the trial has yet been made, the prospect as regards the Jews is not less encouraging.

The mission at Constantinople, in both its stations and in all its departments, has been in a most interesting and flourishing state. The increased attendance on the means of grace has been at the German congregation, where there has been a considerable accession of unconverted Jews. The whole attendance on the schools, German, Italian and Spanish, was lately not much short of two hundred scholars. The education, which is excellent in all respects, aims chiefly at a thorough teaching of the Old and New Testament Scriptures.

The receipts of this scheme were 4,932*l.* 1. 11.; and the expenditures have amounted to 4,674*l.* 6. 5. There is a balance against the Committee of 3,176*l.* 14. 11.

Domestic.

PRESBYTERIAN BOARD OF MISSIONS.

An abstract of the annual report of the General Assembly's Board of Foreign Missions was published in the June Herald. From the annual report

itself, it appears that the income of the Board, including $23,240 received from the United States government for Indian missions, and $8,000 received from the American Bible Society and the American Tract Society, was $153,855,41. The disbursements amounted to $153,236,44. The expenditures for missions in India were $55,734,99; for the Siam mission, $2,558,23; for missions in China, $23,285,32; for the Chinese in California, $3,192,69; for missions in Africa, $4,764,12; for Indian missions, including the sums received from the United States government, $43,457; for missions to Romanists, $5,244; missions to the Jews, $2,211,46; for home expenses, $12,788,63.

The following table presents a summary view of the missions. All the "ministers" are American, except the two at Jalandar and Futtehpore.

Missions.	Names of Stations.	First commencement of operations.	Ministers.	Lay teachers and others.			Communicants.	Scholars.		
				American.						
				Male assist.	Female assist.	Native assist.		Boarding.	Day.	Total.
INDIAN TRIBES:										
Choctaws,	Spencer Academy,	1846	3	5	7		*	130		130
Creeks,	Kowetah,	1842	1		1	1	25	20	*	20
	Tallahassee,	1849	1	2	4	1	30	80		80
Chickasaws,	Wapanucka,	1849	1	3	7		*	40		40
	Boggy Depot,	1852	1		2		5	3	18	21
Seminoles,	Little River,	1848		1	1	2	4	21		21
Iowas and Sacs,	Iowa,	1835	2		4		*	35		35
Otoes and Omahas,	Bellevue,	1846	1	2	4		*	25		25
Chippewas and Ottawas,	Grand Traverse,	1838	1		3		32		30	30
	Little Traverse,	1852		2	1				25	25
AFRICA:										
Liberia,	Monrovia,	1842	1	1	2		32		82	82
	Kentucky,	1850		1			33	4	20	24
	Sinoe,	1847	1				45		*	
Kroo people,	Settra Kroo,	1841		1					18	18
Near the equator,	Corisco,	1850	2		1			14	10	24
INDIA:										
Lodiana,	Lodiana,	1834	3		3	2	19	18	231	249
	Saharunpur,	1836	3		3	3	21	9	125	134
	Sabathu,	1836								
	Amballa,	1848	2		1	1	13		90	90
	Jalandar,	1847	1			1	7		167	167
	Lahor,	1849	3		2				239	239
Furrukhabad,	Futtehgurh,	1838	4		4	7	96	34	605	639
	Mynpurie,	1843	1		1	2	5		216	216
Agra,	Agra,	1846	4		2	1	45		96	96
Allahabad,	Allahabad,	1836	4		4	8	49	16	419	435
	Futtehpore,	1852	1			1			60	60
SIAM:	Bangkok,	1840	2	1	1	1	2			*
CHINA:										
Canton,	Canton,	1846	2		2	1		25	58	83
Ningpo,	Ningpo,	1844	5	1	6		23	63		63
Shanghai,	Shanghai,	1850	2		2					
Chinese in California,	San Francisco,	1852	1							
JEWS:	New York,	1846	1	1						
	Philadelphia,	1850	1							
	Baltimore,	1850	1							
PAPAL EUROPE:										
	Stations in France, Belgium, &c.	1844								
	Total,		54	21	70	31	492	537	2,509	3,046

* Not reported.

ASSOCIATE REFORMED MISSIONS.

THE Board of Agency for Foreign Missions of the Associate Reformed Church have a mission at Damascus, and also one in Oregon. In their last report, they speak of the former as follows: "For some considerable time past, a few of the natives who have attended upon the ministry of our brethren in Damascus, have manifested a lively interest in the concerns of their souls, and have signified a desire to make a public avowal of their attachment to the cause of Christ. But such is the deplorable ignorance, and such the moral degradation of the inhabitants of that benighted land, that our brethren thought it necessary to exercise much caution in receiving any into the Christian church. Much time and

are were, therefore, taken to instruct them in the elementary principles of Christianity. And after satisfactory evidence was given of their Christian knowledge, and their experimental acquaintance with the truth as it is in Jesus, by eight of the natives, they were admitted to Christian fellowship, and united with the brethren in the month of May last, in commemorating the death of our Lord." The missionaries regard their force as adequate to the occupancy of another post; and one of their number has strongly recommended Cairo, in Egypt, for this purpose. The annual expenses of the mission at Damascus are about three thousand dollars.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

BEIRUT.—Mr. Whiting reports the admission of two persons, both from Kefr Sheema, to the church at Beirût in March last.

TRIPOLI.—In June last, Mr. Foot made a short missionary tour, having been absent twelve days, most of which he spent in Jebbail, on the road from Tripoli to Beirût. He subsequently wrote as follows: "I came back, not with the feeling that there is reason for expecting immediate and striking movements in those regions, but with some hope that the way is being prepared for good." He says that there is "some religious reading and inquiry" at Tripoli; but he regrets that there is so little to encourage the missionary in that place. At the present time, the people are completely absorbed in political questions.

Under date of June 25, Mr. Wilson wrote as follows: "There are some indications that the Maronites are gradually losing their asperity of temper. The light radiating from Rome shines with feeble rays upon the 'holy mountain.' Most of the Franks professing the papal religion are rather loose livers, and not well fitted to inspire the Maronites with respect for their trans-Mediterranean masters. The latter, moreover, have no Arabic press; and they differ more from the Greek Catholics than the Greeks themselves. Besides, the rule of their clergy is despotic and oppressive in the extreme."

AHMEDNUGGUR.—By a recent arrangement, nearly one-half of the Nizam's dominions are to pass into the hands of the English; so that their boundary, heretofore only five or six miles from Ahmednuggur, will be removed some two hundred miles. It may become the duty of the Board to re-occupy Jalna, or commence operations at Aurungabad; indeed, it would be well to send missionaries to both places.

MADURA.—Under date of May 30, Mr. Webb speaks of a portion of his field as follows: "The congregation at Pulney continues to increase in numbers and stability. Recently two small congregations have been assembled in villages in the vicinity; and applicationsto be received under religious instruction are coming in almost every month. The church which was built at Pulney about two years ago, is now quite insufficient to accommodate the people. John, the weaver, the history of whose conversion I have given in former letters, continues to afford me much comfort. I have now employed him as a reader in one of the villages in the neighborhood. He has made good progress in Scripture knowledge; and, what is better still, he seems to have a true desire to do good and to honor Christ. He has not in the least improved his worldly prospects by accepting the appointment which we have given him. His wife is gradually becoming reconciled to his change of religious sentiments, and has even promised to adopt them herself."

In the same letter Mr. Webb makes the following statement: "Last month I made a tour through the Cumbum valley. Since my former visit, all the congregations have made very pleasing progress in their lessons. In some of them, men, women, and children, with scarcely an exception, could repeat the Lord's Prayer, the Ten Commandments, and the whole of the First Religious Catechism; whilst some had been learning in more difficult books. In two of the congregations, the young men who had not been taught in childhood, were learning to read and write at evening schools. The attendance on the Sabbath has greatly improved, if I may trust the weekly reports which are sent me by the catechists. These congregations all greatly need the constant care and oversight of one or two missionaries stationed on the spot. I received additional families in almost every congregation. In two places the buildings in which the members assemble, are quite too small to accommodate them. I am, therefore, obliged to enlarge them."

Mr. Rendall was recently at Pulney, where he met Mr. and Mrs. Webb; and he bears his testimony to the progress which Christianity is making in that place. He says: "In 1849, when I was called to leave Dindigul, there were only six families that had renounced popery and idolatry, and were studying under the care of our mission. Now there are forty-three families in

Pulney itself, and as many more in two villages in the vicinity. The little church which was built before Mr. Webb went to Dindigul, has been converted into a house for the catechist, and a larger one built for the accommodation of those who worship with us. On Sabbath morning, when we entered the church, the house was full to overflowing, and many were standing outside, who could not get in for want of room. The church is not even sufficient for the members of the congregation in Pulney; and Mr. Webb contemplates enlarging the building as soon as the funds can be obtained. I listened with great interest to the examination of the adults in the catechism and the Scriptures, and afterward had the pleasure of preaching to a very attentive audience. Eight or ten adults were formally received into the congregation, they on their part promising to renounce idolatry, give up work on the Sabbath, and walk according to the rules prescribed. In the afternoon we visited Maroor, a village four miles from Pulney. The people had made extra preparations for us. They had tied cloths overhead, and at the sides of the open room, and had also spread nice cloths on the floor for a mat. There were one hundred and forty present, half of whom were the Christians of the place, and the rest their relatives. The males recited their lessons to Mr. Webb, and the females to Mrs. Webb. Mr. Webb has a third village; but we had not time to visit it. Other applications have been already made from villages in the vicinity of Pulney."

Shanghai.—Mr. and Mrs. Bridgman arrived at Shanghai on the 3d of May. About two weeks afterwards, the work of translating was resumed in committee by Messrs. Bridgman, Culbertson and McClatchie, the return of Bishop Boone being expected within the present year. "With regard to the rebels in Nanking," he says, "no mortal knows what to expect. But one thing I regard as certain. There will soon, probably very soon, be a call for scores of missionaries."

Sandwich Islands.—From a letter of Mr. Lyman, written at Honolulu on the 11th of June, it appears that the small pox has begun its ravages at the Islands. "What the final result will be," he says, "God only knows. Day before yesterday, there had been fifty cases, and nine deaths. It has broken out in several localities." The 15th of June had been set apart as a day of fasting and prayer, in view of this visitation, by the King's proclamation.

The Sandwich Islands churches have resolved to commence a mission at the Marquesas Islands. Two native preachers, Kekela and Kauwealoha, with two native teachers, have been selected for this work. They were expected to sail for Fatuhiwa, with their wives, about the middle of June.

"The congregation under my charge," Mr. Clark says, "after having contributed nearly six thousand dollars last year to different objects, have responded to this new call; and I have received within a few days between four and five hundred dollars."

Home Proceedings.

EMBARKATION OF MISSIONARIES.

On the 20th of July, the following persons sailed in the Sultana, Captain Watson, for Smyrna:—Rev. William Goodell, Mrs. Goodell, and Mrs. Schneider, all of the Armenian mission, Rev. Jasper N. Ball, of Lyme, New Hampshire, and Mrs. Caroline W. Ball, of Chatham, New Jersey. Mr. and Mrs. Goodell will resume their labors at Constantinople; Mrs. Schneider will proceed as speedily as practicable to Aintab; Mr. and Mrs. Ball are expected to reside at Cesarea. Mr. Ball is a graduate of Dartmouth College and of Union Theological Seminary in New York City.

On the 26th of July, Rev. William P. Barker, of New York city, and Mrs. Lurelia T. Barker, of Avon, Connecticut, sailed in the ship Arabella, Captain Cobbs, for Bombay. Mr. and Mrs. Barker were expected, in the first instance, to join the Ahmednuggur mission; but in consequence of the death of Mrs. Burgess, they will go to Satara for the present. Mr. Barker is a graduate of New York University, and of Union Theological Seminary, New York.

DONATIONS,

RECEIVED IN JULY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.		
Brunswick, A thank off'g,	5 00	
Otisfield, N. K.	2 00	
Portland, 2d cong. ch.	223 00—230 00	
Franklin co. Aux. So. Rev. I. Rogers, Tr.		
Strong, m. c.		7 00
Kennebec co. Conf. of chs. B. Nason, Tr.		
Hallowell, A friend,	2 00	
Sidney, J. S.	1 00—3 00	
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.		
Bath, Rev. Dr. Ellingwood to cons. James L. Ellingwood of Shelbyville, Ky. an H. M.	100 00	
Union, Rev. D. F. Potter, 20; Cong. ch. 5;	25 00—125 00	
Penobscot co. Aux. So. E. F. Duren, Tr.		
Bangor, 1st par. cong. ch. and so. 83,08; Hammond st. do. 39,84;	122 92	
Brownville, Cong. ch. m. c.	10 00—132 92	
Somerset co. Aux. So. C. Selden, Tr.		
Norridgewock, Cong. s. s. juv. sew. cir. (of wh. to cons. Rev. Henry S. Downes an H. M. 50;) 75; inf. class, 4;		79 00
		576 92
Abbot, Cong. ch. 2; Monson, cong. s. s. 5; Prospect, cong. s. s. miss. so. 22; South Paris, cong. ch. 13		42 00
		618 92

Legacies.—Hallowell, Augustus Alden, by R. G. Lincoln, Adm'r, (prev. rec'd 100;) 30 00

648 92

NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.
Hanover Plain, Ch. and so. 134 00
Haverhill, 1st cong. ch. and so. to cons. CHARLES R. MORRISON an H. M. 107 00
Hebron, Cong. ch. and so. 10 00
Littleton, Coll. 17; m. c. 14; s. s. con. for schs. at Madura, 2; 33 00—284 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
A friend, 50 00
Amherst, Rev. William Clark, wh. and prev. dona. cons. GEORGE A. WHEELWRIGHT of Portland, Me. an H. M. 50 00
Bennington, Cong. ch. and so. 18 21
Greenfield, do. 1 50
Hillsboro' Centre, do. 10 29
Hollis, do. 65 00
Manchester, 1st do. 223 00
Mason Centre, do. 6 00—423 00
Merrimack co. Aux. So. G. Hutchins, Tr.
Chichester, Cong. ch. and so. 8 25
East Boscawen, do. wh. cons. Rev. AMBROSE SMITH an H. M. 63 09
Hopkinton, 1st cong. ch. and so. 101,36; m. c. 39,84; wh. and prev. dona. cons. Rev. MARSHALL B. ANGIER and ENOCH L. CHILDS H. M. 141 20—212 54
Strafford Conf. of chs. E. J. Lane, Tr.
Farmington, Ch. and so. 30,34; Rev. D. D. Tappan, 10; 40 34
Meredith Bridge, Cong. ch. and so. 85 00—125 34

1,044 88

Legacies.—Hillsboro', Mrs. Mary O. Miltimore, by Edward P. Parker, Ex'r, 1,500; Nashua, Miss Sarah Carleton, by E. A. Slade, Ex'r, 500; 2,000 00

3,044 88

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
Hardwick, Cong. s. s. 16 90
St. Johnsbury, Friends, 150 00—166 90
Franklin co. Aux. So. C. F. Safford, Tr.
Fairfield, Cong. ch. and so. 23 47
Montgomery, do. 7 00
St. Albans, 1st do. to cons. C. F. SAFFORD an H. M. 136; 2d do. 13,50; 149 50
Swanton, Benev. so. 20 00—199 97
Orleans co. Aux. So. H. Hastings, Tr.
Craftsbury, m. c. 11 00
Holland, Cong. ch. 2 00
Irasburgh, m. c. 14 00
Morgan, Ch. and so. 5 50
West Charleston, Cong. ch. wh. and prev. dona. cons. Rev. J. T. HOWARD an H. M. 25 00—57 50
Rutland co. Aux. So. J. Barrett, Tr.
Castleton, Cong. so. 43; m. c. 20; 63 00
E. Rutland, Cong. so. 2,51; m. c. 14,18; 16 69
West Haven, Cong. so. 15; m. c. 5; 20 00—99 69
Washington co. Aux. So. G. W. Scott, Tr.
Montpelier, Gent. 8,75; la. 47,31; m. c. 23,80; 79 86
Worcester, Rev. C. R. 1 00—80 86
Windham co. Aux. So. F. Tyler, Tr.
Townshend, Ch. and so. gent. 12,45; la. 22,80; m. c. 9,42; 44 67
Wardsboro', Ch. and cong. 19 00—63 67
Windsor co. Aux. So. J. Steele, Tr.
Chester, Cong. ch. and so. 42 71
Rochester, do. 17 00
Wethersfield, Centre, do. 14 77
White River, m. c. 2; S. T. 10; a friend, 10; widow's mite, 1; juv. miss. so. 13; 36 00
Windsor, Cong. ch. and so. m. c. 50; gent. 31; la. 15; s. s. 5; wh. cons. Mrs. HARRIET B. COOLIDGE an H. M. 101 00—211 48

880 07

Bennington, 2d cong. ch. and so. m. c. 25; Centre, G. Lyman, 20; 1st cong. ch. m. c. 33; Pownal, cong. ch. and so. 5; 83 00

963 07

Legacies.—Fairhaven, Cyrus Graves, by Abram Graves, Adm'r, 100; Orwell, Nathaniel Bacon, by R. Bottum, Jr. Ex'r, 199; 299 00

1,262 07

MASSACHUSETTS.

Berkshire co. Aux. So. Rev. J. J Dana, Tr.
Dalton, Cong. ch. and so. 52 00
Hinsdale, do. 197; m. c. 45,43; wh. cons. WILLIAM CLARK and NOADIAH EMMONS H. M. 242 43
Lee, Gent. 205; la. 89,20; m. c. 90,90; (of wh. to cons. Mrs. CYNTHIA M. PORTER, and Mrs. MARY TAYLOR H. M. 200;) 385 10
Lenox, Cong. ch. and so. 60,85; m. c. 39,15; 100 00
Monterey, Gent. 9,50; la. 12,75; m. c. 5; 27 25
North Adams, 63 07
Pittsfield, Young la. inst. 6 00
Williamstown, 1st cong. ch. 56,38; fem. miss. so. (of wh. fr. Mrs. S. Whitman, wh. and prev. dona. cons. JOHN S. WHITMAN an H. M. 40;) 104,12; Williams College, 110; 270 50
Windsor, Cong. ch. and so. 38; m. c. 27,05; 65 05—1,211 40
Boston, S. A. Danforth, Agent. (Of wh. fr. a mem. of Pine st. ch. 20; T. S. 6; Pen. fem. refuge, m. c. 14;) 777 11
Brookfield Asso. W. Hyde, Tr.
Ware, A friend, 200 00
Essex co.
Marblehead, Mater. asso. for chil. of Madura m. 10 00
N. Beverly, Cong. ch. m. c. 38 45—48 45
Essex co. North, Aux. So. J. Caldwell, Tr.
Bradford, Miss. cir. Bradford acad. to cons. Miss CHARLOTTE FAIRBANKS of St. Johnsbury, Vt. an H. M. 100 00
Essex co. South Aux. So. C. M. Richardson, Tr.
Danvers, 2d cong. ch. and so. 335 73
Franklin co. Aux. So. L. Merriam, Tr.
Conway, Cong. so. m. c. 50 00
Hampden co. Aux. So. C. O. Chapin, Tr.
Chester Village, Cong. so. 32,47; m. c. 12,45; 44 92
Chicopee, Mrs. C. M. for fem. boarding sch. Constantinople, 5 00
Longmeadow, Senior la. sew. cir. wh. and prev. dona. cons. GAD O. BLISS an H. M. 87 00
Springfield, George Merriam, to cons. WILLIAM MERRIAM and LEWIS MERRIAM of Greenfield, HOMER MERRIAM of Troy, N. Y. and Mrs. ELIZABETH W. AMES of Springfield, H. M. 400; J. Merriam, 1,69; 401 69
Westfield, Dr. Davis's so. m. c. 75 00
West Granville, Cong. so. 50 00—663 61
Hampshire co. Aux. So. J. D. Whitney, Tr.
Amherst, Mrs. Elizabeth Haven, 50; 2d cong. ch. 40; 90 00
Greenwich, Cong. ch. and so. 60 00
Northampton, B. Barrett, 50 00
North Hadley, Cong. so. 30 00
South Hadley, Mt. Holyoke fem. sem. teachers, 221; young ladies, 451; (of wh. to cons. Miss ELIZABETH TITCOMB and Miss JULIA M. TOLMAN H. M. 200;) 672 00—902 00
Harmony Conf. of chs. W. C. Capron, Tr.
Grafton, Evan. cong. ch. to cons. ERASTUS FISHER an H. M. 100 00
Middlesex South Conf. of chs.
Concord, Ortho. ch. and so. 78 83
Hopkinton, La. miss. so. 20 00—98 83

Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Dedham, Miss Ann Richards's s. s. class, 3; south par. cong. ch. m. c. 13; 16 00
Dorchester, 2d cong. so. la. 11 55
Foxboro', Cong. ch. and so. 61,96; m. c. 8,50; 70 46
Milton, 30 00
Roxbury, Eliot ch. and so. gent. 50; m. c. 21,02; by Horace E. Scudder, for Dr. Scudder, Madras, 25; 96 02
W. Roxbury, a s. s. class, 1; m. c. 6,51; 7 51
Wrentham, Centre, m. c. 9 50—241 04

Old Colony Aux. So. H. Coggeshall, Tr.
Fairhaven, Cong. ch. and so. 210,25; 1st cong. s. s. 20; 230 25
Lakeville, Rev. J. A. R. 5 00
Middleboro', Central cong. ch. and so. 75 25
New Bedford, North cong. ch. 260 00—570 50

Palestine Miss. So. E. Alden, Tr.
Abington, 1st par. gent. 76,75; la. 32,38; m. c. 10,43; coll. at com. table, 37,94; E. par. gent. and la. 52,35; 209 85
Braintree, S. par. m. c. 30 00
Bridgewater, Evan. trin. so. m. c. 68 50
E. Bridgewater, Mr. Sandford's so. gent. and la. 30 00
Hanson, Gent. and la. 22 00
North Bridgewater, 1st par. gent. and la. 58; Porter, evan. so. 216,25; South par. S. and S. W. Noyes, 14; 288 25
Quincy, Evan. ch. and so. m. c. 5,25; la. 10,50; 15 75
Randolph, 1st. par. gent. 106,53; la. 52,27; s. s. 5; E. par. gent. 61,98; la. 45,42; young. la. 20,97; m. c. 29,07; 321 24—985 59

Taunton and vic. aux. so.
Attleboro', 2d cong. ch. and so. 25 00
Norton, Cong. ch. 100 00—125 00

Worcester co. Central Asso. W. R. Hooper, Tr.
Northboro', W. Fay, 10 00
Worcester, G. Parsons, dec'd, 5 00—15 00

Worcester co. North, B. Hawkes, Tr.
Ashburnham, Rev. J. D. C. and wife, for Madura m. 2 00
Cash, 50; a friend, 20; Andover, a friend, 2; Bedford, cong. ch. and so. m. c. 25,44; Billerica, Rev. J. G. D. Stearns, 10; Brighton, cong. ch. and so. 135,61; Cambridge, Shepard cong. so. 238,10; m. c. 112; little Susan, 60c.; Prof. Guyot, 20; Cambridgeport, 1st cong. ch. and so. 150; Chelsea, Winnisimet ch. and so. m. c. 15; Broadway cong. ch. 35,11; juv. so. of cong. chs. for schs. in Syria, 100,26; E. Cambridge, evan. cong. ch. and so. m. c. 13,82; Malden, 1st ch. and so. m. c. 45; Medford, a mem. of 2d cong. ch. 2,50; Woburn, 1st cong. ch. and so. 332; 1,307 50

7,733 76

Legacies.—Foxboro', Miss Rowena Clarke, by Benjamin Mann, Ex'r, to cons. WILLIAM P. PAYSON an H. M. 100; Palmer, Dwight Foster, by J. Foster, and F. S. Foster, Ex'rs (prev. rec'd, 225;) 141,64; Reading, Ephraim Weston, by Luther Weston, Ex'r, 50; Williamstown, Rev. Ebenezer Kellogg, by John H. Brockway, Adm'r, 500; 791 64

8,525 40

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.
Bridgeport, 1st ch. Mrs. S. Sterling, 20 00

Hartford co. Aux. So. A. W. Butler, Tr.
Granby, 1st. so. 31 37
Hartford, Centre ch. a friend, 100; m. c. 13; 113 00
Marlboro', Cong. ch. and so. 35 37
South Windsor, 1st so. 52,07; m. c. 17,89; s. s. for ed. of hea. chil. 4,21; 74 17
Windsor, 1st so. 20; 2d cong. ch. m. c. 9; 29 00—283 91

Hartford co. South, Aux. So. H. S. Ward, Tr.
Middletown, A friend, 50; South ch. a friend, 6; 56 00

Litchfield co. Aux. So. G. C. Woodruff, Tr.
Norfolk, O. B. Butler, to cons. SAMUEL W. BUTLER of Burlington, N. J. an H. M. 100 00

Middlesex Asso. S. Silliman, Tr.
East Hampton, Cong. ch. and so. 72 00
Essex, Cong. ch. and so. m. c. 88 80—160 80

New Haven City Aux. So.
New Haven, 1st cong. ch. a lady, wh. cons. Rev. WILLIAM P. BARKER of Ahmednuggur an H. M. 50; Yale College, officers and students, 400; m. c. 6,50; Mrs. Abby Salisbury, 150; North ch. s. s. for *Samuel Dutton*, Ceylon, 31; College st. ch. A. C. Chamberlain's bible class, for ed. of chil. in Madura, 20; united m. c. 22,50; South ch. m. c. 10; Court st. ch. m. c. 11,25; col'd sch. for ed. two chil. at Gaboon m. 35; 736 25
North Haven, A friend, 1 00—737 25

New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs.
Mohegan, Coll. 25 52
Norwich, 2d and Main st. m. c. 2,79; 1st so. 60,34; 63 13—88 65

Tolland co. Aux. So. J. R. Flynt, Tr.
Stafford Springs, Cong. ch. 31 08
Tolland, Cong. ch, 40 88—71 96

Windham co. Aug. So. J. B. Gay, Tr.
South Woodstock, Cong. so. m. c. 28 00
West Killingly, Rev. R. W. 10 00
Willimantic, m. c. 20; Rel. of M. R. W. 5; 25 00—63 00

1,580 57

Legacies.—Canton, Charlotte Mills, by U. Hosford, Ex'r, 107; New Haven, Ruamah Canada, by H. Olmstead, and E. C. Herrick, Ex'rs, (prev. rec'd 750;) 300; Watertown, Miss Mary Nettleton, by J. Hungerford, Ex'r, 1,000; 1,407 00

2,987 57

RHODE ISLAND.

Barrington, Gent. 20; la. 22; Bristol, Catholic cong. par. 86,61; la. 50; s. s. 10; m. c. 10; a young lady, dec'd, 3,39; Scituate, cong. ch. and so. 5; 207 00

NEW YORK.

Board of Foreign Missions in Ref. Dutch. ch. C. S. Little, New York, Tr.
Albany, A friend, 5 00
Athens, R. D. ch. m. c. 8,50; s. s. 1,50; 10 00
Branchville, R. D. ch. 13 52
Coeymans, do. 44,65; Mrs. E. Day, for ed. of a child in Amoy, 10; 54 65
Farmersville, R. D. ch. m. c. 20 00
Kinderhook, do. do. 23 37
Philadelphia, 1st do. 30 14
Port Richmond, R. D. ch. 75 00
Poughkeepsie, Mr. S. 5 00
Warwick, R. D. ch. fem. miss. so. 9 00—245 68

Buffalo and vic. J. Crocker, Agent.
Attica, Pres. ch. 15 00
Buffalo, Miss C. W. 10 00
Westfield, D. C. Northrop, 25 00—50 00

Chautauque co. S. H. Hungerford, Tr.
Carroll, Cong. ch. 9 07
Portland, do. 5 00
Sherman, 1st cong. ch. 18 00—32 07

Geneva and vic. C. A. Cook, Agent.
Bainbridge and Newark, Pres. ch. 25 00
Berkshire, Cong. ch. 63 50
Chemung Forks, Pres. ch. 9 00
Corning, Pres. ch. 64 00
Coventry, G. D. Phillips, 50; Rev. Mr. and Mrs. Hoyt, 20; indiv. 58,93; 128 93
Coventryville, Cong. ch. 18 00

Elmira, 1st pres. ch. 50; Miss A. Decker, 20; indiv. 130; fem. sem. Miss C. Thurston, 40; young la. in sem. 15; 255 00
Geneva, Hiram H. Seelye, 200; W. H. S. 1; 201 00
Greene, Cong. ch. 16; a friend, 5; 21 00
Huron, Pres. ch. 20 00
Lisle, Cong. ch. 42,26; fem. cent. so. 15; wh. and prev. dona. cons. CHARLES A. COOK an H. M. 57 26
Newark Valley, Rev. Mr. Ford, 25; E. P. 2; cong. ch. 53,36; s. s. for sch. on Mt. Lebanon, 20; 100 36
Norwich, Mrs. I. Sheldon, for *Martha I.* and *Mary A. Sheldon*, Ceylon, 10; I. Foot, 20; pres. ch. m. c. 22,02; 52 02
Owego, Pres. ch. 102,71; m. c. 39,83; J. G. P. 10; Mrs. L. 10; cong. ch. 5; A. H. C. 10; 177 54
Oxford, Cong. ch. 25 00
Richford, do. 10 00
Sherburne, N. C. and S. B. Rexford, 50; Mrs. Wm. Newton for *Maria Newton*, Ceylon, 20; Wm. Newton for *Amelia Little*, Ceylon, 20; la. sew. so. 33; s. s. miss. asso. 50; I. L. 10; D. B. K. 10; indiv. 49,57; 242 57
Smyrna, Cong. ch. 13 00
Victor, Cong. ch. 22 00
Windsor, Pres. ch. 19 00
Wolcott, I. L. 10 00—1,534 18

Monroe co. and vic. E. Ely, Agent.
Rochester, A. Champion, 1,000; Washington st. s. s. 28; 1,028 00

New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. Anson G. Phelps, for African missions, 3,000; Anson G. Phelps, Jr. 1,278; W. W. Chester, 150; George Carpenter, 100; Madison square pres. ch. 500; 11th pres. ch. (of wh. for c. f. 12;) 100,08; wh. cons. ELIAS B. LITTELL an H. M.; Jeremiah Wilbur, wh. cons. Mrs. HENRY W. TAYLOR of Canandaigua, an H. M. 100;) 5,606 93
Syracuse and vic. J. Hall, Agent.
Pulaski, Job Dowd, dec'd, 15 00
Syracuse, Rev. Mr. B. 2 00—17 00
Washington co. Aux. So. A. Eldridge, Tr.
Salem, Mr. Lambert's cong. m. c. 29 14

8,543 00

Albany, W. H. Ross, for *Anna Ross*, Ceylon, 20; Rev. D. Dyer, 10; 2d pres. ch. (of wh. fr. George C. Treadwell to cons. GEORGE H. COOK and JOHN G. TREADWELL H. M. 200;) 552,40; 4th pres. ch. 100; Amsterdam village, pres. ch. mater. asso. for *Montgomery Goodell*, Ceylon, 20; s. s. for *Maria Douchey*, do. 20; Baiting Hollow, cong. ch. 2; Bethlehem, pres. ch. 35,37; m. c. 55,63; Binghamton, Rev. P. Lockwood and wife, wh. and prev. dona. cons. Miss MARY E. LOCKWOOD an H. M. 25; la. of pres. ch. and cong. to cons. Mrs. FANNY M. MCKINNEY of Amahlongwa, S. Africa, an H. M. 100; Castle Creek, pres. ch. and indiv. 20; Cazenovia, a friend, wh. cons. JOHN BOARDMAN of Buffalo, an H. M. 100; Circleville, pres. ch. wh. cons. Rev. A. O. PELOUBET an H. M. 50; Dansville, 1. W. C. 5; Franklinville, pres. ch. m. c. 21; Glens Falls, 1st pres. ch. 20; Hudson, pres. s. s. for sup. of Dea. John, Oroomiah, 35; Hurl Gate Neck, E. J. WOOLSEY, wh. cons. him, Mrs. E. J. WOOLSEY, G. M. WOOLSEY, and E. J. WOOLSEY, Jr. H. M. 500; Johnstown, Rev. J. P. Fisher, 25; Kinderhook, R. D. ch. Miss Van Allen for s. s. library at Goodland, 10; Martinsburgh, J. D. D. 5; New Rochelle, pres. ch. wh. cons. Rev. CHARLES E. LINSLEY an H. M. 93,44; New Windsor, A. D. 4; Paris, Mrs. H. O. for Micronesian m. 3; Peekskill, 2d pres. ch. 13,97; a friend, 2; Ridgebury, pres. ch. wh. and prev. dona. cons. Rev. CLIFFORD S. ARMS an H. M. 40; Rome, 1st pres. ch. 300; disc. 1,50; Schaghticoke, pres. s. s. 16,25; South West, A. W. 5; Troy, 1st pres. ch. 100; m. c. 50; Washingtonville, pres. ch. m. c. 10,25; West Ghent, R. D. ch. 5; 2,372 81

10,915 81

Legacies.—Canandaigua, Walter Hubbell, by W. S. Hubbell, Ex'r, (prev. rec'd, 160;) 40; E. Bloomfield, Uri Beach, by George Rice, Ex'r, (prev. rec'd, 350;) 100; Maine, Daniel Chamberlain, by John C. Curtis, Ex'r, (prev. rec'd, 100;) 110; 250 00

11,165 81

NEW JERSEY.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, Tr.
Van Vorst, 1st R. D. ch. 114 85
Dover, Pres. ch. 180; s. s. for bibles in Oroomiah, 20; wh. and prev. dona. cons. I. B. BASSINGER, GEORGE H. MILLS and JAMES SEARING, H. M.; Elizabethtown, 3d pres. ch. m. c. 20; Newark, 1st pres. ch. s. s. wh. and prev. dona. cons. CHARLES S. MACKNET an H. M. 21,58; 6th pres. ch. s. s. 10; South Park, pres. ch. m. c. 20,02; Madison, pres. ch. 25; H. Keep, 25; Newfoundland, pres. ch. 10; Parsippany, pres. ch. a bal. 17,50; Rahway, 1st pres. ch. C. C. L. wh. cons. AMOS MORSE an H. M. 100; Troy, fem. benev. so. 32; 481 10

595 95

Legacies.—Newark, Mrs. Mary Congar, by C. G. Campbell, and Stephen R. Haines, Ex'rs, 1,000 00

1,595 95

PENNSYLVANIA.

Beaver, sew. so. 5; Erie, 1st pres. ch. 110; I. W. 2,50; Greene, pres. ch. 3; Harbor Creek, pres. ch. 8; Kendall Creek, Rev. S. P. 1; Mechanicsburg, Rev. GEORGE MORRIS, wh. cons. him an H. M. 100; Miss Janette Morris, 50; Northern Liberties, Central pres. ch. D. B. Stewart to cons. Mrs. HARRIET STEWART an H. M. 100; Reading, 1st pres. ch. W. Darling, 50; s. s. 100; Philadelphia, Rev. David Malin to cons. Miss MARY ANN PORTER of Penn Yan an H. M. 100; Pittsburg, 3d pres. ch. m. c. 68,05; Miss J. F. 3; 700 55

DELAWARE.

Pencader, J. F. 5 00

MARYLAND.

Board of Foreign Missions in German Ref. ch. Rev. Elias Heiner, Tr.
(Of wh. for Aintab ch. 323,75;) 916 63
Elkton, Pres. ch. bal. 5; Frederick, J. P. Thomson and wife, 20; 25 00

941 63

VIRGINIA.

Richmond and vic. S. Reeve, Tr.
Richmond, United pres. ch. on Shockoe Hill (of wh. fr. Samuel Reeve to cons. ELLEN TATE REEVE an H. M. 100,) 613,72; disc. 3,08; 610 64
Culpepper, Misses T. 3; Draper's Valley, Miss E. G. 10; Strasburgh, pres. s. s. 1,43; 14 43

625 07

SOUTH CAROLINA.

John's Island, Col'd cong. for Gaboon m. 10; Pendleton, Rev. J. B. Adger, 10; 20 00

GEORGIA.

Savannah, Male and fem. miss. so. in Indep.

pres. ch. 116,27; la. Chinese so. for ed. of a pupil in China, 25; 141 27

OHIO.

By G. L. Weed, Tr.
Berlin, Pres. ch. 26; Cincinnati, G. R. 5; 2d pres. church I. C. Macy to cons. JOHN M. MACY an H. M. prev. ack. 100; Cleves, a widow, 5; College Hill, J. P. R. 10; S. F. C. 10; P. 5; O. 5; Coshocton, 2d pres. ch. 20; Jersey, 2d do. m. c. 3,78; s. s. 3,22; Little Mill Creek, ch. 12; Oxford, 2d pres. ch. 47; Walnut Hills, estate of Mrs. Ellen K. Curtis, by G. Tichenor, 550; Rev. F. Y. Vaill, 20; disc. 2; 720 00

By Rev. S. G. Clark,
Avon, m. c. 1,86; Berlin, 6,36; a friend, 10; Birmingham, 5; Bloom, 11,91; Chagrin Falls, H. White, avails of axes, 12; East Bronson, 7,26; Elyria, wh. and prev. dona. cons. Rev. T. M. HOPKINS and HERMAN ELY H. M. 67; Mrs. C. L. Ely, 10; H. Ely, 10; J. L. N. 10; E. DeW. 10; H. P. 12; Euclid, 13; Florence, 15; Greenfield, 8; Rev. A. K. Barr and fam. 5; Hinckley, 6,92; Margaretta, 13,67; Mecca, 2; Medina, 7,13; Melmore, 3,50; Newburg, 16,55; Peru, 8,55; Plymouth, 6; Republic, 15,19; Richfield, Rev. H. Smith, for c. f. 5; Risdon, 2,51; Ruggles, wh. and prev. dona. cons. Rev. WILLIAM F. MILLIKEN an H. M. 7,61; Sandusky City, 42; S. W. Torrey, 50; Solon, 7,03; Rev. J. S. 10; Toledo, 11,02; West Mill Grove, 15; disc. 6; 438 07

By T. P. Handy, Agent.
Ashtabula, Ch. 39; Cleveland, W. A. Otis, 20; Mrs. C. D. B. 10; la. miss. so. for fem. sch. Ceylon, 30; for two girls, Bombay, 24; 1st pres. ch. 31,85; Richfield, cong. ch. 5,38; Ruggles, do. 43; Tallmadge, s. s. miss. asso. for miss. sch. Oodooville, 26,13; disc. 2,51; 226 85

1,384 92

Canton, Pres. ch. 50; Hudson, cong. ch. 25; Johnstown, J. S. 6; Norwalk, pres. ch. 63,80; disc. 67c.; Olena and Peru, cong. ch. 4,16; Perrysburgh, pres. ch. m. c. 18,15; Streetsboro', s. s. chil. 1; Strongsville, Rev. T. S. Williston, 7; 174 44

1,559 36

INDIANA.

By G. L. Weed, Tr.
Columbus, Rev. R. G. D. 10; Crawfordsville, Wabash college, miss. asso. 26; Lawrenceport, 1; Livonia, 5; Marion, Rev. A. H. 5; New Albany, a lady, av. of gold chain, 7; 54 00

Green Castle, s. s. for Gawar, 20 00

74 00

ILLINOIS.

By Rev. I. M. Weed.
Cedarville, pres. ch. 7,40; J. R. 5; Dover, cong. ch. 28,50; Freeport, pres. ch. 52,25; disc. 34c. 92 81

Chicago, Z. S. Ely, 50; 2d pres. ch. wh. and prev. dona. cons. CHARLES R. STARKWEATHER, SAMUEL D. WEED, and JOHN W. HOOKER, H. M. 175,20; Crystal Lake, E. W. 1; Edwards co. fem. miss. so. 22; Geneseo, cong. ch. m. c. 10,91; s. s. 3; Jerseyville, P. Fobes, 15; Lee Centre, cong. ch. 1; Ottawa, 1st cong. ch. 39; Princeville, pres. ch. 5,50; Waltham, Rev. J. H. B. 1; Washington, pres. ch. 11; 334 61

427 42

MICHIGAN.

Hillsdale, Pres. ch. m. c. 10; s. s. 1; Marshall, pres. ch. C. T. G. 25; C. B. P. 10; C. C. 10; W. R. M. 5; indiv. 50; Monroe, Charles Noble and wife, to cons. Rev. LOUIS P. LEDOUX an H. M. 50; 161 00

WISCONSIN.

Brookfield, A. C. and M. L. C. 6 00

IOWA.

By Rev. I. M. Weed.
Cedar Rapids, Pres. ch. 13; Dubuque, cong. ch. 74,40; m. c. 16,63; disc. 40c. wh. and prev. dona. cons. Mrs. ANNE L. HOLBROOK an H. M. 103 63

Fairfield, cong. ch. 4; Farmersburg, German ch. 10; 14 00

117 63

LOUISIANA.

New Orleans, A friend, 20; pres. ch. on La Fayette square, 326,15; m. c. 24; 370 15

TENNESSEE.

By Rev. W. Mack.
Columbia, 100,50; Cripple Creek, 7; Murfreesboro', 36,10; Gallatin, 10; disc. 76c. 152 84

Jonesboro', Pres. ch. 100; m. c. 22; J. S. 10; 132 00

284 84

FLORIDA.

Quincy, J. C. B. 5 00

OREGON TERRITORY.

Oregon City, Cong. ch. m. c. 25 00

IN FOREIGN LANDS, &c.

Amahlongwa, S. Africa, m. c. 21 50
England, T. H. Bentley, 14 40
Galt, C. W., N. D. Fisher, 25 00
Ifumi, S. Africa, m. c. 10 89
Lower Alleghany, Miss B. 25c.; Lower Cattaraugus, m. c. 8,28; 8 53
Syria, Juv. miss. so. to cons. Rev. WILLIAM A. BENTON an H. M. 50 00
Traverse des Sioux, Mrs. L. H. 5 00
Tuscarora, N. Y. m. c. 4,21; chil. 54c. 4 75

140 07

Legacies.—Jaffna, Ceylon, Rev. G. H. Apthorp, (prev. rec'd, 3,946;) 42 00

182 07

Donations received in July, 29,263 95
Legacies, 5,819 64

\$35,083 59

☞ TOTAL from August 1st to July 31st, \$305,055 58

GENERAL PERMANENT FUND.

Swanton, Vt. Mrs. Betsey Jackson, dec'd, 120 33

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in July, \$735 37

DONATIONS IN CLOTHING, &c.

Brookfield, Ct. A box fr. la. benev. so. for Mr. Abraham, S. Africa, 44 00
Georgetown, O., A box, for Dr. Williamson.
Hardwick, Vt., A barrel of sugar.
Niagara Falls, N. Y. 60 reams paper, fr. A. H. Porter.
Vernon, N. Y. A box, fr. la. for Dr. Williamson.
Walnut Hills, O., A shawl, fr. Mrs. M. A. Smith, 8 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLIX. OCTOBER, 1853. No. 10.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

LETTER FROM MR. COAN, APRIL 30, 1853.

In describing his labors for the six months preceding the date of this letter, Mr. Coan remarks that he spent the greater part of November and December, 1852, in making tours among his people. He was absent three Sabbaths in Puna for this purpose; and two Sabbaths were devoted to the out-stations of Hilo.

Mr. Coan appears to have been much gratified by the signs of progress, which he saw on every hand. Ten public celebrations were attended, at as many central points, during these excursions. A large part of the population, of course, came together; and he was enabled to judge of their improvement in various respects.

That we may form some opinion of the nature of these celebrations, Mr. Coan has described one of them at length. This, he says, will show the character of the whole series. There can be but one opinion as to the value of such anniversaries to the Hawaiian people. All will agree with our missionary brother, when he says that they must exert a benign influence in stimulating the intellect, in cultivating the social feelings, in exciting the generous emotions, and in developing and strengthening the piety of these secluded followers of the Lord Jesus Christ.

Celebration at Kaimu.

It was on Thursday, at four o'clock in the afternoon, when I entered Kaimu, near the centre of Puna. This quiet village is on the seashore; and it rests upon a bed of ancient lava, now almost hid from view by tropical trees, shrubbery and vines. The cocoa-nut, bread-fruit, &c. flourish luxuriantly; and the houses, containing about three hundred inhabitants, are scattered about among the trees, peeping out from amidst the green foliage. In front of the village there is a level lawn, of some five acres, bordered seaward by a beautiful sand beach, and fringed by a frosted surf, undulating like a waving line of snow. The rear of this lawn is shaded and adorned by about two thousand young cocoa-nut trees, in all the freshness of youth, and in all the inimitable beauty of that graceful tree.

Looking inland from the village, the eye rests on an inclined plane, clothed in perennial verdure, amidst which brown and black scoria creep out, patches and streams of ancient lava alternating with the thicket, showing the volcanic origin of the whole region, from the strand on which your feet are planted to the dark summit of Mauna Loa.

On entering the place, I found the ovens smoking in every direction; while hogs, goats, turkeys, ducks, fowls, fish, kalo, potatoes, &c. were preparing for a final exit. The busy hum of the villagers, the tiny shouts of the little gambolers on the lawn, the bustling forms darting about in the cocoa-nut grove, the spreading of green grass and mats, the planting of tables, seats, &c. among the trees, all indicated anticipations of the coming day. I need not say that this

delightful grove had been selected for the festival, and this lawn as the place of evolution for the cold water army.

Early on Friday morning, all were astir. The sun emerged with golden brightness from the deep blue sea. All nature put on her green robes; and her many voices floated in soft harmony upon the air. And now come the schools, one, two, three, four, five, six, with banners floating in the morning breeze, and faces as bright as a sun-beam. All were arrayed in gala dresses, each school being in its own chosen uniform, the girls in white skirts, with red, blue, green or yellow sacks, and the boys in blue jackets and white pants, or in other colors, according to the taste of each school. Most were neatly and tastefully dressed; while a few were fantastically arrayed in party-colored robes; and many were adorned with the spoils of the fields and the forests. Each school was led by its teacher, and attended or followed by troops of fathers, mothers, friends and neighbors, loaded with baked hogs, goats, poultry, fish, poi, potatoes, eggs, onions, bananas, cocoa-nuts, puddings, &c. The whole grove soon became a scene of life, as if tenanted by a thousand parrots.

When all were assembled, order was established. The schools were seated in ranks; whereupon each read a portion of Scripture; hymns, songs and chants were sung; and an address was delivered. After this the schools, with most of the youth not attached as scholars, were formed on the lawn between the grove and the sea; and these they marched and countermarched, in single and double file, in double and single lines, in hollow squares, in triangles, in solid columns, &c. &c., performing many merry evolutions to the sound of the bamboo flute, an instrument made and played by a band of young Hawaiians, attended by vocal music.

During this stirring exercise of the juveniles, the parents arranged the dishes on the long tables, their eyes alternately turned toward their work and the moving throng on the lawn; while all who were disengaged, were gazing in rapt admiration on the manœuvres of the three hundred on the green.

The circulation having been sufficiently quickened, and the spirits exhilarated by various evolutions, the joyous companies were marched back into the grove, in the cool shade of which all were soon seated to partake of a liberal repast. After dinner, odes were sung, a few addresses made, and the company dispersed, to meet again next day.

Of the programme for Saturday, it is not necessary to speak. The day seems to have been busily and usefully employed.

A large concourse of people assembled on the Sabbath, and remained together from eight o'clock in the morning till five in the afternoon. The season was highly interesting; and the scenes of the day were impressive. The truth fell with power upon the multitude; the pious rejoiced; and sinners were deeply moved. A large company of candidates, who had stood propounded for months, publicly avouched the Lord Jehovah as their God and Redeemer, and entered into a solemn covenant to be his forever.

Christian Liberality.

During the tour in Puna, Mr. Coan says, one hundred and forty-four were added to the church. Collections, amounting to one hundred and fifty dollars, were taken up for benevolent objects. "It was a precious season; and the pastor returned, rejoicing in the goodness of the Lord."

In December, Mr. Coan made a similar tour through the remote portions of Hilo, and with like results. "The people came out as one man; and all the meetings were characterized by a wakeful interest." Many were gathered into the church; and the contributions amounted to nine hundred dollars.

Anniversaries at Hilo.

When Mr. Coan had finished his visits to the out-stations under his care, the time had arrived for the anniversaries at Hilo. "First came the festival of the females," he says, "such as I described to you last year. This was in advance of its predecessor, both in numbers and interest; and the collection taken up amounted to some sixty or seventy dollars." Continuing his narrative, he writes as follows:

The cold water army followed, composed of eight schools, some five hundred scholars, and a mixed multitude of adults, in all about two thousand. They first met in the church, where prayer was offered, and an address was delivered. They then marched to music, with floating banners, through all the principal streets of the town, forming a procession in double file, nearly half a mile long. Returning, they sat down to tables loaded with the fruits of the land; and when dinner was ended, the multitudes listened to music, addresses, de-

bates, &c., as in former years. This was on Friday, December 31.

Saturday, the first of January, was spent in re-examining candidates for the church, attending to church duties, preparatory lecture, &c. &c. A large congregation assembled next day; a contribution of some sixty dollars was taken up in the forenoon; and in the afternoon the Lord's Supper was administered to a large concourse of communicants.

The annual election occurred on Monday throughout the kingdom.

On Wednesday our annual convention for teachers, school trustees and church representatives, organized and commenced its sessions. About two hundred delegates were present; and three days were spent in listening to reports from all the out-stations, in consultations, in the discussion of important subjects, in praise and in prayer. These days glided swiftly away, all feeling that they were too short for a full consideration of the topics brought before the convention. A deep interest was kept up to the last; and we parted, regretting that our three days could not be doubled. This, however, could not be; other duties pressed; the teachers and delegates must return. As civilization advances, as wants multiply, and as the labors of all the industrious and thrifty increase, we find it more and more difficult to keep an assembly together. And we rejoice that it is so. It marks progress. All but the worthless have something to do.

Mr. Coan subjoins a list of the subjects discussed by the convention. Among them are the following:—"Itinerant labors;" "monthly concert;" "support of pastor;" "schools;" "migratory habits of the people;" "unscriptural marriages;" "duty of the church in regard to elections." "Reasons for joy and thanksgiving" were considered, as also those for "repentance and humiliation."

Temperance—Civilization.

Hilo, for the last year, has been remarkably free from intemperance, and very quiet. Though more than one hundred and thirty vessels have arrived at this port; and though our streets have often been crowded with seamen of different nations, cases of intoxication have been rare; and we have had no noisy riots. Occasionally we hear of a little hissing from the bung of a beer barrel; and one of the celestials has just paid a fine of five hundred dollars for "brewing and broaching" a beer that, in sailor phrase, "kicks." An Englishman has also been fined one thousand dollars for the petty smuggling of liquors. We have a faithful magistrate, and a vigilant police; and it is hard for the vicious and unruly to escape detection. We have, therefore, little disturbance from alcohol.

Our temporal improvements move on as fast as might be expected. About thirty miles of good road for horses have been made in Puna; and ten or twelve bridges have been constructed or commenced in Hilo. Unfortunately three of the most valuable of these bridges have been swept away by a recent freshet. But the people are not discouraged. They are ready to contend again with the fury of the floods, confident of victory at last. All the changes heretofore mentioned in dwellings, furniture, utensils, clothing, food, &c., are still in progress; and cheering instances of industry are springing up on every hand.

Schools—Romanism.

Our schools go on as usual. All the children, from four to fourteen years old, are required to attend. The qualifications of teachers are gradually rising; and their pay is better and more sure. The children of the common schools are also brought together in the Sabbath schools on every Lord's day. Hundreds also of the adults attend these schools. At the station, about five hundred usually come together.

A marked declension has taken place among the papists in this field. Many have left their ranks, and others waver. There is now but one small papal school in all Puna; and their meetings are very low. In the district of Hilo, there are, I think, two small papal schools; but they are feeble and faint. Not long since I met one of their native teachers. After a kind conversation, I offered him the Scriptures. He seemed impressed with the truth, and said he wanted the Bible; but that his priest had forbidden its use; and he should soon be in trouble if he took it. He looked at the book anxiously; and at the suggestion of one of his fellow papists, he consented to receive it, on condition that no one should inform his ghostly confessor. His only hope of keeping this treasure was in hiding it from his priest.

General Results.

Mr. Coan closes his interesting letter with the following general statement.

In fine, God has greatly cheered and encouraged us in all departments of our work, during the past year. The church has been united, active, prayerful and efficient. A sweet reviving influence has rested on most parts of the field. The prisons of Puna have been emptied, and the houses of worship filled. But few convicts have been found in the Hilo prison, while peace and prosperity for the most part have been enjoyed. God has given power to his word. The Spirit has wrought in the hearts of sinners. Many, we trust, have been born again; and more than four hundred have been added to the church. Eighteen hundred dollars have been collected for the cause of Christ, besides some three thousand dollars in value contributed for or expended on houses of worship.

Fuh-chau.

LETTER FROM MR. DOOLITTLE, APRIL 28, 1853.

Abatement of Prejudice.

The following extracts show that a change is taking place in the minds of the people at Fuh-chau; and we may hope that henceforth there will be less opposition to the efforts of the missionaries than there has been.

You have been duly informed of the sudden breaking up of a large and flourishing school under my charge, twelve months since, in consequence of the panic which prevailed among our teachers at that time. Subsequently, for several months, I could not find any one who was willing to open a school, such was the fear of arrest and imprisonment.

It is with no small degree of gratitude, that I speak of the different state of things at the present date. The fear has entirely subsided. The prejudice and ill-feeling, which from the beginning has existed against us at Ponasang, seem to be passing away. I have two schools in the lower story of my house. One has more than thirty boys; and in the other there are less than ten girls. The boys' school is quite as large as the one I had a year ago; and it is even more intelligent. Some five or six of them are sixteen years old; and only four or five are less than ten. Eight or nine of the largest and most forward of the number are engaged in the study of the Gospel of John, in the dialect of this place, and of an extended catechism on the doctrines and requirements of the gospel. Six or eight of the less advanced pupils are engaged in the study of a smaller catechism, and of a tract on the soul, published by the mission. The Gospel of John and these two catechisms are in the colloquial. The mission will probably soon publish some tracts or portions of the New Testament in the colloquial, which I shall immediately introduce into the schools. My experience during a few months is very decidedly in favor of the colloquial, instead of the classical style, for the use of pupils.

During the last year I endeavored repeatedly to find a teacher to open a girls' school; but in vain. About two months since, the person I was employing in the boys' school a year ago, when it was broken up, commenced such a school on the premises. The number of girls is quite small. The fact that even a few persons in this neigborhood are willing to let their daughters come to our house to receive instruction on the Christian religion, indicates a change in the state of feeling which is very encouraging, and which we mention with gratitude. Mrs. Doolittle has the principal care of this school, and takes great interest in it.

Ceylon.

ANNUAL REPORT.

The last annual report of this mission is a document of very great value; for it not only contains a review of the labors of our brethren for the year 1852, but it embraces a full and satisfactory account of the state and progress of the work in which they are engaged.

Laborers.

Though Mr. and Mrs. Sanders joined the mission during the period under review, none of the vacant stations have been resumed. Even Chavagacherry was without a missionary for a part of the year, owing to the absence of Mr. and Mrs. Noyes; who have been trafisferred to the Madura mission, for reasons connected with the health of Mrs. Noyes. Mr. and Mrs. Sanders take their place.

The number of native helpers connected with the mission, including secular agents, medical assistants, &c., is seventy-one. Twenty-nine of these are preachers and catechists, and twenty-six are teachers. In speaking of these "fellow-workers unto the kingdom of God," the report of our brethren has the following language: "Many of them are well qualified for their work; while the long experience and (we may add) tried devotion of some render them very val-

nable. Whether we consider their qualifications, or their labors, some of them are in reality native preachers, though without the name; while others, in the efficient care of out-stations and branches of the church, perform the duties of pastors. But though we thus speak in commendation of their faithfulness, we often find occasion to urge them to a more entire consecration of themselves to the work of the Lord, and a closer imitation of Him who came not to do his own will, but that of his Father in heaven."

Ten of the native brethren have the immediate supervision of out-stations, where they hold meetings on the Sabbath, and perform the duties incident to their office during the week; and it is the design of the mission to occupy, in this way, every favorable position in their field. And they are much encouraged by the increasing readiness of the people to hear the Word from their own countrymen. "In some instances," they say, "there have been large gatherings of the natives in meetings held by our assistants during the past year, when no missionary was present. This is comparatively a new feature of our work, and may be accounted for in part by the advancing confidence of the people in these men, some of whom have established their reputation by a long course of uprightness, and in part by the gradual awakening of a spirit of inquiry among the mass of the population, attended with an impression, which often amounts to a strong conviction, of the superior excellence of the religion we profess and preach."

The Churches.

The number of persons admitted to Christian fellowship in 1852 was twenty-eight, of whom thirteen professed their faith in the gospel at Batticotta, nine at Oodooville, and five at Manepy. There are candidates for the same privilege at nearly all the stations; and others are apparently earnest inquirers after the truth. Tillipally alone has been blessed with a revival of religion; and ten candidates for church fellowship are reported at this station.

The mission are cheered by the belief, that the professed disciples of Christ under their care are "growing in knowledge and grace, and becoming more closely united to each other and their divine Head." Their situation is peculiar; and the trials to which they are exposed, are such as cannot be fully appreciated in a Christian land. But, on the other hand, they have advantages which are not to be overlooked. These are presented by the mission in the following language: "1. A large proportion of the members have received an education in our seminary and boarding schools; and the remainder, with scarcely an exception, have received a Christian education in the free schools. 2. The majority of the members belong to the most influential classes of society, and are extensively connected with the great body of the people. 3. The increasing number of Christian families and children inheriting the blessings of the covenant, some of whom have themselves already become heads of Christian families, is an item fraught with interest, as it concerns the future of the church in this land. 4. The position of the families in the villages, and their privileges as owners of the soil, afford them the means of establishing Christianity upon a permanent basis, independent of foreign support, if they will but keep this object in view in choosing the employment and location of their children. 5. We have reason to believe that our members have, to an unusual extent, an interest in the prayers of God's people, from the fact that so many of them were educated by the contributions of benefactors in America, who, in many cases, still make them the special subject of prayer."

Preaching.

The mission regard the spoken Word as their chief instrumentality for the extension of Christ's kingdom in Ceylon. For this work they have some peculiar advantages. In the first place, they find many intelligent listeners to the gospel, some of whom have been educated in the higher institutions of learning, while others were once pupils in the village schools. This is a point of more importance than Christians in this country can well conceive. Again, all classes are accessible to the preaching efforts of the mission. "Neither caste, nor any other element of Hindooism," they say, "excludes the missionary or catechist from the houses of the heathen. We are almost always welcome; we are treated with politeness, and listened to with attention; while in the evening the people assemble in the bungalows, often in large numbers, to hear our message." In some instances, services have been held early in the day. "I have been in the habit," Mr. Meigs says, "of having a morning meeting at the house of some person in the neighborhood. These meetings have not been often more than a mile distant from the station. One of my native assistants makes an appointment for me the day before, and then accompanies me to the meeting, and assists in collecting the people. My usual custom is to read and explain a chapter, or part of a chapter, from the New Testament, and then conclude with prayer. In almost every case I have been received kindly. My audiences, however, vary from ten to fifty or sixty." It is an encouraging fact, that the aversion of the heathen to the Sabbath assembly is gradually decreasing; and this may be owing in part to the influence of the services held upon other days.

Soon after the commencement of the year, twelve of the principal assistants were designated for the special purpose of visiting various portions

of the district, and making tours upon the neighboring islands. They have been sometimes accompanied by one or more of the missionaries; but they have more frequently gone by themselves. The report of these excursions has been most encouraging; and it has shown in some instances a readiness to hear on the part of the people, which the mission were hardly prepared to expect. In one instance, indeed, the brother who made the visit, found such an open door for the preaching of Christ, that he remained away from his station six months.

The following table shows the number of religious services held at each station, as also the number of places at which the gospel is preached:

Stations.	Weekly services.	Places for stated preaching.	Average Sabbath attendance.
Tillipally,	5	7	400
Batticotta,	6	6	659
Oodooville,	3	3	545
Manepy,	5	5	350
Panditeripo,	5	5	300
Chavagacherry,	3	4	349
Varany,	2	1	158
Oodoopitty,	4	2	350
Total,	33	33	3,111

Chapel Building.

The mission have entered upon the business of church erection with very favorable auspices. Liberal natives and foreign residents are contributors to a fund, which is designed to aid in the building of chapels in the province of Jaffna. Fifteen pounds are given from this fund, whenever the native inhabitants of any village will raise the same amount, for the purpose of having a place of Christian worship among them. And when the edifice shall have been completed, it is understood that a native assistant will take it in charge, and preach therein the unsearchable riches of Christ. "It is somewhat remarkable that heathen are ready to come forward, and give land for a site, or subscribe funds for building a church to the true God; and yet it is so. In a few cases, heathen women have given their daily handful of rice, which they have been accustomed to contribute to the support of idolatry; and men educated by the mission, but who have gone out from them, sometimes give liberally."

In the execution of this plan, the mission are able to report that one church has been completed, and that two others are in the process of erection; while one or two more are about to be commenced. In two or three other villages, where the inhabitants are not ready to erect a church, commodious bungalows have been built.

Vernacular Schools.

The vernacular schools in the villages, though not so numerous as in former years, are generally of a higher and more hopeful character, from the fact that the mission are able to secure educated Christian teachers; and they continue to be, as they always have been, Bible schools, their influence upon the community being great. Concerning those at Manepy, which have contained on an average, for the past thirty years, five hundred children of both sexes, or one-twentieth of the population, the missionary says: "As these schools have been emphatically the door of access to all classes of the inhabitants, it is not easy to determine, whether they have been more important to the rising generation, for the purpose of imparting to them elementary and religious instruction, or to the risen generation, for the two-fold object of preaching to them the gospel at the school bungalow, and of visiting them at their houses." The native assistants at Chavagacherry, in the absence of the missionary, write as follows: "A little girl of our female school attended some meetings, held by the teacher's wife for the benefit of the girls. One day at home, when a suitable occasion was offered, she addressed her mother, brothers and sisters, and said, 'Mother, why do you worship the idols, and make the offering of rice and plantains? Can they speak? Can they hear? No, they are deaf and dumb.' And then closing her eyes, and putting her little hand on her breast, she exclaimed, 'With this heart we must worship God. Thus our teacher's wife closes her eyes, and prays to God. And so we must all do.' This was related to us by the girl's own mother and sister. Sometimes parents attend the Sabbath services with their children." Instances of children in the village schools refusing to participate in idolatrous ceremonies are not rare. In one case, within the past year, a little girl was driven from the house of her parents for this reason, and obliged to take refuge with her relatives.

The statistics of these schools are brought together in the following table:

Stations.	Number of schools.	Number of male teachers.	Number of female teachers.	Number of male pupils.
Tillipally,	9	9	1	578
Batticotta,	16	19	1	589
Oodooville,	10	6	4	338
Manepy,	11	8	4	116
Panditeripo,	9	9		338
Chavagacherry,	10	10		305
Varany,	4	4		98
Oodoopitty,	8	7	1	338

English Schools.

Passing to the English schools, which are designed to prepare boys for the seminary, and of which there is one at each of the stations, the mission say, "It is our aim to make the course thoroughly biblical, and so unite the vernacular with the English, that those who fail of admission to the seminary, may have an education which will be of substantial value to them, in whatever circumstances they may be placed." The sum of three shillings annually is required from every pupil; though a limited number, who may be too poor to pay this sum, are excepted from the rule. "These schools are taught by young men educated in the seminary; and in no instance do the missionaries take any part in the instruction. A large proportion of the expense is met by an annual appropriation of £200 from the government." It appears from the returns of the mission that the number of pupils in the English schools is 279; that the total expense is £115 15.; while the amount received for tuition, books, &c. is £23 14.

Batticotta Seminary.

The number of pupils in this institution is one hundred and three, of whom thirteen are church members, and nineteen the children of church members. A class of thirty-four was admitted in 1852, out of nearly eighty applicants; and five have been received into Christian fellowship within the period under review. The whole expense of the seminary is £379 7. 6.; and the amount received for tuition, &c. is £128 9. 6. The general plan of the institution will appear from the following extract: "A class of thirty is received once in two years. Of this number, half are required to pay the expense of board, four shillings and six pence a month. One-fourth pay half the expense of board; and the rest pay one shilling and six pence a term. All except the last also pay ten shillings on admission towards the expense of books." "And yet the education which they thus pay for, is thoroughly biblical, and intended to include all really valuable studies in the vernacular, so that the great design of raising up men to labor among their countrymen may be most effectually attained. The scale of prices is so graduated as to bring in pupils from the different classes of society, the effect of which, it is believed, will be more salutary upon the community at large, and upon the cause which we labor to promote, than if all were taken from among the poor, or from among the more wealthy. It is understood that higher qualifications in scholarship and character are required for admission on the charity list, to exclude those from the poorer classes, who have not a fair prospect of being able to support themselves by their education."

Oodooville Boarding School.

In no department has the progress in Jaffna been so marked as in female education, especially among the higher classes. The pressure of candidates for admission to the Oodooville school was so great a few years since, that the mission decided to discontinue giving a dowry upon the marriage of the girls. But this did not diminish at all the number of those who were anxious to enter. Of the class received within the past year, only four were admitted on charity. Five pay fifteen shillings annually, and four pay twice that sum, towards the expense of their board.

The present number of pupils is 84, of whom 23 are church members, and 45 the children of church members. Eleven have married and left during the year; two have left unmarried; and nine have been admitted to the church. The returns of the mission show that 288 have left since the commencement of the school, of whom 149 have been professors of religion, 33 have died, 24 of them as Christians, giving "great satisfaction" to the mission; "and not a few of them have departed very triumphantly." Ten have gone back to heathenism, most of them driven to this course, "more or less," by their relatives. Of the 135 who have married, 126 have had Christian husbands. These are the wives of native preachers, catechists, teachers, and other assistants, in the service of the Church, Wesleyan and American missions, and of a few young men who are in secular service. They are scattered through all the villages where the missionaries labor. A few are on the neighboring islands, and some are on the continent. "They do not shrink from foreign service, when duty seems to call them to it." And the following testimony is valuable: "As all our church members live in the midst of heathen friends, and exposed to all manner of ridicule and inconvenience, their Christian character is often tried exceedingly; but, so far as is known by the pastors of our churches, these women are the life of religion in their families, and a light in the midst of the heathen. Many of the happy results in after life may be traced to their little prayer rooms, near their dormitories, where they spend much of their leisure time every day, alone or in little companies, or in division meetings, in reading the Bible, exhorting each other, singing spiritual songs, and in prayer."

Benevolence.

The members of the church seem to be gradually learning the meaning of the words of Christ, "It is more blessed to give than to receive." Their benevolence is particularly directed to the support of the Native Evangelical Society, which is enlarging its operations from year to year, and is destined, it is believed, to be an important auxiliary in the salvation of the church as well as of

the heathen. The society has taken the island of Delft under its supervision during the past year, and placed there a catechist and a teacher, with their families. The people of the island have given timber for covering the buildings granted to the society by the government; and there is a hope of success in this new field. The amount contributed to the society during the past year by natives is £53 14. 7. Two catechists and three teachers are employed by the society at Valany and Delft.

Besides the contributions to the Native Evangelical Society, the church members give for various other objects. "A monthly concert of prayer is held at each of the stations, which is made an occasion for the communication of missionary intelligence from all parts of the world; and at some stations a contribution is taken up at the close for a specified object. At some of the stations a similar meeting is held for the children of the schools, who bring not only their mites, but paddy, cocoa-nuts, &c., &c., as contributions to the Lord. The amount thus gathered is not of so much value in itself as the influence upon the children. And yet a basket of rice from a poor girl, who has gleaned it kernel by kernel in the field, is no mean gift." The Christians have lately commenced the practice of giving the first fruits from their fields; and the women offer their daily handfuls of rice to the Lord, as they once offered them to idols. About twenty-five pounds have been subscribed by educated natives for the assistance of indigent students in the seminary, of which fifteen have been received.

Temperance.

The rapid increase of drunkenness in Jaffna has been a source of apprehension and sadness to the mission in past years; but a movement has commenced among the people, which is highly encouraging. In their report on the subject, our brethren say: "The expediency of encouraging a people so remarkable for duplicity, to sign a pledge, seemed doubtful to many; but as those who sign are generally those who have formed no habit of using intoxicating drinks, we may hope that, in connection with the interest awakened by the meetings of the various societies, many will be fortified for the hour of temptation, and thus be saved from this destructive vice. And, on the other hand, instances might be given where those who, up to the time of signing the pledge, were in the habit of using intoxicating liquors to great excess, have abstained entirely, and attributed their salvation to the pledge. In one or two villages the cessation of quarrels, disturbances, and lawsuits, as the result of this movement, has been especially remarkable. Moreover, the movement has created a bond of interest between the missionaries and the heathen, and is a new proof to the people that the missionaries are their friends."

Medical Department.

It is the belief of the mission that this department is doing much for Christianity, as well by diffusing a knowledge of the gospel among the heathen, as by weakening the power of those superstitions which are connected with the healing art. "It is arranged that such as come for medical attendance, may hear the discourse delivered daily at the appointed hour, in which the way of salvation and kindred topics are dwelt upon; and many are conversed with individually on the same subjects. During the year, 2,312 different patients have been present." But the plans of the mission reach still further. Physiology has lately been introduced into the seminary as a distinct study; and an elementary treatise on the subject is to be prepared in Tamil, for the use of vernacular schools, and for common reading. "The great facilities which a knowledge of medicine furnishes to a catechist, both in giving him influence among the people, and affording him access to them in seasons when their minds are tender, has directed the attention of the mission of late to the desirableness of training more of this class. During the past year, seven young men have been studying with Dr. Green. It is hoped that those who may lack qualifications for the work of a catechist, will yet be useful in introducing medical practice upon true principles; and that those who are looking forward to the privilege of laboring among the people, both as physicians and religious teachers, will, by endeavoring to imitate the meekness and lowliness of Him who 'went about doing good,' be instrumental of accomplishing a great work among their countrymen. Of the medical assistants previously trained, two are connected with the hospital of the Jaffna Friend-in-need Society; three are in government service; and five are employed in the mission. In this department we have received most timely aid by the grant of fifty pounds annually from the government, besides occasional donations from friends of the cause."

The Press.

The amount of printing, during the past year, has been much less than in some former years. This arises partly from the large editions of tracts and portions of Scripture, printed in previous years, and not yet exhausted, and partly from an effort to introduce the sale of books and tracts, instead of giving them away as freely as in former years. It is still a question how far this effort will be successful. The Morning Star has been continued under various discouragements; and it is hoped that it is exerting a good influence among the natives. None will doubt

the desirableness of some periodical of the kind, among a people just breaking away from the fetters of superstition and false religion. It is especially a medium of communication with the great body of educated natives in the province; and its columns are open to all those who desire their temporal and spiritual good.

Conclusion.

A few extracts from the close of this valuable document will be read with deep interest. "In view of the account which we have given of our operations," our brethren say, "are we asked, 'Watchman, what of the night?' We answer with confidence, 'The morning cometh.' It is still dark; and those of us who have but recently come from the broad daylight of Christian lands, often think it is very dark; but it is because we have not felt the fearful darkness of former years. Those who have toiled through the long night, and watched so wearily for the first kindling beams of the morning, affirm that the day is breaking; and if they are not discouraged, who should be? It may be true that some forms of wickedness increase; that idolatry even may assume a bolder and more offensive front; but this is only the natural effect of the increase of light." "There is no doubt that heathenism is disturbed. While the mass of the people are losing their confidence in the rites and ceremonies of their ancestors, there are many who are aroused by this very fact to greater efforts to sustain them; but they only publish their own shame, and hasten the destruction of themselves and their inglorious cause. One of our number, who has labored for a whole generation among this people, speaks as follows: 'On the whole, I never saw more reason to be encouraged in every department of our work. I might descend to particulars of great interest; but my general feeling is, When will the villagers come as doves to their windows?' Another says, 'It is not easy to affirm what is the precise state of a large portion of the population. Many seem to think that as Christianity is something appertaining to the state of the heart, it is possible to be inwardly a Christian, and outwardly an idolater. That they are extensively hypocritical in their idol worship, is abundantly evident.' The last statement is remarkably true throughout our field, and is one full of encouragement. We need not, as in former years, to spend our time in attacking idolatry, but can directly preach Christ and him crucified." Our brethren request the prayers of God's people for the abundant outpouring of his Spirit upon those among whom they labor. "While we rejoice and praise the Lord for what he has already done for us," they say, "we feel the special need of the presence of the Holy Ghost in this important crisis. As has been shown, the knowledge of God's truth is spread extensively among the masses; and we are assured that his word is 'spirit and life'; that it is the 'sword of the Spirit'; that 'it shall not return unto him void.' There is then encouragement to pray that God will appear for the fulfillment of his promises. The wood is laid in order; the sacrifice is prepared. We need but the fire from heaven to kindle a pure offering unto the name of Jehovah."

REPORT FROM CHAVAGACHERRY.

DURING a part of 1852, as already intimated, Chavagacherry has been deprived of the ministrations of a resident missionary. The oversight of the station, therefore, has been committed to Dr. Green; but as he was able to spend only a small portion of his time there, the necessary labor has been performed by catechists.

Their report for the year has been sent to the Missionary House. As it presents a clear and succinct view of their operations; and as it throws some light on the ability of this class of our native helpers to meet in part the increasing demands upon the Ceylon mission, it will be published with but little abridgment.

The Church—Schools.

During the past year the native church may be said to have been alive, to some extent, to its great and responsible duties towards the heathen. It has been deprived for some time of the privileges and benefits of a pastor; yet it has been enabled, hitherto, to carry on its regular services with interest. A backslider, excommunicated from the church in the time of Mr. Apthorp, is, we trust, reclaimed. As far as we see and hear, he is sincerely penitent; and he manifests a strong desire to join the church again.

The schools have been in a growing condition; and they give evidence of being a great instrumentality in evangelizing the people. Not to speak of the children's own benefit, their parents and other relatives are benefited. Visiting the people, as we do, we often hear of persons reading the tracts and the gospels, which their children procure at the schools, and bring home as their little treasure. Our hearts are rejoiced to hear how these children sometimes attempt to teach their parents. Sometimes parents, with their children, attend the Sabbath services. Here is a man who has been a regular attendant for months together. A headman's son, who was once a pupil in one of our schools,

appears to be a candid inquirer after his salvation. He attends our bungalow meetings; and recently he has come to our Sabbath services in the church, together with two of his companions not taught in our schools. In whatever light they are viewed, the schools increase our hope of the people's conversion.

Labor of Catechists—Temperance.

Much catechetical work has been done during the past year; and we do not regret that so much time was spent in it. We have met with some interesting persons, six or seven in number, of whom we have frequent hopes and fears. Among them we may mention a trader, who formerly studied in the central English school. He has ceased from working on the Sabbath, and regularly attends our meeting on that day. He attends to several Christian duties out of his own conscience; and we indulge the hope that he is a Christian at heart. May the Lord grant unto us to follow up such persons with becoming faithfulness! O Lord, our God, regenerate their sinful hearts.

The influence of our physician, Dr. S. Ropes, among the people, is a real aid to the mission cause. When notices for meetings are given by him in the villages, they are more heeded to than the words of any others. The medicines he administers, create in the minds of the people, in an insensible way, some esteem for the religion preached by him, and the mission which employs him.

By means of our temperance meetings, the evils of intemperance are becoming more and more known among the people. All desire the existence of a law that will prohibit the manufacture and sale of intoxicating liquors. By the meetings lately called in the villages by Messrs. Poor and Spaulding and Dr. Green, one impression left behind on the minds of the people is, that the drunkards can be reclaimed, and that intemperance can be stopped. This is the more noticeable, as it was the most difficult idea to be put into their minds. Hitherto our people used to hear our temperance lectures with patience, even the warmest of them, and yet say at the close, "However, the drunkard must drink," meaning that he cannot be reclaimed. But now the case is quite different.

LETTER FROM MR. SPAULDING, APRIL 1, 1853.

Beginning at Oodooville.

Messrs. Winslow and Spaulding arrived at Oodooville in 1820. The grounds about the old church, says the latter, were an open and barren field for more than a mile east and south-east, and for half a mile southward; and there was only a small village west and north. "The walls of the old church and house were in many places broken with banians. The wall at the north end of the house was fallen down to its foundations; and in removing the rubbish scorpions of the largest size were not a few. Some of the other walls were much broken, especially the one in front. For many years they had been roofless and desolate. The house was partially repaired in May and June; and when the missionaries removed into it, there were neither doors nor floors; and a small part only of the roof was thatched. Most of the floors were finished, and the roof secured with olas, before the rainy season set in. The same year the bungalow for preaching was finished; and a small congregation attended on the Sabbath. The old church was repaired in 1824, and dedicated July 13, 1824; and from that time to this it has been the place of assemblies." Having given these reminiscences of early missionary life at Oodooville, Mr. Spaulding proceeds to speak of the advance which the missionary work has made at that station.

Village Free Schools.

When Messrs. Winslow and Spaulding went to Oodooville, there was but one village school. Others were soon established; and since 1822, they have pervaded the parish, the Bible having been the principal class-book for reading and study. The average number of pupils, during the year, has been about three hundred; though it has been at times four hundred. "Many of the lads have risen from these schools to the English schools, and have gone thence to the seminary at Batticotta. The impressions made on them have followed them to that institution, and eventually led them into the church."

The number who have gone from Oodooville to Batticotta is sixty, of whom five belong to classes now in the seminary. Of the remaining fifty-five, forty have made a profession of their faith in Christ, seven having died, and eight having been excommunicated.

English Schools.

For some years past there have been two of these schools, one in Mallagam, called a government school, and supported by government funds, and the other at the station, in which there have

been on an average about fifty-five or sixty boys. All wish to be prepared to enter the seminary at Batticotta; but, of course, many fail. Of those who fail, some go to the schools of the Wesleyan or Church missionaries; and the remainder return to their gardens and farms, with a much better education than they could obtain in our common village schools. Some of these are already men of influence among their friends; while others are growing up to become such.

Female Boarding School.

This school was opened in 1824, under the care of Mr. and Mrs. Winslow. It was removed to Manepy in 1825; but it was restored to Oodooville in 1828. At first there were twenty-nine pupils; in 1836 the number had risen to seventy-five; since 1837 the average number has been one hundred.

At the commencement of the school, it was deemed necessary to offer a dowry of about twenty dollars; "but the prejudice against female education had been so far removed in April, 1848, that a class of twenty-two girls was taken on condition that no bonus should be allowed, when they should leave the school. Seeing that this measure threw no embarrassment in the way of applications, the mission was encouraged to take an additional step; and in June, 1852, they adopted the plan, already in operation in the seminary at Batticotta, of taking a few on charity, and of making others pay a part or the whole of their board." This is considered quite an advance; and if public opinion will sustain the school on this basis, the mission will have gained almost all which is desirable.

The following is the routine for the day:—"Morning prayers at five, when the pupils repeat the daily text and verse, sing, read a chapter, and close with prayer. Immediately after this, the pupils sweep, not only the dormitories and school-room, but the whole premises, which are grassless, and much like a sanded floor. Every leaf which falls from the cocoa-nut, tamarind, and other trees, is removed. The pupils breakfast at eight, using brass plates or dishes scoured and kept bright; school from nine to twelve; dinner at one. They sew from two till half past four, have prayers at five, take supper at candle-lighting. After supper they study an hour, and close with singing and prayer." "Two women are employed to teach them the art of cooking; and four of the larger girls are employed in turn, a day at a time, in the cook-house. To this labor we have now added that of preparing and pounding a bushel of rice each day, Sundays excepted. Forty-two girls are divided into classes of fourteen each; and each class in turn does this work for the day; thus we throw more of the common work on the smaller pupils."

Sabbath Exercises.

The pupils in our boarding school, English schools, and village schools, amounting generally to about four hundred, are all divided into classes, and spend from an hour to an hour and a half in close study, previous to the services in the forenoon. "Immediately after the services," Mr. Spaulding says, "the men belonging to the church hold a prayer meeting by themselves; and the women assemble in my study for a few remarks and prayer. At two o'clock four classes of the boarding children recite a Scripture lesson; and the other classes wait till after the four o'clock service. In the evening, after the exercises of the day, our boarding school children, in different companies, spend a half hour or an hour before retiring to rest, in meetings for reading the Bible, singing, exhortation and prayer. These have been the usual exercises on the Sabbath for many years.

Village Preaching.

In describing the labor performed in other places than Oodooville, Mr. Spaulding says: "We have had one service, sometimes two, for reading and expounding the Bible at different villages on the Sabbath afternoon, and one or more meetings a week at our village school bungalows. These village meetings have been generally well attended; and for a few months past they have been large. This has been more especially true since an interest began to be awakened on the subject of temperance; not because we preach or speak on temperance, for this we seldom do; but because they understand Bible truth, having been taught in childhood. In nine cases out of ten, preaching is a very different thing now from what it was twenty or thirty years ago."

Other Labors.

Having spoken of the Friday lecture to church members, which is generally well attended, Mr. Spaulding says: "We hold our general monthly prayer meeting on the afternoon of the Sabbath previous to the first Monday of each month. Monday morning the men meet in the church; and the women living near us meet in another place; while the missionaries assemble where 'the tribes go up' on these blessed and interesting days. The fathers' meeting is held every Tuesday afternoon at four o'clock. This is opened by prayer and by reading a portion of Scripture. After that one of the members reads a short address on the subject of training a family in Christian habits, or on the covenant and blessings of pious parents. They meet in rotation at each other's houses. One presides, and one keeps records. Our maternal meeting has now been in existence for years. It meets once a month, and becomes more and more interesting."

Our respected brother is engaged in another kind of labor, which he describes as follows: "Of late I have been engaged in clothing and beautifying Bunyan's Christian and Christiana with Tamil robes and ornaments, and I hope to see it finished before long. I next take up, if possible, the Bible Dictionary by the Sabbath School Union."

The Church.

The whole number admitted to Christian ordinances, since 1822, is 225. Of these 171 have been educated in English schools and seminaries, and 54 have had only a Tamil education, if any. Eighteen have been excommunicated, and 39 have died. Five pupils in the female boarding school were admitted to the church on the first Sabbath in April.

Native Assistants.

"N. Niles, T. P. Handy, and T. Dwight are among the people every day, reading the Bible or tracts to them, conversing or holding meetings, catechizing the children, and in various ways trying to persuade them to become reconciled unto God. They are much encouraged." Nathaniel is Mr. Spaulding's assistant in Tamil; Carpenter is the purveyor for the boarding school, and general secular agent. Welch is the village pastor at Alleverty. "He seems very much encouraged, and is very active."

LETTER FROM MR. MEIGS, APRIL 6, 1853.

Signs of Progress.

Mr. Meigs has been led, as was Mr. Spaulding, to revert to the early days of the Ceylon mission. And it is in this way that the older brethren often encourage their hearts; for though they have not been permitted to gather so rich a harvest as they could have wished, they can never review the history of their labors, without feeling that a great change has taken place. "In 1816," Mr. Meigs says, "we were often met with ridicule and open opposition, when we went among the people to preach the gospel; now, though not many of them 'receive the truth in love,' they well understand our object. They treat us with civility, and hear us with attention. In many places they will assemble in very considerable numbers, especially in the evening, to hear the gospel preached."

There has been a decided advance, moreover, in the ability of the people to apprehend the truths of religion. "We are not obliged," Mr. Meigs says, "to dwell on the mere outworks of Christianity; but we can, without giving offence, plainly and pungently declare the great doctrines of the gospel." The way seems to be prepared, therefore, for an abundant effusion of the Spirit; and when the time of refreshing shall have come, we may expect to see multitudes turning unto the Lord. It is in view of facts like these, that our brethren strengthen their faith, and wait patiently for the appointed day.

A sad History.

The following extract will show that the missionary has some trials, which are quite common in the experience of pastors at home.

In November last, I was informed that I. W. Putnam was very sick, and apparently near the borders of the grave. His case is in many respects very instructive. He was one of the first young men admitted to the boarding school at this station in 1818. After obtaining an education in the seminary at Batticotta, he received the appointment of assistant interpreter to the collector of this province. By this appointment the road to wealth and honor was fairly opened before him; and for about twelve years he did well. But in an evil hour he commenced the use of intoxicating liquors; and from that time his descent towards poverty and disgrace, and a drunkard's grave, was steady and sure. He lost his situation under the government, spent all the property that he had accumulated in twelve years, with nearly all his wife's dowry; and from that time he has been entirely dependent upon his relatives for support.

On visiting him, I was glad to find him apparently penitent for his past conduct. His afflictions appear to have done him good. He assured me of his firm belief in the Christian religion, and that he had wholly rejected heathenism. It is not improbable that he sought and obtained mercy, like the penitent thief, at the eleventh hour. Mr. Poor also visited him just before he died. He was very desirous of being received into the church. We dissuaded him from this step, however, as the evidence of his conversion was not sufficiently clear; and we feared that he might trust to this act, as a stepping-stone to heaven. We conversed with him, and prayed with him, and did all in our power to lead him to trust wholly in Christ for salvation.

On the 9th of November he died, and I attended his funeral. A large number of relatives and friends were present, and I endeavored to improve the occasion, so as to make a deep impression upon their minds. But such is the in-

fatuation of those who love strong drink, that a younger brother of his, though apparently much impressed by the circumstances of this death, is now following in his footsteps, and will in all probability soon reach the same end.

The foregoing narrative leads Mr. Meigs to remark, that most of the influential people in his parish belong to a temperance society. He says also that the present system of operations is exciting much interest in Jaffna, and will do something towards stemming the inroads of intemperance. At Atchuvaly there is a society which has three hundred and fifty members.

Change in a Village.

The subjoined extract is valuable, as showing the gradual advance of the missionary work.

I mentioned in several former communications the interesting meetings which I had held in the large school bungalow at Mavittapuram. The people in that village continue to attend in large numbers. On the evening of March 21, Mr. Spaulding and Nathaniel Niles kindly came to our assistance. J. W. Birch, Esq., the new magistrate at Mallagam, was also present, and made some very interesting remarks. It was impossible to count the people that were present, as the large bungalow was not only filled, but some stood round on the outside, the walls being so low that they could see and hear over them. The large space in front of the bungalow was also filled; so that there could not have been less than four hundred and fifty present, who listened with great stillness and attention to the several addresses that were made. Formerly this was the most noisy, heathenish village in all Tillipally. Now the people treat us with great respect and attention.

Accessions to the Church.

Other facts of interest are embraced in the following extract.

In my last communication, I mentioned that I hoped to receive four members to the privileges of the church in November. On account of some difficulties, their reception was deferred till our last communion, which was on the 3d of April. Their names and ages are as follows: David, aged sixty; Joseph, aged thirty-five; Abraham, aged twenty-six; Charles Winslow, aged twenty-three. The three first were baptized at the time of their reception into the church. The last was baptized in infancy.

The case of David is one of very particular interest, considering his age, and the fact that he had not been in the habit of hearing the gospel statedly till he commenced teaching the school in Mavittapuram, about eighteen months ago. He appears to be truly sincere in the profession which he has made. Charles Winslow assists him in teaching the school, which now contains one hundred and twenty-three children, sixty-seven of whom can read the Tamil Scriptures.

Among the females who statedly attend the church, six are candidates for baptism. Four of them have been well educated in the select girls' school at the station. They have a very good knowledge of the Bible, and appear to be truly pious. Concerning the other two I have some fears, as they have not learned to read the word of God, and are, of course, comparatively ignorant. They, however, express a strong desire to be received. I mentioned in my last communication that the parents of some of these females were opposed to their making a public profession of their faith in Christ. I am happy to say that by conversation the opposition has been nearly or quite removed.

Madras.

LETTER FROM MR. WINSLOW, JUNE 8, 1853.

This letter may do something towards the formation of correct opinions in regard to the chances of life in India. The large experience of Mr. Winslow qualifies him to speak on the subject, as very few missionaries can.

Health of Missionaries in India.

It is thirty-four years this day since, with the brethren Spaulding, Woodward, Scudder, and their wives, with a little daughter of Doctor and Mrs. Scudder, and Amy, a colored woman in care of the child, myself and wife left Boston harbor. Many had attended us to the ship. After a season of devotion on the wharf, where Dr. Worcester led in prayer, and the hymn beginning, "Blest be the tie that binds," &c., was sung with much emotion, one friend after another bade us farewell; and we parted from all, joyful for the work's sake in the midst of our sorrow, not expecting to see their faces

again in the flesh. The Lord was pleased, however, to permit three of the missionaries, with two of their wives, to visit America again, after an absence of from fifteen to twenty-five years, and to meet some even of the older portion of that company; though many had fallen asleep. Now, at the end of a third of a century, three out of the four missionaries, and one of the wives, with the colored woman, are alive and in tolerable health. Perhaps three-fourths of the ministers, then in New England, of a similar age, are not now alive. Certainly of the missionaries in India at that time, neither three-fourths nor one-half, nor, indeed, more than one-tenth remain; though many are alive in their native land. Except Messrs. Meigs and Poor in Ceylon, strictly speaking not in India, I think there are only two remaining who were in it as missionaries, when we arrived; and they came out the same year. There are two, ordained afterwards, who were then in the country; but one of them is past labor.

I think then the Board have reason to be thankful for the goodness of God to their servants here; and the more so, if they consider that the brethren mentioned as in Ceylon when we arrived, and who still remain after a service of more than thirty-seven years, are one-half of the company of missionaries, four in number, who commenced their labors in Jaffna at that time. Two (Richards and Warren) early went to their rest; the other two are the oldest missionaries either in Ceylon or India.

To young missionaries, who feel that in coming to India they must look forward to an early grave, I would say that this should be no reason for declining to come, if the Lord has called you; as Martyn would not have refused the service, even had he known how soon it must end. But I would also say, that for those whose constitutions are not particularly unfitted for the climate, there is no reason for expecting an early death. It would be difficult perhaps to prove it by statistics; but, allowing those to return to their native land who have made full proof of the climate, and find they cannot bear it, and allowing a furlough of two years to those who have been twelve or fifteen years in the country, to recruit themselves by breathing the air of their native hills or plains, and this repeated, if necessary, I think the life of missionaries here would fully equal that of ministers at home. Not certainly that the climate is so good; but that they do not usually live so fast, under such constant excitement, under a strain upon all their intellectual and moral powers, which cannot but be unfavorable to long life. The physical burdens of a missionary, even if he were itinerating a great part of the time, and among a wild or half-civilized people, would not wear upon the springs of life as this feverish excitement, which wastes away the brain, and makes young men prematurely old.

In India we are obliged to "be sober," and to let our "moderation be known unto all men." We early learn that the nerves must have rest; that we cannot bear constant excitement; that it costs too much to quarrel with any one, though we must "contend earnestly for the faith"; and we learn to be quiet, and so avoid at least one cause of ill health.

Oroomiah.

LETTER FROM MR. BREATH, JUNE 17, 1853.

THE following extracts from a recent letter contain items of information that will be read with interest.

Schools—Gawar—Judgments.

Both seminaries have been disbanded for the season; but it can scarcely be called a vacation, inasmuch as some twenty pupils are still retained for instruction during a portion of the summer months. Of our seventy-eight village schools, fifty-nine have been already dismissed for the season; and probably most of the remaining nineteen will be suspended for the coming three months. Through the instrumentality of a (we hope) converted Jew, a school has been recently opened in the Jewish quarter of the city. It numbers thirty scholars; but it is doubtful whether Christian instruction can be introduced into it sufficiently to make it a profitable missionary undertaking.

Our brethren in the mountains are of good heart, and interpret none of their discouragements as a "frowning providence." They consider that they have taken possession, and wish, as far as possible, to lay their plans accordingly. They do earnestly desire another family, that of a physician, to be immediately associated with them. I can appreciate their solicitude.

God is dealing with this land in judgment. The Persian newspaper states

that Shiraz has been partially destroyed by an earthquake, ten or twelve thousand persons having been buried beneath the ruins. The cholera is prevailing extensively at Tehran; and it is said that the plague is ravaging Khorassân. The large river which watered Isfahân, and fertilized the plain, it is affirmed, has disappeared. The fact that this river was previously, in a part of its course, subterranean, makes this startling report probable. The King is, besides, very unpopular. An attempt was made a short time since to poison him; and there is a wide impression that he will be made away with before long.

Gawar.

VISIT OF MESSRS. RHEA AND CRANE TO ISHTAZIN.

Last spring Messrs. Rhea and Crane made a short excursion to the valley of Ishtazin, for the purpose of preaching the gospel of Christ to the rude inhabitants of that secluded district. They had attempted to go thither in the winter, but were driven back by a storm. Now, however, they found it comparatively easy to perform the journey.

A Penitent Sufferer.

It was on a Saturday afternoon that our brethren reached the village of Mar Ogen, the good old pipe-maker, whose name has been so often mentioned in the Herald. Here they designed to spend the approaching Sabbath. On their arrival, however, they were made sad by an accident, which had happened to their pious friend. He had been a cripple for some twenty years; and now a fall from a roof a few nights before had inflicted a further injury. But these brethren were greatly edified by the Christian spirit of the aged Nestorian. "Though in great pain," they say, "and hardly able to move his body, he was giving glory to God in his afflictions. He was much rejoiced to see us; and we were no less glad to see him. It was very pleasant to sit by him, and bring to his mind words of consolation from God's rich stores. In the midst of his sufferings, he would sometimes break out into audible petitions, like the following: 'O Lord Jesus, thou art the King of glory, the King of kings, and Lord of lords. Thou art great, and holy, and merciful. I am a sinner. I am condemned. My face is black. My bones are rotten. O Lord Jesus, have mercy upon me, poor and blind and naked and miserable. O Lord Jesus Christ, I am a sinner; I am vile. I am lost; but do thou remember me.'"

Labors of the Sabbath.

The missionaries spent a very pleasant Sabbath in the valley, though not a little disappointed to find the villages almost depopulated of their men, who had gone down to the plains of Mesul, Bagdad and Damascus in the fall, and had not yet returned; their audiences, therefore, were made up of the old men, women and children. In the morning two old grey-headed men went to see them. One, whose eyes were dim from age, said to them, "I heard you were in our village; and I have come to hear from you the words of God." "Soon a company of some thirty or forty mothers and their children," Mr. Rhea says, "gathered around us, to whom we read the parable of the Pharisee and the Publican, and tried to illustrate the difference between the religion of the heart, and that of mere formalism and hypocrisy. They seemed to grasp the meaning of the parable, and were delighted with its simple truthfulness, commending itself at once to their consciences."

Messrs. Rhea and Crane ascended to the village of Serpil, three miles distant. They were received with less cordiality, however, than they had met with below; though some listened with earnestness to the words of eternal life. After their return to the village of Mar Ogen, they were pained by the desecration of the Sabbath which they beheld around them. "We saw an old lady," writes Mr. Rhea, "sitting with the pieces of a garment before her, inspecting them very intently, and apparently just ready to begin her work. When asked if she intended to sew on the Sabbath, she exclaimed, 'No,' with abhorrence. She said she was only contriving to see how the pieces would fit, and to-morrow she would sew them. Perhaps no one would think of ploughing or harvesting; and yet they do not hesitate to assemble and put timbers on a new roof, alleging that it is the only day when they are all together."

In the afternoon our young brethren went to a neighboring village. "Quite a number of women came around us," Mr. Rhea continues, "and listened to the story of the Samaritan woman. The word in every mouth seemed to be, 'We are lost sheep. We have no shepherd. We are vile. We are on the way to hell. Our place is in the fire.' Many seem to despair of ever being delivered from the bondage of sin. True, they are willing slaves; but it is a privilege to declare to them that liberty wherewith Christ makes his people free." In the evening the missionaries returned to Mar Ogen's village, weary but rejoicing, and made their bed in the open air.

Affecting Interviews.

Next morning Messrs. Rhea and Crane went out to see the villagers at their daily tasks. "We

found one man," the narrative says, "digging out huge rocks from the little piece of ground, perhaps one tenth of an acre, which he had terraced upon the steep bank of the river. He had already toiled five long months, and expected to toil five more, before his patch would be ready for the plough. As we drew near, he lighted his pipe; and we sat down together. We spoke to him of the great concern, the salvation of his undying soul. He made the universal excuse, 'We have no priest or deacon to teach us.' We told him that our Lord Jesus was able and willing to do more for him than any priest or deacon could. We dwelt upon his love, his sufficiency, his willingness to take poor sinners by the hand, and conduct them safe through all life's trials to his blessed kingdom. We were pleased with the simple-hearted manner in which he listened. He said, if there was only a person to tell him these pleasant tidings two or three times more, men might strike him, beat him and revile him, but he would not say a word."

Our brethren found another very poor man on his knees, digging with his hands, and pulling the stones out of his little patch of ground. He said the water, every year, washed the soil away, and left the rocks bare; and it was necessary, every year, to dig them out again. He looked poor and miserable, indeed. "We told him of a better country," Mr. Rhea continues; "and as we dwelt upon its glories, his interest was awakened. He thought it was our own country; and he was ready even then to set out with us to reach it. But when we told him that it was the New Jerusalem, he said, 'Ah, this is not for us. We are vile. Our very soil is vile. Look at those rocks. So hard are these hearts of ours. Our place is in the fire.' We endeavored to inspire the poor creature with hope that it might be otherwise."

Further down the river the missionaries saw a man ploughing his little field, his wife following after him, gathering up the stones. "They both stopped," Mr. Rhea says, "and sat down together; and we sat with them. We preached Jesus, and forgiveness through his precious blood. The poor woman listened seriously; and her husband looked up, and expressed much surprise when we assured him that there was in Jesus free mercy for all the past, and free grace for all that is to come. We invited them to go to Jesus, and they said, 'We will come.' Poor people! No one who does not mingle with them, can know the hopeless bondage in which they are enslaved. A gleam of hope flashes across their minds, and they say, 'We will come'; but it is often as the morning cloud, and the early dew. Still we sow in hope."

Spiritual Death.

Several women came to Messrs. Rhea and Crané in the evening, one of whom said, "There is no hope. This work will never go with us, sinners and infidels." They told her of an almighty Savior, who had conquered death and hell. They told her of the woman who bathed the feet of Jesus with her tears, and wiped them with the hairs of her head, and those precious words which fell from his lips. Again she smote upon her breast, and said, "Alas for us! Would to God that it might." Our brethren found those, and they were not a few, who rashly trust all to God's mercy, let them live as they may. There are others who have no idea of religion as a personal matter. Long since they have committed their souls to their ecclesiastics, hoping, with what little incidental aid they can render by their fasts, prayers, alms and sacraments, and the observance of the vain and (in some cases) almost blasphemous customs of their church, all will be safe.

There are still others whose God is a hard master. They fast, pray, and give alms; but their sins increase upon them in a tenfold ratio to their good works. Every day they have the most humiliating exhibitions of the vileness of their hearts, and the strong hold which sin has over them. The sound of free pardon and almighty grace has never fallen upon their ears; and they sink down into settled despair. "Who," thought our brethren, "can tell the joy of him whose privilege it is to tell to these dwellers in the mountains such glad tidings."

Conclusion.

Messrs. Rhea and Crane spent Tuesday and Wednesday among the other villages of Ishtazin, accompanied by a cordial old friend, the father of the former malek of the district. "Wherever we went," the narrative says, "the mothers and their children, with the few men who were left, gathered around us; and we had opportunities of meeting with almost every individual, and making known Christ. We returned to our homes on Thursday, much strengthened in body, and refreshed in spirit, grateful for the privilege of visiting a valley, whose spiritual destitution appeals so touchingly to our sympathies."

Syria.

LETTER FROM MR. BENTON, JUNE 6, 1853.

B'hamdun.

MR. AND MRS. BENTON are now at B'hamdun, devoting themselves to the spiritual interests of the Arabs in that village. The following extracts will show what encouragement they find in their present situation.

Since our arrival at this village, April

19, we have been in daily intercourse with the people. No degree of opposition has appeared from any quarter to impede the progress of the gospel in this and the neighboring places. A deep impression has been made in favor of Protestant Christianity, evidently from the residence of some of the mission families in B'hamdun, during the summer months, for the past fifteen years and more. All have seemed friendly, Greeks, Maronites and Druzes; and all have repeatedly requested us to reside permanently among them.

The inhabitants of B'hamdun are either Greeks or Maronites. The Druzes belong to other villages around us. Intercourse is free between the different sects of Christians, and between the different communities of Christians, Druzes, and Mohammedans. In some places all these communities send their children to the same school; they all assemble promiscuously on funeral occasions; and their habits of mind and life are more similar than we have found elsewhere in Syria. Like the inhabitants of other mountains, the Lebanonites are more independent in thought and action, of simpler habits and character, and more accessible and democratic, than the inhabitants of cities.

B'hamdun is beautiful for situation, and of a delightful climate. It commands an extensive prospect of the Mediterranean, which forms not less than a third part of the boundary of its visible horizon, and is about three thousand six hundred feet below; of Beirût, with its gardens, about twelve miles distant; and also, at this season, of Cyprus, nearly one hundred miles distant, when behind its mountains the sun sinks into the sea. Immediately around us, on these goodly mountains, and in the valleys, are thousands of vineyards, orchards and gardens, covering all their sides, and crowning their summits with the choicest foliage and fruits. The climate is more uniform, and of a more agreeable temperature, than that of New England. The average of the thermometer for May, resulting from about eighty observations, was only 66° 20′; and for June 73° 20′. These days it varies between 74° and 78°, seldom rising above 80°, and sometimes falling below 70°.

B'hamdun is at a short distance, Mr. Benton says, from the main road between Beirût and Damascus. It contains about eight hundred souls of both the sects above mentioned, and has within two hours' distance at least twenty-five villages of Christians or Druzes, containing several thousands of inhabitants, all accessible from this place. Of the labors of himself and wife, he speaks as follows:

Two Bible classes were opened, April 24. Both have increased in numbers and interest, particularly the class for the women, which is conducted by Mrs. Benton. More than twenty women were present on the last Sabbath, some of whom appear to receive the messages of salvation with much gladness of heart, and to be nigh to the kingdom of God. After the class had dispersed, others came, begging Mrs. Benton to repeat to them what she had said to the others. From fifteen to twenty have attended the other class; and there is now also a little Sabbath school of twenty or thirty little girls. We hope soon to form another for the little boys, and to find, as in truth we have felt, that "He that openeth, and no man shutteth," has here opened a wide and effectual door, and has much people all around us. I verily believe that there is not at present, within the whole territory occupied by our mission, a more promising field than this part of Lebanon.

Choctaws.

STATION REPORTS.

The reports of the missionaries among the Choctaws having been received, an abstract of these documents will now be submitted to the readers of the Herald. The statistics of the churches, it will be seen, are incomplete. It is supposed, however, that nearly one hundred persons have been admitted to the ordinances of the gospel within the past year.

Stockbridge.

This station suffered not a little from the absence of Mr. Byington. His elders endeavored to sustain the ordinary services; but the labors of a resident missionary were very much needed. Within the last two years, thirteen persons have been received into this church, and eight have died. The number of communicants is nominally 141; but Mr. Byington thinks there are not so many, who are "true to their Lord and Master." There are nine preaching places in his field.

The boarding-school has materially improved within the last few months. The chairman of the trustees was present at its opening, January 26, and also at its close, June 22. "He expressed himself as happily disappointed in the general appearance of the scholars. Considering the

shortness of the session, he was gratified with their evident progress." The number of "appropriation pupils" was thirty-one, of day scholars ten.

The Sabbath schools are prosperous; and the temperance cause is as hopeful as it has ever been. "There is more industry, with more food, better clothing, better houses, and more money, than there was formerly. There are also more stores and more cotton gins."

Wheelock.

The death of Mr. Wright has been a very sore bereavement to his missionary associates, as also to the people under his care. Few ministers of Christ have labored more faithfully or more successfully. There have been admitted to the Wheelock church since its organization in December, 1832, 577 persons. Of this number about 60 were set off, in 1849, to form the Mount Zion church, now under the pastoral supervision of Rev. Pliny Fisk, of the Choctaw nation; 97 have been transferred to other churches; 114 have died; 40 have been excommunicated; leaving 266 in connection with the church at the present time. Nineteen have made a profession of their faith in Christ within the past year.

Meetings are held in seven different places on the Sabbath; the assistance of the elders and other helpers, therefore, is indispensable. More than one hundred and thirty dollars have been contributed for various objects; and efforts are in progress to erect a monument to the memory of Mr. Wright. "The spirit of benevolence and liberality," Mrs. Wright says, "is advancing; and there appears to be a good state of religious feeling."

The boarding-school has had an average attendance of forty-two pupils, the highest number having been forty-eight. A few of these, however, are day-scholars; and a few are boarded by their friends. The course of study has been the same as heretofore reported, with the addition of Brown's Guide to Science and a small work on physiology. "The Bible is daily read and studied," Mrs. Wright says; "and great pains are taken to convince the scholars that they are not merely intellectual, but moral and accountable beings. Hence the inculcation of divine truth is made prominent."

Within the bounds of the Wheelock congregation, there are four Saturday and Sabbath schools, "which are exerting a good influence." In connection with them, religious exercises are held on the Sabbath, conducted mainly by the elders.

Norwalk.

In the boys' school at this station, there were twenty-one boarding pupils, five at the expense of their parents, during the last term; and there were also five day scholars. The course of study has embraced geography, grammar, arithmetic, the catechism, &c. "As to the progress of the scholars," Mr. Lathrop says, "I think we have reason to speak favorably. We have had but little difficulty in controlling them."

Pine Ridge.

The Pine Ridge school has had forty pupils, who have generally been constant attendants, with the exception of eight day-scholars; and their "conduct and improvement have in the main been good." Among the studies, were Olmstead's Philosophy, physiology, Watt's on the Mind, with the Assembly's Catechism; and the Scriptures have not been neglected. "The teachers and pupils are formed into a benevolent society; and during a part of the term the labor of one afternoon, every two weeks, is devoted to some good object. The proceeds of this work, the past term, were about forty dollars."

The examination of the school was held on the 5th of July. "The progress of the pupils," Mr. Kingsbury says, "considering the short time many of them had been with us, was good; and we believe it gave general satisfaction. The object of Miss Goulding has been to give her pupils thorough instruction, as far as they have gone, and such instruction as would be most useful to them."

Mr. Kingsbury spends one half of his Sabbaths at Doaksville, two miles from his house, and the rest at other places. His Doaksville congregation have finished a very neat and comfortable church, within the year under review. "The whole cost, including a bell weighing three hundred and fifty pounds, has been about sixteen hundred dollars, most of which has been paid by those for whose benefit it was built."

The attendance on the Sabbath is generally good. "At Doaksville, Fort Towson, and Pine Ridge," Mr. Kingsbury says, "all within the bounds of the congregation, there is a weekly prayer meeting; and all of these I attend. There is now no chaplain at the Fort. The monthly concert is attended in the two former places, at both of which I am present. The family at Pine Ridge put in their contributions at Doaksville. All the children are furnished with the means of giving their mite every month. The collections at these concerts, the past year, have amounted to $246,90."

Five persons were received into the Pine Ridge church by profession, during the last twelvemonth. One of these is the surgeon at Fort Towson, two miles from Doaksville; respecting whom Mr. Kingsbury writes as follows: "He is one of the most skillful and kindest of physicians; and now he is an exemplary, active Christian. With his pious lady, he has a Sunday school at the Fort, and takes an active part in prayer meetings. He feels a lively interest in our mission, and has

cheerfully rendered much gratuitous and important relief to the sick and afflicted."

The following paragraph from Mr. Kingsbury's report will show, that the Choctaw mission has proved a blessing to many besides the Indians: "Since the organization of the Pine Ridge church, in 1836, between fifty and sixty have been added to it on examination from Fort Towson. Several of these were officers in the United States army. And though most of them have long since been removed to distant parts of the country, our hearts have been cheered by the reports that have reached us of their exemplary lives, and of their influence in behalf of the gospel. At several of the frontier posts, where there were no chaplains, and even in Mexico during the war, religious exercises were held by these pious officers. Their influence and kind offices have greatly aided the missionary work on our western frontier."

The Pine Ridge congregation have contributed to different objects, within the year, as follows:—To the American Board, $273,40; Bible Society, $10,50; Home Missionary Society, $25; Tract Society, $16,50; miscellaneous, $84,00; to finish the Pine Ridge church, $310.

From that part of Mr. Kingsbury's report which gives an account of his labors in other parts of the nation, the subjoined extract is taken: "On the 15th of May, I attended an interesting meeting at Pigeon Roost, ten miles south of Mayhew. The appointment had been made by Mr. Copeland, before he left. It was a time of much rain and high water; and I was unable to reach the place before Sabbath morning. It was expected that Mr. Lansing would be there at the commencement of the meeting; but he was detained by ill health. The people assembled on Saturday, and with much patience awaited my arrival. It was an encampment in the woods. The seats were logs, hewed on the top. It was the first time the gospel had been preached in that place. More than one hundred and fifty men, women and children were present. Much interest was manifested in the meeting; and we trust that the Spirit of the Lord was there to convince sinners of their need of a Savior. Ten requested the prayers of the church. The prospect of doing good in this neighborhood is encouraging."

Of another of his visits to the western part of the nation, Mr. Kingsbury speaks as follows: "On the last Sabbath in June, I administered the sacrament of the Lord's Supper at Mayhew. The meeting was the largest I had ever attended at that place. Ten were added to the church on examination, nine of them heads of families. After a long season of darkness and depression, the Lord in mercy, as we trust, has visited this little church with the reviving influences of his Spirit."

Good Water.

The boarding school at Good Water has been converted into "a high institution of learning" by the Choctaw Council, and liberal appropriations are made for its support on the new basis. It was not till the 16th of November that it went into operation; from that date to July 6, however, not a day was lost. The whole number of pupils, including eight day scholars, has been fifty; but three of these left early in the term, and three others went away subsequently. "The progress of the scholars in their various branches of study," Mr. Hotchkin says, "has been good; and I think I can safely say that all the reasonable expectations of the people were fully met. The school was not filled up with advanced scholars, as we expected;" "but the way is now prepared for a permanent institution, and for a thorough education." "The question whether a high school can be sustained, we think, is settled."

Two members of the school have been admitted to the church; and others have shown much solicitude in regard to their spiritual interests. There is a missionary society in this institution, which received one hundred and ten dollars on the day of the annual examination, from the sale of articles previously made, besides an amount sufficient to defray the cost of the materials. The avails have been appropriated to foreign missions. "If every school in the United States," Mr. Hotchkin says, "together with their teachers, had as much zeal as this, the funds of the Board might be largely increased."

The Good Water church was divided in March, some three hundred and fifty members having been placed under Mr. Stark's sole supervision, and about one hundred being left to Mr. Hotchkin's care. Concerning his present flock, this brother says: "The state of religion in this church is good. The attendance on preaching has been good throughout the year. Prayer meetings, both male and female, have been regularly and well attended. Christian principle is taking deeper root, and bearing better fruit. At a protracted meeting, held six weeks ago at this place, twenty-seven came forward as inquirers; some of these were members of the school. The effects produced were most gratifying; and, we trust, the result is the conversion of some." Six persons have joined the church by profession, and one has been excommunicated. The amount given to foreign missions is sixty dollars.

On another topic of great interest, Mr. Hotchkin writes as follows: "A good deal has been said with regard to temperance among the Choctaws. The people of Massachusetts think the 'Maine law' is too strict. But the Choctaws can put a stricter on a stricter, and still sustain it. It is now punishable with a fine of three dollars

to bring a bottle of liquor into the nation. The penalty for the second offense is five dollars, and for the third ten dollars. These fines have been demanded and paid, principally the first. The next General Council will make the penalty for the first offence twenty-five dollars, and for the second, fifty. This shows some progress."

Good Land.

Since the Good Land church was organized, four have been added to it on examination, making the whole number of communicants three hundred and fifty-four. Mr. Stark has three preaching places under his care, besides the station, at all of which meetings are usually held on the Sabbath, as also interesting Saturday and Sabbath schools. "We have recently had repeated solicitations from a neighborhood about ten miles north-east of us," he writes, "for aid in sustaining a school, and assistance in conducting meetings. As yet we have not been able to do anything for them; and we regret it the more, because of their great anxiety to hear the gospel and receive instruction."

The following extract will give the reader a favorable idea of the state of things at Good Land: "A preached gospel is as highly prized here, we think, as it is anywhere. This is evident from the regular attendance of the people, their interest in the means of grace, and the sacrifices they often make to enjoy them. We have seen females, aged, infirm, and poorly clad, traveling on foot, in inclement weather, ten and sometimes fourteen miles, to have the privilege of meeting with God's people to celebrate a Savior's dying love. To such this feast has been what food is to the hungry; and they have gone away refreshed and rejoicing. There is much of a spirit of prayer among our people. So far as we have learned, (and we have taken pains to know,) secret, family, and social prayer is rarely neglected by those who maintain a regular standing in the church. The neglect of this duty they feel to be a sufficient reason for deep humiliation before God; and when guilty of such an omission, they refuse to join with the church in celebrating the death of Christ, till they have apprised us of their short-comings, and promised renewed diligence and fidelity. Giving of their substance for the cause of Christ is not, as is too often the case among Christians, a matter of convenience; nor do they regard it a duty, so much as a privilege. We have known many of them make no little sacrifice for this end." The amount collected for missionary purposes at Good Land, during the year, has been sixty-nine dollars.

The school is regarded as prosperous and highly useful. The whole number of pupils is forty; and the average attendance is about twenty-five. Miss Arms has been unable to teach the school for a part of the time; and Miss McCormic has taken her place.

The report of Mr. Stark contains the following pregnant paragraph: "That intemperance exists at all among us, is owing to the influence of bad white men, and the sanction granted to the traffic in intoxicating liquors by the adjoining States. We hesitate not to say, that it is due more to the efforts of the Indians themselves, than to those of the white community in their behalf, that they are what they are. They have long legislated against intemperance; and for years they have supported an efficient police, whose business it is to wage war against it. Now, in order to strike a last and effectual blow, they have unitedly, and at no little expense, implored the legislatures of the States about them to prevent the sale of whiskey to Choctaws; but it has been hitherto in vain."

In regard to the progressive civilization of the Choctaws, Mr. Stark says: "There is, from year to year, increased attention to agriculture. Heretofore the mass of these Indians have manifested no ambition to possess anything beyond what was necessary to satisfy their present wants. But this state of things is passing away; and just so fast as they feel the influence of the gospel, just so fast do they become industrious and happy.

Bennington.

The Choctaw mission have been anxious for some time to commence a station at this point; when Mr. and Mrs. Lansing joined the brethren last January, therefore, they were designated to carry the plan into effect. "The people," Mr. Lansing wrote on the 4th of April, "have done all to assist us, in settling among them, which I could expect. They have put up a very good log building, eighteen feet square, with two piazzas, and have covered it. They are now, probably, on the way to Doaksville to haul my goods and lumber." Near the close of last year, there was more than usual religious interest at this place. "Several backsliders were reclaimed; and quite a number were inquiring after the way of salvation."

Mount Pleasant.

Two new preaching places have been added to those previously under Mr. Copeland's care. One of them has been already mentioned; and both may hereafter fall into Mr. Lansing's district. "The first is eleven or twelve miles south by east from Bennington," says Mr. Copeland, "called Pigeon Roost. We have had a pleasant neighborhood school there; also a Saturday and Sunday school, taught by a native. The other place is still farther south-east, nine or ten miles from Mayhew. At both these places schools had been established before; but they had been given up. The people applied to our mission for

assistance; and we rejoiced in the ability to give them a little. The latter place I have named Wilmington. The people had contributed about two hundred and fifty dollars, in property, for the support of a day school, and had also engaged a native to teach a Saturday and Sabbath school in the Choctaw language."

In speaking of the churches, Mr. Copeland says, "At Mount Pleasant we have had a great deal of peace and harmony. There has not been so much spirituality as we could have desired; and one or two defections have taken place. Still there have been some additions from our young men." In the Six Town church there has been "quite a pleasant state of things;" and several have professed their faith in the Lord Jesus Christ. A new church is to be organized at Past Oak Prairie. The contributions of these churches for foreign missions have increased; in some cases, indeed, the advance has been fifty per cent. Home objects receive more and more attention.

Passing to the native helpers, Mr. Copeland bears his decided testimony to the value of their services. "At our quarterly meeting for native assistants," he says, "held on the last Wednesday and Thursday in April, I gave appointments to ten laymen, one of whom has since engaged in a Saturday and Sabbath school. Six of these were elders in the different churches; and the others were all men who had the confidence of the mission and the people. They have shown a fidelity and zeal, which are truly commendable. They are also prudent and judicious, so far as I know. The system I have adopted, works well thus far. In fact, it presented the only feasible plan by which we could maintain public worship on the Sabbath in all our congregations."

Of the state of the temperance question, Mr. Copeland speaks hopefully. "Our chiefs and leading men," he says, "have been very decided friends of the cause; and the efforts of the authorities are attended with good success. Many a gallon of whiskey has been emptied upon the ground, within the last year. The battle is pretty well fought;" but our enemy is subtle; and constant vigilance is necessary.

The following paragraph shows that Mr. Copeland does not regard the missionary work among the Choctaws as finished. "On the whole, I feel that we have as much encouragement to persevere in our labors as ever, and perhaps more. True, there is a dark side to our picture, which might dishearten us, did we not believe that our cause is of God, and must prevail. The force of early impressions and habits is very much against us. The people seem to retain their elevation, moreover, only in consequence of the most diligent efforts. Should these be suspended, for a short season merely, they would begin to fall back; and if they should be wholly suspended, they would relapse into barbarism."

Lenox.

Two or three years ago a petition was received from Wade's settlement, on the Kiamichi River, asking that a teacher and preacher might be sent thither; but the mission were unable to comply with this request, for want of men. When Dr. and Mrs. Hobbs joined our brethren last winter, however, it was thought that the time had come for the occupancy of this post. It is thirty miles from Mount Zion, and about twice as far from the nearest missionary. The prospects of the station are regarded as flattering; and it is expected that a church will be organized at an early day.

Cherokees.

STATION REPORTS.

The intelligence from the Cherokee nation is not particularly encouraging. A strong reinforcement should be sent to the brethren in that important field without delay; thus far, however, only one young man has been obtained. Applications for additional missionaries are from time to time received; but it is impossible to make such a response thereto as the nature of the case seems to demand. Till more laborers shall have gone to this tribe of Indians, the Committee can hardly look for the signs of progress which they would be glad to report.

Dwight.

The school at this station has an average attendance of nearly twenty-five pupils. Miss Swain has been gratified with the proficiency which they have made in their studies. One person has joined the church by profession, and three have died, leaving the present number of communicants forty-eight.

Lee's Creek.

The school under the care of Miss Stone is improving in its character; and its influence for good is obviously increasing. "It appears to us," Mr. Ranney says, "that the interest in our school is greater than it has ever been before." The whole number who have received instruction during the year, is forty-one; but the average number present was only about eighteen, owing in part to high water. "There are but few who are constant in their attendance; those few, however, seem to make very rapid progress.'

In regard to the church at Lee's Creek, Mr. Ranney writes as follows: "We have had no additions during the year; and there has been no diminution by deaths, dismissions, or excommunications. We have eight members, therefore; as we had last year. One stands propounded for

admission at our next communion. There is one also who has a letter to this church, and has had it ever since we were organized; but she has been detained from our meetings very much by ill health, and has not been present at any of our communion seasons; hence I do not number her as one of our members. Another has proposed to come forward for examination; but he says that he is old, and has grown old in sin, and wishes for delay, that he may prove himself." The contributions of this church, as far as known, have amounted to $22; and those who belong to it, appear to be "remarkably well united."

Mr. Ranney says there has been very decided progress, among the people of his neighborhood, in temperance and civilization. At a recent meeting of a temperance society, formed in 1852, more than seventy persons signed a pledge of total abstinence from all intoxicating drinks. A large number of persons were present; the business was conducted in an orderly manner, mostly by the Cherokees themselves. After the close of the meeting, a table was spread, at which the females sat down in the first instance, and were waited upon by the men. Subsequently the men sat down to a quiet repast, served up much after the manner of civilized society.

There are many discouragements, however, in this field, some of which are not met with elsewhere in the same degree. But Mr. Ranney says: "If our friends will have patience, and offer the prayer of faith, we feel assured that God will give us gracious answers."

Fairfield.

This station is now in charge of Mr. Teele; who arrived at Fairfield on the 27th of December, 1852. At first he found much to discourage and dishearten him. From the time of Dr. Butler's removal to the Cherokee female seminary, there had been no resident missionary among the people; it is not strange, therefore, that to our young brother the field seemed to be "grown over with thorns and briers." Now, however, he says that "a few things brighten the prospect."

It is not known that there has been any change in the statistics of the church within the last year; the number of communicants, therefore, is supposed to be sixty-nine. The Sabbath school has much increased of late, so that forty children now attend it. Two prayer meetings are held, one of them weekly, and one fortnightly, the latter being for females; and the number present is at times encouraging. "The Word is listened to with greater interest than formerly. God's truth is making some impression upon the hearts of the hearers."

The whole number of pupils in the school has been forty-five; but the average has not exceeded fifteen. It is hoped and believed, however, that the attendance will be better hereafter.

Park Hill.

The church under Mr. Worcester's care has fifty members, none having joined it by profession during the period which we are now reviewing. Four have died, among them Abraham and Nancy Moore, respecting whom Mr. Worcester says: "I think it is more than twenty years since they were redeemed from slavery by the mission at Brainerd, being at that time members of the church there. They afterwards, mostly by labor performed for the mission, refunded the price paid for them. In 1839, having removed to this side of the Mississippi, they were received into the church at this place; and they have adorned the Christian profession. For the sake of finding a better home for some of their children, they set out in their old age for Liberia, with one son who was born free, one whom they had redeemed, and a daughter whom they had helped to redeem. They embarked in the Zebra, at New Orleans; and they, with their daughter and one son, were among those who died of cholera on board that vessel. Of their last hours we have no account; but we have a good hope that they have gone to the everlasting rest."

The school at Park Hill, during the winter term, had thirty-one scholars in all, with an average of twenty. During the last term the whole number was thirty-eight, and the average attendance, twenty-six. Of the whole number during the year, twenty-three were boarded in the neighborhood, at the expense of their parents or friends. After the school was thought to be sufficiently full last term, about twenty-five applicants were rejected, almost all of whom would have been obliged to pay for their board.

The monthly concert contributions have amounted to $79,11; and a collection was taken up during the annual meeting of the Cherokee mission at Park Hill, which added $45 to this sum. Dr. Butler has paid over $81,38, the avails of the monthly concert at the female seminary. Of other donations, no report has been received. Mr. Worcester has secured some additional subscriptions for the building of the new church; so that the total is now $1,559.

Honey Creek.

There have been no accessions to the church at this place, within the knowledge of the Committee. One or two, however, were candidates for admission in May last. The present number of members in regular standing is forty-two. The labors of a resident missionary are much needed at Honey Creek; and such an one would probably find "an open field, and a pretty fair prospect of usefulness."

Dakotas.

STATION REPORTS.

The treaties made by the United States and the Dakotas in 1851, so far as they were intended to promote the moral and social well-being of the Indians, are executed very slowly. "Of the thirty thousand dollars promised to the Sissitonwan and Warpetonwan for breaking land, as also for erecting school-houses and mills, not the first dollar has been expended; nor is there any contract made for such an expenditure." On the whole, the general aspect of this field has not improved within the last year.

Red Wing.

There was much sickness in this village last year; and quite a number of Indians died; but it does not appear that the visitation was blessed to the survivors. During a part of the year, Mr. Hancock has preached to a few Dakotas in their own tongue; and during all the year he has had an English service. "Since the opening of navigation," he says, "my white congregation has increased considerably. The house is often crowded."

A Dakota school has been kept for one-third of the year, the whole number of pupils having been fifty-eight, though the average attendance has not exceeded eight. During nearly half of the year there has been a school for white children.

Prairieville.

During a part of the year under review, Mr. S. W. Pond has been incapacitated from missionary labor, by reason of the fracture of one of his legs. It is not known that any have been admitted by him to the ordinances of the gospel.

Yellow Medicine.

The commencement of this station, with its earliest history, was described in the April Herald. During the winter, beyond a patient waiting for better days, very little could be done by Dr. Williamson or his family. Afterwards he was able to preach the gospel to a few Dakotas, including the chief and several of his principal men. "I feel decidedly encouraged," he says, "by the disposition which they manifest to receive instruction." No church has been organized at Yellow Medicine; but it is presumed that one will be reported at an early day. Miss Williamson has had forty pupils in her school; and for a part of the time the attendance has averaged eighteen.

Lac-qui-parle.

Mr. Riggs has admitted three Dakotas to Christian fellowship within the last year, as also one of his own children, and one of Mr. Huggins. Amid many discouragements, he has some grounds of encouragement and hope. A few of his church members give more evidence of progress, all things considered, than any which he had at an earlier period. The number of Indian communicants belonging to the Lac-qui-parle church is twenty-four.

Mr. Riggs has taught a Dakota school, consisting of thirty pupils, with an average attendance of ten. The Miss Spooners have given instruction in English to seven boarding pupils and two day scholars, beside the children of Mr. Riggs.

Ojibwas.

STATION REPORTS.

The La Pointe station has been given up; and the families formerly at that place have been transferred to the western bank of the Mississippi. Let us follow them to their new home.

Crow Wing River.

In 1852, Mr Hall was requested to take charge of a boarding-school, to be commenced on the left bank of Crow Wing River, about ten miles from its junction with the Mississippi, under the auspices of the United States government. Having visited the place in September, 1852, he signified his readiness to embark in the enterprise; and he removed his family thither some three months ago. Mr. Pulsifer is also with him; and so is Henry Blatchford, the native catechist. The boarding-school, however, cannot go into operation till next spring.

Other labor will be performed at this station; and the gospel will be preached to the Ojibwas, as there shall be opportunity. Mr. Hall regards the opening as the best to be found within the unceded territory of the tribe. But the prospects of our north-western Indians are involved in great uncertainty.

Bad River.

Mr. Wheeler will spend a part of his time at La Pointe, and will consider himself as the missionary of the entire band of Indians among whom he dwells. Miss Spooner has taught Mr. Pulsifer's school a few weeks, since he left; and she may perform a similar service in future years. Her efforts will be given mainly, however, to the Bad River children. Of these she had sixty-five in her school from September to April, with an average of about thirteen. Subsequently the average rose to twenty-two.

Mr. Wheeler reports some progress in agricultural pursuits; and the Indians around him have been less addicted to the use of alcoholic drinks than they were the year before. More than

thirty families have signed a temperance pledge. Paganism is losing ground. It is literally struggling for existence. Of the state of the church, no report has been received; but Mr. Wheeler has given a brief sketch of a pious Indian, who died a few months ago, which will be read with pleasure.

When Simon first came under the influence of the mission, he was a Roman Catholic; but his mind was in the darkness of heathenism, in all that relates to spiritual religion. But when he came to a knowledge of the truth, he forsook the errors of the Romish church, and embraced the gospel. His Catholic friends tried in vain to dissuade him from attending our meetings. The truth took deep root in his heart; and he was ready to forsake all and follow Christ. He united with the church in the fall of 1850; and since that time he has always maintained a consistent Christian walk, so far as we know. Indeed, we may say that he has been a convert of more than ordinary integrity and decision.

Simon loved his Bible. He always greeted us with a smile, when we visited him for the purpose of religious instruction. He was constant in his attendance upon our meetings. Though most of the time a cripple, he could often be seen hobbling through the deep snow, when many Christians, more enlightened, would have felt themselves fully justified in staying at home, that his soul might be fed with the bread of life.

Another fruit of his piety was seen in his determination to forsake every vestige of heathenism. The white man's religion, the white man's medicine, and the white man's civilization, were what he wanted. We were never pained to hear of his attending an Indian feast, and rarely was he present, as a spectator even, at any heathen ceremonies.

That his last end should be peace, was what we might have expected. He had been a suffering invalid for years, from a white swelling in the knee-joint. When he went into the sugar camps last spring, he took cold, and was thrown into a fever, of which he died. We had not seen him for a little time, when one day we met him coming down the river in his canoe, to see if we could not do something for him. He needed medical aid; he needed a wholesome diet; he needed every attention which we can suppose a sick man to need in an Indian lodge, at this cold season of the year, destitute of food, with no comfortable clothing, and nobody to take care of him, save an infirm widowed mother. What he himself wanted most, was the privilege of being with us when he died. He felt that he should not recover, as it was evident that he was in the last stages of typhus fever. We did what we could to make him comfortable, and felt that it was a privilege to stand by and witness such an illustration of the sustaining power of the gospel.

When asked if he did not wish to recover, he said, "When I was well, I gave my body and all I have to the Lord, to do with me just as he should think best." At another time he said, "I am tired of waiting; I long to depart." He was fond of singing, and had his favorite hymns, which were a great comfort to him when he was sick; one in particular, which I sang to him just before he died, "Jesus, my all, to heaven has gone," or, as it is in his language, "Jesus, in whom I trust, has gone above; I see the way he has gone, and I shall follow him." Though his tongue was palsied in death, his lips moved to the words as they were sung, and the tear of joy beamed in his eye. This was his last conscious act. What a transformation! To pass from the sorrows, pains and sins of these ignorant and degraded sons of the forest, to the presence of the Savior!

Senecas.

ANNUAL REPORT.

THERE are four stations among the Senecas, two on each Reservation; as there are but two churches, however, the reports of our brethren will be presented in a form differing somewhat from the one which has seemed most appropriate for the other Indian missions.

Cattaraugus Reservation.

More than usual interest is felt in the educational efforts of the missionaries, by the Indians on this Reservation. Five schools have been in operation the greater part of the year. At Upper Cattaraugus the number of pupils became so great last fall, that it was found necessary to enlarge the accommodations and employ another teacher. During the winter the constant attendance in the two departments was from fifty to sixty; and the proficiency of the scholars was unusually satisfactory. One of the schools connected with the lower station was so large in the winter as to require an additional teacher. Among the pagan Indians, however, there has

been a temporary check; but a reaction has commenced.

To the Cattaraugus church three have been added by profession. The missionaries have at times anticipated a rich and abundant blessing; but hitherto it has been withheld. The native brethren are apparently in a better state than they were formerly; and a preparatory work is in progress, it is hoped, which will be developed more fully and satisfactorily in coming years. The monthly concert collections have amounted to about twenty-five dollars; and a small sum has been raised for Sabbath schools. Some two hundred dollars have been expended on the church at the lower station.

Special attention has been given to the subject of infant baptism. "As the result," Mr. Gleason wrote on the fifth of August, "we baptized sixteen Indian children last Sabbath. The services were peculiarly solemn and impressive." "At our third service, about fifty being present, one of our industrious men arose, and stated that he had once enjoyed a hope, but for the last eight years he had been reckoned among the enemies of religion. He said, however, that he had been so affected by the exercises of the day, that he meant no longer to be classed among the wicked and prayerless, but had resolved to come out from the world, and serve God, and be wholly on the Lord's side."

Mr. Wright is devoting much of his time to the translation of the Scriptures into Seneca. The Gospel of Matthew has issued from the press, within the past year; and the Gospel of Mark will soon follow; as also the History of Joseph, taken from the last chapters of Genesis. The two first are printed by the American Bible Society, the last by the American Tract Society. The value of these labors to the Senecas is already apparent. Since the Sabbath school has had access to Matthew, it has received a new impulse. "We have never had," Mr. Wright says, "so much encouragement in this department of labor."

Alleghany Reservation.

The attendance upon the means of grace, on this Reservation, has been good. Mr. Potter says that there has been at times much seriousness in his congregation. Some, indeed, have professed to turn unto the Lord; but the evidence which they give of a change of heart, is not altogether satisfactory. Still we will hope that a blessing is in store for these Indians. Though there have been no additions to the church within the past year, the next report may be very different. Even the severe disciplinary measures, which have been found necessary, may favor this result.

The Alleghany church is taking higher ground in the department of Christian benevolence. Last year it gave about seventy-five dollars to the treasury of the Board; and this year it will probably do more. "We cannot fail," Mr. Hall says, "to realize one hundred and fifty dollars."

The school at Old Town is enjoying again the services of a favorite teacher. Mrs. Wellman, formerly Miss Mudgett, has returned to her interesting charge, her husband having left his own farm to take one on the Reservation, in the hope that he also may do good to the Indians, as he shall have opportunity. The boarding school has had twenty-three pupils, with an average of twenty. The prospects of the institution seem to be flattering and hopeful.

Messrs. Hall and Potter find that intemperance presents many obstacles to their success. It would seem, moreover, that the Alleghany Indians are peculiarly exposed to attacks from this quarter. "Though there are laws in this State," Mr. Potter says, "which make it a penal offence to introduce intoxicating drinks, liquor has been freely, and with perfect impunity, brought upon this part of the Reservation, ever since I have been here. The man who labors by the day upon the Reservation, brings his bottle; and the Indian shares in its contents. Some white men, on and around the Reservation, stand ready to receive every half-dollar which an Indian can get, and give him for it a quart of whiskey. And when money is not at hand, a jack-knife, or some article of dress, will pay for a dram."

But some one may ask, "Are these Indians, on the whole, making any real progress?" An extract from Mr. Hall's report will answer this inquiry. "Mr. Wellman," he says, "and others well acquainted with the condition and character of the Indians ten years ago, express their surprise at their improvement in civilization, especially in industry and agriculture, within that period. This is the uniform testimony of those who have been gone a number of years; while those who have remained here, see no improvement at all, or very little at the best. While we can report no remarkable events bearing upon the success of our mission, and no particular facts illustrating progress, it cannot be denied, but it may rather be affirmed, that the success is constant; though the progress is so slow as to escape the notice of uninterested daily observers. Our enemies say that there is no improvement; but our friends say there is great improvement."

Statistics of the Mission.

The statistics of the churches under the care of our brethren are as follows:

Churches.	Died.	Excom.	Restored.	Added on prof.	Pres. num.
Cattaraugus,	.	3	2	3	96
Alleghany,	. . 3	11			73

The statistics of the schools, with the exception of the boarding school at Lower Alleghany, are presented in the following table:

Stations.	Schools.	Teach.	Whole No. of schol.	Aver. No. of schol.
Upper Cattaraugus,	2	3	105	45
Lower Cattaraugus,	2	3	88	34
Lower Alleghany,	1	1	43	28
Upper Alleghany,	3	3	74	39
	8	10	310	146

Tuscaroras.

ANNUAL REPORT.

Four have been received into the Tuscarora church on profession, three have died, and twelve have been excommunicated; so that the present number of members is ninety-six. Only eighteen dollars were contributed to foreign missions last year; but Mr. Rockwood has adopted a plan, which will secure one hundred dollars annually, he hopes, towards meeting the expenditures of the Board in behalf of these Indians. "I see not," he says, "why they may not be induced within a few years to sustain the preaching of the gospel among them." It has given him great pleasure to notice "the readiness with which every one solicited has put down something."

There are two schools among these Indians, the number of native children in them being seventy. The school at Mount Hope has had thirty-five pupils, with an average of twenty-five. The opening of the boarding-school has been delayed, in consequence of unexpected difficulties in effecting the necessary changes.

The Tuscaroras maintain their high and honorable position in regard to the sale of intoxicating drinks; and they are making advances in civilization. Their mode of spending the new year, their national holiday, is much to their credit; as is their behavior in the sanctuary. "I have often been obliged," Mr. Rockwood says, "to reprove white persons present in my congregation, and point them to the Indians for an example of correct deportment."

Proceedings of other Societies.

Foreign.

UNITED PRESBYTERIAN CHURCH.

The United Presbyterian Church reports the following statistics, as indicating the state of its mission in Jamaica, there being but one synod and four presbyteries at the present time.

The Northern Presbytery.

Congregation.	Attendance.	Church members.	Schools.	Scholars.
Hampden,	1,000	604	4	264
Bellevue,	170	114	2	64
Mount Zion,	530	205	2	85
Montego Bay,	200	98		
Mount Horeb,	190	52	1	20

The Southern Presbytery.

Congregation.	Attendance.	Church members.	Schools.	Scholars.
New Broughton,	650	305	2	160
Ebenezer,	400	203	1	not given.
Mount Olivet,	320	91	1	68
Victoria Town,	160	50	1	not given.

The Eastern Presbytery.

Congregation.	Attendance.	Church members.	Schools.	Scholars.
Carronhall,	750	388	3	203
Port Maria,	350	240	5	180
Goshen,	250	101	3	100
Kingston,	500	154	1	90
Rosehill,	220	110	1	50
Cedar Valley,	90	45	1	50

The Western Presbytery.

Congregation.	Attendance.	Church members.	Schools.	Scholars.
Lucea,		220	1	80
Friendship,	400	134	1	40
Brownsville,	500	311	2	125
Greenisland,	230	100	1	not given.
Stirling,	300	88	1	not given.
Negril,	95	39	1	35
Lamb's River,	130	70	1	40
Gaymanas,		219	1	not given.

The missionary force consists of seventeen ordained preachers, eight catechists, and a large number of teachers, white and colored.

RHENISH MISSIONARY SOCIETY.

From the twenty-third annual report of this society, it appears that no change had occurred in the number of stations under its care, during the previous year. Its missionary force in Africa consisted, at that time, of twenty ordained preachers, seven catechists, partly European, seven native teachers, and one colonist; in Borneo, of six ordained preachers, one printer, and six native teachers; in China, of two ordained missionaries and five native catechists. The statistics of the missions are as follows:

South Africa.

Stations.	Commenced.	Population.	Baptized from the beginning.	Communicants at the present time.
Stellenbosch, . .	1830	2,400	910	300
Sarepta, . . .	1843	400	150	80
Worcester, . .	1832	2,000	330	137
Tulbagh, . . .	1830	1,000	190	75
Saron, ...	1846	500	150	70
Ebenezer, . . .	1834	300	170	80
Wupperthal, . .	1830	400	250	109
Amandelboom, .	1845	800	182	48
Schietfontyn, . .	1847	600	269	106
Komaggas, . .	1829	500	250	119
Richtersfeld, . .	1843	500	118	34
Steinkopf, . . .	1821	1,200	250	80
Pella, ...	1849	100		15
Bethany, . . .	1814	300	240	70
Beersheba, . .	1842	700	590	100
Behoboth, . . .	1845	900	430	160
Kam, ...	1842	400	209	90
Scheppmansdorf,	1846	300	50	30
New Barmen, .	1848	500		3
Otjimbingue, . .	1849	200		1
		14,800	4,738	1,707

Borneo.

Stations.	Commenced.	Population.	Baptized from the beginning.	Communicants at the present time.
Banjermassing, .	1836	30,000	11	
Palingkau, . . .	1840	7,000	29	7
Bethabara, . .	1839	4,500	50	22
Tawa, ...	1851	2,000		5
aratowo, . .	1851	2,000	17	40
		48,500	107	44

China.

Stations.	Commenced.	Population.	Baptized from the beginning.	Communicants at the present time.
Saiheong, . . .	1848	30,000	26	24
Uschikngam, . .	1849	20,000	3	1
Fukwing, . . .	1849	8,000	23	19
Sanku, ...	1849	20,000	22	18
		78,000	74	62

The receipts of the year were 36,363 thalers; but the expenditures amounted to 42,475 thalers. The debt of the society, when it entered upon the following year, was 7,088 thalers.

SWEDISH MISSIONARY SOCIETY.

Soon after the Reformation, there sprung up in Sweden a desire to proclaim the gospel to the ignorant and perishing. Gustavus I. (1520–1560) sent men to instruct the unsettled Laplanders, who wandered about with their reindeer on the mountains and in the deep forests, in the most northerly parts of his kingdom. Gustavus Adolphus (1614–32) commanded that a collection should be made, once a year, in all the churches of Sweden, for the benefit of the missionary work in Lapland. Charles XI (1660–96) would have peace in his country, but more especially the peace of God in the hearts of his subjects. During his reign many went as missionaries, both to Lapland and to America. Heathenism succumbed in the first mentioned country. During the wars of Charles XII. nothing could be done. After his death a sorrowful change took place; and Christianity lost its ground among the highest in the land. Spiritual death spread like a contagion among the nobility and the middle classes. The Swedish Zion lay in ruins.

About twenty years ago there was a revival of the missionary spirit. Pious men, sympathizing with the Moravians, formed a missionary society in Stockholm, to promote a better kind of instruction among the Laplanders, and to assist the society at Basle, according to its means. A periodical was published, but was not much circulated.

At this time Mr. Fjellstedt, who had been connected with the Church Missionary Society, returned to his native country as agent from the German societies. He was received with heartfelt joy. Wherever he preached, the churches were crowded to excess. He spoke out of the fullness of his heart; and his words gained the sympathy of the nation. Good men came together in Skäne, in 1846, and formed a missionary society, also a training institution connected with it, of which Mr. Fjellstedt became superintendent. It is called the Missionary Society of Lund, and aims at sending out Lutheran clergymen. Two young men were received as students, who, after being ordained, were sent to China. When a year had elapsed, one was murdered by the hands of robbers; the other barely saved his life; but the event gave such a shock to his mental faculties, that he sunk under it. The darkest thoughts rose in his mind against the missionary cause, which he was called to serve. Full of suspicion, he saw in every Chinese a murderer, and in the missionary committee a set of persecutors.

But the society survived its trials. On the 2d of May, 1853, men and women from all quarters, full of zeal for the glory of God, poured into

Lund. They had come to show their unabated attachment to the missionary work. The meeting commenced with prayer. The great hall in which it was held, was full of people; lively discussions took place. It was a question whether the society should join that of Leipzig; but it was unanimously decided that Sweden should continue to have its own missionary institution. It was decided that a gift of £166 should be sent to Basle for Lutheran missionaries. The society at Basle now supports Mr. Hamberg, the Swedish missionary, in China. At five o'clock, in the afternoon of the same day, the missionary sermon was preached in the vast cathedral by Dr. Wieselgren. Such a concourse of people had never been seen there before. The magnificent building resounded with the voice of the preacher, who, stirred up by all that had passed and was passing around him, chose for his text the words, "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." After the sermon, discussion recommenced; and it was decided that the institution should be removed to Stockholm.

The society had undergone severe trials during the previous year; but it had also its causes for rejoicing. Its income was increased; two missionaries had been sent to London, destined for the East Indies; and another pupil had been received into the institution. We may hope to hear from these earnest friends of missions hereafter.

GENERAL BAPTIST MISSIONARY SOCIETY.

The annual meeting of the General Baptist Foreign Missionary Society was held at Lombard Street chapel, Birmingham, on Wednesday evening, June 22. The chairman, H. Wileman, Esq., having made some introductory observations, the Secretary of the society, Rev. J. G. Pike, read some extracts from a voluminous report, which referred to the encouraging state of the mission sustained by the society in India, more especially with respect to the churches at Berhampore, Cuttack, Piplee, Choga, Khunditta, and other towns in Orissa, all of which had received accessions by baptism. At Berhampore no less than twenty converts had been added to the church; and at the other places the results were highly satisfactory. The asylums were in a flourishing condition; that at Berhampore containing nearly one hundred young persons, many of whom were rescued victims from the Khonds. At Cuttack the number was as large, or larger. The missionaries had continued to itinerate through the different parts of the country; and "a goodly band" of native missionaries had assisted them in these and other labors. The mission printing-office had continued in active operation, and supplied many thousands of publications, including the Scriptures, or parts of them, for circulation. The report concluded by stating that a few of the people had died in the hope of the gospel, and it is trusted that they have entered into their rest. More missionaries are wanted immediately to enter this important and promising field.

Upon the reading of the Treasurer's report, it appeared that the revenue for the past year amounted to £1,520, derived from the regular sources of income; but that since the balance sheet had been drawn out, about £300 more had been received. This, with the balance left on hand last year, made a total of about £2,600. The expenditure had been heavier than usual, and was such as to leave only about £600 in the treasury.

Domestic.

AMERICAN LUTHERAN MISSIONS.

From the last triennial report of the Executive Committee of the Foreign Missionary Society of the Evangelical Lutheran Church, it appears that the mission of this Society in India has three stations under its care, namely, Guntoor, Gurjal, in the Palnaud, and Rajahmundry; Ellore having been relinquished. The principal statistics of these stations are embodied in the following table.

Stations.	Missions.	Female assist.	Baptisms.	Communicants.	Day scholars.	Boarding scholars.
Guntoor, ...	2	3	78	16	165	5
Gurjal, ...	1		243	44	74	21
Rajahmundry, . .	2	1	13	10	2	20

The feeling of the Committee in regard to the success of the work in which they are engaged, will be learned from the subjoined extract: "Upon the whole, the affairs of the mission, under the good providence of our God, appear to have been moving on prosperously. Extraordinary success has crowned the labors of our missionary in the Palnaud. Nor have the stations of Guntoor and Rajahmundry been without abundant and encouraging fruits. The brethren in the field appear to have been very attentive to their work, and seem to be much devoted to the salvation of the perishing multitudes around them. They have made several very interesting excursions, visiting many villages, conversing with the natives, and distributing tracts."

The Committee are deeply convinced of the necessity of sending additional laborers into the field which they have undertaken to cultivate. To each of the stations, they think, a reinforcement should be dispatched without delay. They also declare their belief, that the salaries of the missionaries are insufficient; but the income of the society has not seemed to them to warrant larger appropriations.

The receipts for the year ending May, 1851, were $4,424,61; during the year ending May, 1852, they rose to $5,421,09; and for the following year, they were $4,640,60; making a total of $14,486,30. The expenditures during the same period of three years amounted to $14,478,12.

BAPTIST FREE MISSION SOCIETY.

This society held its annual meeting at Utica on the 1st of June. From the report of the Trustees, it appears that the labors of the society are at present confined to Haiti and Canada, no missionary to the slaves being now employed, and the mission to Africa being still under advisement.

As the result of past efforts in Haiti, it is stated that "a goodly number of souls" have been converted, and "several flourishing churches" are in existence. Though "no remarkable changes" have occurred among these churches within the past year, "a steady progress has been made." It would seem that only one American missionary and his wife are now at Haiti, one female assistant having recently come to the United States on account of ill health.

The Canada mission is established for the benefit of fugitive slaves. Its precise condition, however, is not apparent from the report. It is stated that two missionaries have left the field; but it is not stated who are carrying forward the operations of the society; nor what results have been obtained during the past year.

A small amount has been received for the distribution of the Scriptures; and the Trustees think that the sum should be increased, as "the Bible ought to be placed within the reach of every slave in the world, whether he can read it or not," and "though every slaveholder forbid it."

The Trustees have had an agent in England for some time past; and theugh "the society has not received pecuniary benefit from his present mission," it has "the satisfaction of knowing, that his indefatigable labors beyond the Atlantic have contributed an honorable share of influence, in the resuscitation and renewed zeal of the anti-slavery cause in that country."

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

Ceylon.—A letter from Mr. Mills, dated June 30, contains the following items of information: "Nathaniel Ford, who was dismissed in September last, has been restored. E. N. Kirk has been absent nearly a year, on account of ill health; and there is no prospect of his being able to resume his studies. Edward Spaulding has also been absent for more than a term, and does not intend, we hear, to return. Within a year seven persons, educated at the seminary, have died. Their names are Asa Bigelow, John R. Crane, Elias W. Crane, Justin Edwards, Smith Ely, Asahel Nettleton, and Israel W. Putnam."

Fuh-Chau.—Mr. and Mrs. Hartwell arrived at Amoy, in health and safety, on the 9th of June. Under date of June 10, Mr. Peet wrote as follows:

Our labors in our chapels have been somewhat interrupted by the excited state of feeling which has prevailed here for some time. Yet our simply staying among the people, I cannot but hope, will be overruled for good. Generally, wherever we go, the first words put to us are, "There is a rebellion; do you not fear?" "When do you leave?" "Why do you not run?" "Do you expect to escape?" When they are quietly told that the rebellion is not a matter of ours; that we intend to stay, till we are driven away; that our business here is to seek the good and salvation of their souls; that we left our comfortable and quiet homes, parents, brothers and sisters, and still remain here simply for this purpose, it has a very subduing effect upon them. They seem to listen with a kind of astonishment, and then reply, "Right;" "Good;" "No fear;" "Yasoo protect you;" "If the rebels come, they will not injure you; they do not injure the people, only the Mandarins; and we will help protect you," &c. Our stay here seems to be a matter of extensive notoriety and of conversation among all classes, both in and out of the city; and in meeting the officers, merchants, and other leading men, when passing through the streets, there seem to be an interest and complacency manifested in us, which are quite unusual.

Constantinople.—Under date of July 26, Mr. Benjamin wrote as follows:

The persecuting spirit of the Armenians has lately made a slight demonstration in this city. A mob assembled several times about the door of our book-bindery, situated in one of the large khans of the city proper, and used very abusive and threatening language; the director and most of the workmen being Protestants. As no notice was taken of this, they at last went so far as to break in the door. Fortunately, the building was leased in my name; and I, therefore, lodged a complaint with our Legation. The affair was promptly carried before the Turkish police court; and the principal offenders were punished. One who had oc-

cupied a magazine in the khan a number of years, was banished to Sivas, his native city; two others were imprisoned; and the keeper of the khan was required to give sureties that, in case of any future outrage on the premises, he would have the offenders arrested. Great efforts were made by the Patriarch and other Armenians to screen these evil-doers; but a good example has been made of them.

AINTAB.—In a letter of Mr. Schneider, dated May 26, he speaks of his return from Diarbekir to Aintab, with Mr. Walker, through Severek, Oorfa, &c. At the former of these places, he spent a night. "We had hardly alighted," he says, "when some fifteen or twenty Armenians gathered around us, and began to make inquiries. I found that there was considerable discussion in their community; and these men said that there were about twenty families, who were ready to become Protestants. They wished me to remain some time to instruct them; and if I had consented to do so, and put matters in train to form them into a separate community, they were quite ready for the measure. But I could not tarry."

Messrs. Schneider and Walker remained two days at Oorfa. The following extract will show his impressions in regard to this place: "There has been a vast amount of discussion; and the conviction has become very extensive and deep, that the Armenian church is in gross error. The number of such enlightened persons I heard variously estimated at from two to five hundred; and from all I could learn, I am sure that there must be a large number. Our native brother has been very useful in breaking up the fallow ground, and diffusing evangelical views; and the leaven of the gospel has diffused itself widely. But what they now need, is some one more formally to preach the gospel than our colporter there can do. I was very strongly urged to remain several months; and had the weakened condition of our station allowed it, or could some other missionary or ordained native pastor labor there for some time, so as to put things in train, the effect would be most happy. There seems hardly a question, that a large Protestant community would at once be formed."

Home Proceedings.

ANNUAL MEETING OF THE BOARD.

THE forty-fourth annual meeting of the American Board of Commissioners for Foreign Missions will be held at Cincinnati, Ohio, on Tuesday, October 4, at four o'clock in the afternoon. It is expected that the sermon will be preached by William Adams, D. D., of New York.

DONATIONS,

RECEIVED IN AUGUST.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.		
Bingham,	5 00	
Deer Isle, m. c.	11 00	
Falmouth, 1st ch.	10 00	
Gorham, m. c.	58 51	
Mechanic Falls, m. c.	10 00	
Minot,	30 00	
N. Yarmouth, 1st par. gent. 29,27; la. 14; m. c. 7,70; a s. s. schol. 61c.	51 58	
Portland, Fem. miss. asso. 55,75; Armenian cir. for sem. at Bebek, 41; High st. ch. to cons. JOHN P. BROWN, IRA CROCKER, S. N. BEAL, and HENRY GODDARD, H. M. 602,87;	699 62	
Saccarappa,	21 75	
Scarborough, 1st ch. m. c.	32 85	
Standish, m. c.	21 00	
Sweden, m. c.	10 00	
Yarmouth, Juv. benev. so.	11 00	—972 31
Kennebec co. Conf. of chs. B. Nason, Tr.		
Brown's Corner, m. c. (of wh. for Armenian m. 5;)		10 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.		
Wiscasset, A. B.		7 00
Penobscot co. Aux. So. E. F. Duren, Tr.		
Bangor, 1st cong. ch. and so.	18 48	
Brewer, do.	20 27	
Frankfort, Cong. ch. and so. 19; Mrs. McL. 2; L. E. H. 1;	22 00	—60 75
		1,050 06
Brownfield, Cong. ch. m. c. 7; Eastport, Central cong. ch. and so. m. c. 34; Machias, m. c. 45;		86 00
		1,136 06
Legacies.—N. Yarmouth, B. Lufkin, by D. Evans, Tr.		50 00
		1,186 06

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.		
Stoddard, Cong. ch. and so.		26 00
Grafton co. Aux. So. W. W. Russell, Tr.		
Bristol, m. c.	11 42	
Groton, Ch. and so.	9 50	
Orfordville, do.	26 75	
W. Lebanon, Cong. ch. and so. wh. and prev. dona. cons. Mrs. E. F. CASE an H. M.	65 00	—112 67
Rockingham co. Conf. of chs. F. Grant, Tr.		
Exeter, 1st cong. ch. and so. 27; m. c. 10,80;	37 80	
Stratham, B. F. C.	5 00	
W. Northwood, Cong. ch. and so.	16 00	—58 80
Strafford Conf. of chs. E. J. Lane, Tr.		
Gilmanton, Iron works, 9,86; m. c. 8,14;	18 00	
Tamworth, Juv. so.	2 25	—20 25
		217 72
Legacies.—Conway, George Douglass, by Mrs. Betsey Douglass, (prev. rec'd 200;)		200 00
		417 72

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.		
Barnett, A. O H.	2 00	
Peacham, Cong. ch. and so. m. c. 12; J. W. Chandler to cons. Mrs. SOPHIA W. CHANDLER an H. M. 100; Mrs. Merrill's s. s. class, 2,12;	114 12	
St. Johnsbury, 2d cong. ch. and so. m. c.	43 22	—160 04

Chittenden co. Aux. So. C. P. Hartt, Agent.
Hinesburg, Cong. so. 60 50
Milton, Mrs. Fairchild's daughter, 1 00—61 50
Orange co. Aux. So. L. Bacon, Tr.
Thetford, Juv. miss. so. 3 00
Rutland co. Aux. So. J. Barrett, Tr.
Middletown, Cong. ch. 17 00
Washington co. Aux. So. G. W. Scott, Tr.
Waitsfield, Cong. ch. and so. 36 00
277 54

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Sandwich, Calv. cong. ch. and so. 37 50
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
Curtisville, Unknown, 1 00
Pittsfield, Young la. inst. 8 00
Williamstown, Cong. s. s. for *James Smedley*, Ceylon, 20 00
Windsor, C. A. C. 10 00—39 00
Boston, S. A. Danforth, Agent.
(Of wh. fr. s. s. in Mariner's ch. for Jewish miss. 40;) 88 23
Essex co. North, Aux. So. J. Caldwell, Tr.
Belleville, Mr. Fiske's so. m. c. 19 00
Ipswich, South ch. m. c. 129; fem. so. 20; 149 00
Newbury, Dr. Withington's so. wh. cons. JEREMIAH COLMAN an H. M. 101,75; la. Ceylon so. 22; 123 75
Newburyport, Mrs. C. 10 00
Rowley, Mr. Pike's so. to cons. JAMES T. PLUMER an H. M. 117 90—419 65
Essex co. South Aux. So. C. M. Richardson, Tr.
Salem, South so. juv. miss. so. for Mrs. Bridgman's fem. sch. China, 50 00
Essex co.
Salem, Crombie-st. ch. m. c. 10 00
Franklin co. Aux. So. L. Merriam, Tr.
New Salem, Ortho. cong. so. 7 00
Hampden co. Aux. So. C. O. Chapin, Tr.
Palmer, 1st cong. ch. and so. 40,71; m. c. 10,07; 50 78
Hampshire co. Aux. So. J. D. Whitney, Tr.
Amherst, Luke Sweetser, to cons. WILLIAM CUTLER an H. M. 100; Amherst college, faculty and students, 120; 220 00
Goshen, Mrs. Deborah S. Williams, 600 00
Hadley, Russell ch. and so. m. c. 35 00—855 00
Harmony Conf. of chs. W. C. Capron, Tr.
Upton, W. F. 3; L. F. 2; 5 00
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Brookline, Harvard cong. so. m. c. 101 25
Dorchester, Juv. agric. so. for Mr. Stoddard's sch. Persia, 10 00
Franklin, Cong. ch. and so. 43 00
Roxbury, Eliot ch. and so. m. c. 15 94
W. Roxbury, Spring-st. ch. m. c. 4 26—174 45
Pilgrim Aux. So. J. Robbins, Tr.
Sippican, Cong. ch. and so. 14 25
Taunton and vic. aux. so.
Mansfield, Miss B. Fisher, 5 00
Norton, Wheaton fem. sem. 10 00—15 00
Unknown, 1; Andover, Old south ch. m. c. 52; So. of inq. in Phillips acad. to cons. GABRIEL H. DEBEVOISE of Brooklyn, N. Y. an H. M. 100; Chelsea, Winnisimmet ch. and so. 9,75; Broadway ch. m. c. 19,64; E. Cambridge, evan. cong. ch. m. c. 12; Nantucket, 1st cong. ch. and so. 93,81; N. Chelmsford, cong. ch. and so. 65; 353 20
2,119 06

Legacies.—Abington, Edward Cobb, by Zibe Torrey, Ex'r, (prev. rec'd, 4,200;) 175; Mansfield, Miss Polly White, by Rev. M. Blake, 25; South Hadley, Miss Mary Lyon, by A. W. Porter, Ex'r, (prev. rec'd, 800;) 500; 700 00
2,819 06

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.
Bridgeport, T. C. Perry, 50 00
Stratford, Cong. ch. 124; m. c. 74; wh. cons. Mrs. CATHARINE STERLING an H. M. 198 00—248 00
Hartford co. Aux. So. A. W. Butler, Tr.
Granby, Mrs. L. B. 1 00
Hartford, Centre ch. m. c. 9 00
S. Glastenbury, 33 00—43 00
Middlesex Asso. S. Silliman, Tr.
Essex, 60 00
New Haven City, Aux. So. F. T. Jarman, Agent.
New Haven, J. Brewster, 60; Mrs. C. L. Richards, 50; united m. c. 15,25; South ch. m. c. 9,25; 134 50
New Haven co. East, F. T. Jarman, Agent.
Cheshire, W. E. B. 1 00
New London and vic. and Norwich and vic.
F. A. Perkins and C. Butler, Trs.
Mystic Bridge, Charles Mallory, to cons. Mrs. ELIZA MALLORY an H. M. 100 00
New London, Collection at Ocean House, for Mr. Stark, Choc. m. '15 39—115 39
Tolland co. Aux. So. J. R. Flynt, Tr.
Gilead, W. sch. dis. little girls, 2 00
Windham co. Aug. So. J. B. Gay, Tr.
Hampton, Cong. ch. and so. 43 61
647 50
Fitchville, by Rev. A. Bushnell, 14 21
661 71

RHODE ISLAND.

Kingston, Cong. ch. m. c. 20; Providence, E. P. C. 1; 21 00

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch.
C. S. Little, New York, Tr.
Courtlandtown, R. D. ch. s. s. 2 09
Currytown, R. D. ch. 5 00
Greenpoint, do. a few la. 50 00
Linlithgow, do. 20,63; ch. sch. for Amoy m. 2,81; 23 44
Mapletown, R. D. ch. 6 82
New Prospect, do. 38 65
New York, do. Washington square, 102,72; a mem. of Collegiate ch. 10; R. D. ch. 21st st. s. s. 50; 162 72
West Hempstead, R. D. ch. 9 62—298 34
Geneva and vic. C. A Cook, Agent.
Bethel, Pres. ch. 18 50
Binghamton, do. 109,38; la. miss. so. to cons. Rev. CHARLES S. DUNNING an H. M. 87,31; s. s. con. 14,74; Mr. and Mrs. H. Mather, for *Mary D. Mather*, Ceylon, 20; Mr. and Mrs. O. Ely for *Louisa G. Ely*, Ceylon, 20; Mr. and Mrs. T. 10; 261 43
Candor, Cong. ch. 18 00
Champlain, P. Moore, 50 00
Geneva, W. H. S. 1 00
Genoa, 1st cong. ch. 32,73; s. s. 1,52; 34 25
Norwich, Pres. ch. 30 00
Trumansburg, Mrs. D. B. 6 00
Truxton, Pres. ch. 19 60
Wolcott, do. 28 00—466 78
Monroe co. and vic. E. Ely, Agent.
North Bergen, S. H. 10 00
New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. Rev. H. Loomis for sch. at Ceylon, 25; s. s. miss. so. of Bleecker st. pres. ch. 100; West pres. ch. Scudder miss. so. 70;) 213 07
Oneida co. Aux. So. J. Dana, Tr.
Boonville, Pres. ch. 22 00
Sauquoit, do. 40,82; Miss L. Shepard, 13; 53 82
Utica, 1st pres. ch. m. c. 24,44; a fam. off'g, 8; 32 44
Waterville, Pres. ch. 36 00
144 26
Ded. disc. 25—144 01

St. Lawrence co. Aux. So. H. D. Smith, Tr.
East Stockholm, Cong. ch. 32 00
Syracuse and vic. J. Hall, Agent.
Marcellus, Pres. ch. 47 00

1,211 20

Unknown, 10; a friend, 8; Addison, 1st pres. ch. 40; Albany, 4th pres. ch. 100; Albion, 1st pres. ch. m. c. 10; s. s. for Dea. S. Khamis, Persia, 20; Amity, indiv. 14; Auburn, pupils of Miss Powell's sch. for Mr. Crane's sch. Oroomiah, 4; Cornwall, Rev. D. Crane, 5; Currytown, R. D. ch. s. s. 1,12; Cutchoque, pres. ch. 12; Gilbertsville, fem. miss. so. 14,50; Gloversville, cong. ch. a bal. 3; Hamilton, contrib. 16,32; Miller's place, m. c. 50; Oriskany Falls, cong. ch. m. c. 8; Richfield Springs, Mrs. Robert Benedict, to cons. Rev. EDWIN GOODELL an H. M. 50; Rocky Point, m. c. 17; Rondout, Miss H. W. 5; Schaghticoke, pres. ch. and cong. wh. and prev. dona. fr. s. s. cons. EDGAR J. KINNEY an H. M. 90; Spencer, M. E. S. 1; Stillwater and Mechanicsville, 5; Troy, Mrs. Esther Dana, for *Stephen W. Dana*, Ceylon, 20; Upper Aquebogue, cong. ch. 40; fem. miss. so. for *John Wells*, Ceylon, 15; 558 94

1,770 14

NEW JERSEY.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, Tr.
Newark, Two sisters, 1; New Brunswick, theol. class of 1840, a bal. 8,05; 9 05
Deckertown, pres. ch. 20; Newark, Mrs. Wm. Wallace, wh. cons. Miss SARAH WALLACE, of Chatham, an H. M. 100; Central pres. ch. 100; Orange, 2d pres. ch. 118,32; 338 32

347 37

PENNSYLVANIA.

Carlisle, 1st pres. ch. 36,25; disc. 12c.; Minersville, Welsh cong. ch. 47; Philadelphia, H. Duffield and wife, 20; Pittsburgh, 3d pres. ch. R. Edwards, 100; A. P. O. 2; Mrs. V. 3; Womelsdorf, a friend, 20; 228 13

DELAWARE.

St. Georges, Pres. ch. 22 50

MARYLAND.

Baltimore, St. John's ch. 112 16

GEORGIA.

Athens, L. Clark, 50; Decatur, L. W. 5; Macon, H. Mead, 20; Savannah, H. J. Gilbert, 25; 100 00

OHIO.

Belfre, s. s. 2,50; Cincinnati, R. D. M. 5; Mrs. B. 5; Mrs. E. 3; Mrs. D. 2; 2d pres. ch. s. s. 10,14; Edinburg, Cong. ch. and so. 40; Hudson, Wes. Res. college, 1,12; Maumee city, 1st pres. ch. 30; Putnam, a lady, 3; Ripley, a lady, a thank off'g, 1; 102 76

Legacies.—Edinburg, Samuel Coe, by Rev. H. Coe, 25 00

127 76

INDIANA.

Brackville, J. S. 50c.; Owensville, a friend, 10; Valparaiso, Mrs. S. Fifield, 10; Wabash, J. W. McIntire, 50; 70 50

ILLINOIS.

Beardstown, Cong. ch. m. c. 18; s. s. 7; Payson, cong. ch. 16; Waverly, cong. ch. 50; 91 00

MICHIGAN.

By Rev. O. P. Hoyt.
Albion, 5; Coldwater, 22; Grand Rapids, 18,07; Granville, 8; Hastings, 4; Lansing, 15,37; Mill Point, a friend, 10; for c. f. 50c. Tallmadge, 4,25; Tompkins and Springport, 10,27; Vermontville, 18,39; 115 85

By E. Bingham, Tr.
Atlas, C. B. 5; Byron, pres. ch. 7; Detroit, 1st do. (of wh. to cons. Rev. MYRON BARRETT an H. M. 50;) 315,80; Monroe, C. Noble, 25; Nankin, Mrs. M. 50c.; Northville, H. B. 5; Romeo, cong. ch. 21; Southfield, do. 20; White Lake, pres. ch. 4,12; ded. disc. 2,63; 400 79

By W. C. Voorheis, Agent.
Ann Arbor, 1st pres. ch. 95,40; Stoney Creek, 1st do. 52,89; Webster, 1st do. 27,14; Ypsilanti, 1st do. 64; ded. disc. 1,53; 237 90

754 54

California, m. c. 6,50; Edwardsburgh, Mrs. Rouse's juv. s. s. class, 6; Hillsdale, pres. ch. m. c. 5,48; s. s. 52c. Livonia, cong. ch. 7; Rev. R. Armstrong, 15; 40 50

795 04

WISCONSIN.

Appleton, Cong. ch. 3,29; Patch Grove, chil. 1; Prairie Du Sac. m. c. 6; 10 29

IOWA.

Farmington, M. H. C. 5; cong. ch. m. c. 2; 7 00

ALABAMA.

Gainesville, Pres. ch. 160 00

CALIFORNIA.

Nevada, P. M. P. 101 00

OREGON TERRITORY.

Oregon City, by Rev. G. H. Atkinson, 5 00

IN FOREIGN LANDS, &c.

Fairfield, Cher. na. 2,25; Goodwater, High sch. miss. so. wh. cons. Miss MARY M. CURTIS an H. M. 110; a child, 1c.; Lee's Creek, m. c. 9; 121 26
Marsovan, Turkey, Mary and Laura Bliss, 1 11
Milltown, St. Stephen, N. B. Cong. ch. and so. m. c. 151 34

273 71

Legacies.—Milltown, St. Stephen, N. B. Mrs. I. E. Eaton, by S. H. Hitchings, Ex'r, 100 00

373 71

Donations received in August, 8,629 69
Legacies, 1,075 00

$9,704 69

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in August, **$291 81**

DONATIONS IN CLOTHING, &c.

Pawtucket, Ms. A quilt fr. young la. Bible class, for Miss Fisk, Oroomiah.
Thetford, Vt. A bundle, fr. juv. so. for Mr. Coan, Persia. 5 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLIX. NOVEMBER, 1853. No. 11.

American Board of Commissioners for Foreign Missions.

FORTY-FOURTH ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions held its Forty-fourth Annual Meeting in the Second Presbyterian Church, Cincinnati, Ohio, commencing on Tuesday, October 4th, and closing on Friday the 7th.

CORPORATE MEMBERS PRESENT.

Maine.

Benjamin Tappan, D. D.
Asa Cummings, D. D.

New Hampshire.

Zedekiah S. Barstow, D. D.

Vermont.

Rev Joseph Steele.

Massachusetts.

Joshua Bates, D. D.
Lyman Beecher, D. D.
John Tappan.
Henry Hill.
Rufus Anderson, D. D.
Charles Stoddard.
Rev Horatio Bardwell.
Swan Lyman Pomroy, D. D.
Rev Selah B. Treat.
William J. Hubbard.
Rev Henry B. Hooker.
Samuel M. Worcester, D. D.
Rev Augustus C. Thompson.
William T. Eustis.

Rhode Island.

Thomas Shepard, D. D.

Connecticut.

Thomas S. Williams, LL. D.
Joel Hawes, D. D.
Thomas W. Williams.
Alvan Bond, D. D.
Leonard Bacon, D. D.
Rev David L. Ogden.
William Williams.

New York.

Charles Mills.
William Adams, D. D.
James Crocker.
Calvin T. Hulburd.
Simeon Benjamin.
Charles J. Stedman.
Isaac N. Wyckoff, D. D.
Rev George W. Wood.

New Jersey.

J. Marshal Paul, M. D.

Ohio.

Robert H. Bishop, D. D.
Rev Harvey Coe.
D. Howe Allen, D. D.
Samuel W. Fisher, D. D.
Gabriel Tichenor.

Michigan.

Eurotas P. Hastings.
Charles Noble.

Indiana.

Charles White, D. D.

Illinois.

Rev Aratas Kent.
Rev Robert W. Patterson.
Rev John C. Holbrook.

Missouri.

Artemas Bullard, D. D.

HONORARY MEMBERS PRESENT.

Maine.

Rev J. W. Chickering, Portland.
E. F. Duren, Bangor.
Rev J. J. Slocum, Eastport.
Rev Geo. A. Bowman, Kennebunkport.

New Hampshire.

Rev J. P. Humphrey, Winchester.
Rev Bezaleel Smith, East Alstead.
Rev William Clark, Amherst.

Vermont.

Rev Aldace Walker, West Rutland.
James Barrett, Rutland.

Massachusetts.

Rev Samuel H. Riddel, Boston.
Rev Nathan Dole, do.
Rev Cyrus Stone, do.
Joseph C. Tyler, do.
Hamilton A. Hill, do.
Abner Kingman, do.
Elam Smalley, D. D., Worcester.
Rev Horace James, do.
Rev Edward W. Root, Williamsburgh.
Rev Jonathan Edwards, Woburn.
Cephas A. Leach, Granby.
Rev Calvin Chapman, Lakeville.
Rev W. A. Nichols, Brookfield.
Rev W. H. Tyler, Pittsfield.
Rev Homer Barrows, Wareham.
Rev Frederic A. Reed, Cohasset.
Rev Joseph Peckham, Kingston.
Rev Stillman Pratt, North Carver.
Rev I. R. Worcester, West Newton.
Rev David Brigham, Bridgewater.
Lyman R. Williston, East Hampton.
Rev Daniel T. Noyes, Dorchester.
Rev Henry M. Storrs, Lawrence.
Rev Daniel L. Furber, Newton Centre.

Connecticut.

Norman W. Spencer, Manchester.
Rev Frederic T. Perkins, do.
Rev William Aitchison, New Haven.
B. L. Hamlen, do.
Selah Treat, Hartford.
James Stedman, Norwich.
Rev Hiram P. Arms, do.
Samuel H. Allen, Windsor Locks.
Prof William Thompson, East Windsor.
Rev Roswell Whitmore, West Killingly.
Rev T. B. Sturges, Greenfield.
Rev Frederick Munson, No. Greenwich.
Rev Thomas L. Shipman, Jewett City.

New York.

J. C. Hubbell, Chazy.
Rev John Spaulding, New York.
A. Merwin, do.
David Gould, do.
Rev F. S. Howe, do.
Rev Theodore F. Wyckoff, West Troy.
Rev Salmon Strong, Clinton.
Rev B. Bassler, Farmer.
F. E. Cannon, D. D., Geneva.
Rev L. H. Pease, Nassau.
Rev Elbert Nevius, Stuyvesant.
Rev Anson H. Parmelee, Addison.
Rev J. Potter, Seneca Mission.
Edwin Scrantom, Rochester.
Ransford Wells, D. D., Schoharie.
James G. Stedman, Brooklyn.
Rev N. H. Eggleston, do.
P. Moore, Champlain.
Rev George L. Hall, Utica.
E. L. Burton, Gloversville.
William H. Van Doren, Piermont.

Pennsylvania.

Rev David Malin, Philadelphia.
Rev John W. Dulles, do.
Rev T. S. Ward, Carbondale.

New Jersey.

Rev Robert Aikman, Elizabethtown.
Rev E. Seymour, Bloomfield.
Rev Joseph M. Ogden, Chatham.
Rev B. C. Megie, Dover.
Rev John A. Todd, Griggstown.
Rev Isaac N. Sprague, Caldwell.

Ohio.

Thomas J. Biggs, D. D., Cincinnati.
Rev F. Y. Vail, do.
Prof Geo. E. Day, do.
Rev James J. Blaisdell, do.

Rev Thornton A. Mills, Cincinnati.
J. B. Condit, D. D. do.
Prof W. A. Smith, do.
Rev Clement E. Babb, do.
Bellamy Storer, do.
George L. Weed, do.
Porter L. Weed, do.
George T. Stedman, do.
Rev J. D. Butler, do.
Rev H. A. Tracy, do.
George L. Weed, Jr. do.
Rev E. Buckingham, Canton.
Rev Hezekiah W. Osborne, Hambden.
Rev Absalom K. Barr, Greenfield.
Rev W. B. Stow, Defiance.
Rev Alfred Newton, Norwalk.
Rev E. R. Johnson, New Carlisle.
Rev Lucian C. Ford, Jackson C. H.
Rev N. C. Coffin, Piqua.
Rev Roswell Tenney, Amesville.
Rev A. Morse, Maumee City.
Rev Henry A. Rossiter, Fremont.
R. W. B. McLellan, do.
Rev Joseph S. Graves, Aurora.
Rev William Potter, Claridon.
Rev Benjamin Walker, Bloomfield.
Rev Daniel Tenney, Oxford.
Rev Hiram Bingham, Windham.
Henry Childs, Cleveland.
Rev Joseph B. Bittinger, do.
Elisha Taylor, do.
D. A. Shepard, do.
T. P. Handy, do.
Rev Timothy W. Howe, Pataskala.
Rev James H. Newton, Perrysburg.
Rev E. P. Pratt, Portsmouth.
Rev Daniel Rice, Troy.
Rev Alexander Duncan, Newark.
Benjamin Ells, do.
Rev Francis Bartlett, Marietta.
Rev Warren Taylor, Jackson Co.
Rev Myron Tracy, Hudson.
Rev John C. Hart, do.
Prof Henry N. Day, do.
Rev John Sherer, Pleasant Ridge.
Rev L. Chandler, Ellsworth.
Rev Calvin Durfee, Brooklyn.
Rev Jonathan Bigelow, Euclid.
Rev Benjamin Graves, Glendale.
Rev Edmund Garland, Johnstown.
Rev B. W. Chidlaw, Cleves.
Rev Samuel W. Rose, Columbia.
Rev L. Cary, College Hill.
Horatio N. Hubbell, Columbus.
John S. Hall, do.
Rev Henry L. Hitchcock, do.
Asa D. Lord, Columbus.
Rev Timothy Williston, Strongsville.
Rev Caleb Burbank, Chatham.
Rev Wm. R. Stevens, Newton Falls.
Rev Augustine Bardwell, Hanging Rock.
Rev Jacob Little, Granville.
Rev I. Mills Gillett, Ashtabula.
Rev William Gage, Concord.
Rev Ansel R. Clark, Huntington.
Rev Ward Childs, Mesopotamia.
Rev Charles M. Putnam, Jersey.
Francis W. Tappan, Ravenna.
Rev Lewis Godden, Orwell.
Rev Addison Kingsbury, Putnam.

Indiana.

Rev James Thomson, Wabash.
Rev W. M. Cheever, Terre Haute.
Rev T. S. Milligan, Green Castle.
John Hough, D. D., Fort Wayne.
Rev John M. Bishop, Bedford.
Rev Charles H. Marshall, Lafayette.
Rev P. S. Cleland, Greenwood.
Rev John G. Atterbury, New Albany.
Rev Samuel S. Potter, Lawrenceburgh.
Rev Levi R. Booth, North Madison.

Illinois.

S. Lockwood Brown, Chicago.
Rev Alexander Montgomery, do.
Rev I. M. Weed, do.
Rev Harvey Curtis, do.
Rev Hope Brown, Napierville.
Rev N. C. Clark, Elgin.
Rev G. S. F. Savage, St. Charles.

Michigan.

Rev A. S. Kedzie, Union City.
Rev Louis P. Ledoux, Monroe.
Rev O. P. Hoyt, Kalamazoo.
L. H. Trask, do.
Rev Edward S. Lacy, do.
George Duffield, D. D., Detroit.
Rev Myron Barrett, do.
Rev W. W. Atterbury, Lansing.
Rev William S. Taylor, Hillsdale.
Rev Calvin Clark, Marshall.

Wisconsin.

Miles P. Squier, D. D., Beloit College.

Tennessee.

Rev William Mack, Columbia.

Mississippi.

Chief Justice W. L. Sharkey.

Organization.

Chief Justice Williams, the Vice President of the Board, took the chair. The divine blessing having been invoked by Dr. Bishop, Rev. Isaac R. Worcester, District Secretary for Massachusetts, was chosen Assistant Recording Secretary. Letters from Chancellor Walworth and others, expressing their regret at being prevented from attending the meeting, were communicated to the Board.

A committee of arrangements was appointed, consisting of Dr. S. W. Fisher, Dr. Pomroy, Rev. J. J. Blaisdell, Rev. H. L. Hitchcock, and Rev. H. A. Tracy.

Dr. Bacon, Rev. H. B. Hooker, Rev. T. S. Milligan, Prof. George E. Day, and E. F. Duren, Esq., were appointed a business committee.

Treasurer's Report.

The Treasurer presented his annual report, together with the certificates of the auditors, which was referred to a committee consisting of Hon. Thomas W. Williams, Hon. J. C. Hubbell, Gabriel Tichenor, Esq., T. P. Handy, Esq., and Charles J. Stedman, Esq. This committee subsequently made a report, in which they say that "they cannot omit an expression of approbation of the admirable system which is apparent in the books and accounts of the Treasurer. The plan of submitting monthly statements, with a regular balance sheet, to the Prudential Committee, which statements are examined by a sub-committee, and copied into a book prepared for that purpose, brings the whole financial operations, past as well as present, before the Committee, and enables them at all times to know the precise state of their affairs. The statements referring to the investments of the permanent funds are entirely satisfactory; and the committee have no suggestions to offer in reference to them." In concluding their report this committee also say, that "while they would congratulate the Board and the friends of missions on the present favorable condition of its finances, they would express the hope that the future, so full of promise, may not be prejudiced for want of funds. The way is open. God in his providence calls upon us to 'possess the land.' Our contributions, if our prayers are answered, must be increased. 'The night cometh;' 'let us labor while the day lasts.'"

Report of the Prudential Committee.

A brief abstract of the annual report of the Prudential Committee on the state of the missions was read by the Secretaries; after which it was referred to different committees. These committees were as follows:

On the Home Department, Dr. Duffield, Prof William Thompson, Rev. Horace James, Rev. Calvin Chapman, and Rev. R. Tenney.

On the African missions, Dr. Smalley, Rev. Calvin Clark, James Barrett, Esq., Rev. George A. Bowman, and Rev. E. Seymour.

On the Greek and Jewish missions, Dr. Bates, Hon. Bellamy Storer, James Crocker, Esq., Rev. Alexander Montgomery, and Rev. James Thomson.

On the Armenian mission, Rev. Jos. Steele, Rev Jonathan Edwards, Rev. N. C. Clark, Rev. T. S. Ward, and George T. Stedman, Esq.

On the missions to Syria and Assyria, Dr. Bond, Hon. Calvin T. Hulburd, Rev. W. M. Cheever, Rev. Samuel S. Potter, and Rev. Daniel T. Noyes.

On the Nestorian mission, Rev. J. W. Chickering, Rev. John G. Atterbury, Simeon Benjamin, Esq., Rev. W. A. Nichols, and Rev. John M. Bishop.

On the Mahratta missions, Rev. Horatio Bardwell, Dr. Thomas J. Biggs, Rev. P. S. Cleland, Rev. Robert Aikman, and Rev. Francis Bartlett.

On the Madura, Madras and Arcot missions, Rev. Calvin Durfee, Rev. Homer Barrows, Rev. Daniel Tenney, Rev. J. B. Bittinger, and John S. Hall, Esq.

On the Ceylon mission, Dr. Tappan, Rev. Aratas Kent, Rev. E. C. Buckingham, Rev. Joseph Peckham, and Rev. Charles M. Putnam.

On the China missions, Dr. Bullard, Dr. Ransford Wells, Rev. David Brigham, Rev. Alfred Newton, and Horatio N. Hubbell, Esq.

On the missions to the Sandwich Islands and Micronesia, Rev. John C. Holbrook, Dr. Charles White, Rev. John Spaulding, Rev. Aldace Walker, and Rev. Hiram Bingham.

On the missions to the Choctaws, Cherokees and Dakotas, Dr. Barstow, Eurotas P. Hastings, Esq., Rev. Lucian C. Ford, Rev. J. P. Humphrey, and B. L. Hamlen, Esq.

On the missions to the Ojibwas, Senecas, Tuscaroras and Abenaquis, Dr. Shepard, Rev. Jacob Little, Rev. Timothy W. Howe, Rev. Stillman Pratt, and Rev. Edmund Garland.

These committees subsequently made their reports, recommending that the several parts of the annual report of the Prudential Committee referred to them be approved and adopted, which was done accordingly.

The committee on the Home Department submitted the following remarks for the consideration of the Board:

The good providence of God deserves grateful recognition, in two especial respects: 1, in the fact that the machinery of the Board, so important in relation to the cause and progress of Christian missions in the world, has moved on during the past year in regular, uninterrupted and effective operation, the valuable lives of its executive functionaries having been graciously preserved; 2, in the large and almost unprecedented number of missionaries sent forth,

within the same period, into the heathen world. Evidence has thus been given that God has answered prayer for an increased supply of laborers. This should encourage to still further prayer and increased liberality; for the fields are continually whitening to the harvest, and the demand for workmen is thus daily becoming more urgent. The present posture of the nations, and the increased facilities of access to them, urgently seem to say, "What thy hand findeth to do, let it be done quickly."

The importance of fervent prayer for an increased number of missionaries is particularly commended to the attention of Christians, as being enhanced, not only by the actual want of laborers to occupy inviting fields, but by the signal exhibition God is making of his faithfulness in hearing and answering the supplications of his people. Twenty years ago extensive, fervent and effectual prayer was made for the opening of China to the preaching of the gospel, and that the influence of Christianity might be brought to bear upon the governing powers of that immensely populous empire. Behold what God hath wrought! Not exactly in the way expected, but wonderful enough to induce the hope that presently this nation may take its place among the nations of the earth, that bear the Christian name. The divine faithfulness would not fail, should the churches again experiment upon it, with the fervent, effectual prayer that the Lord of the harvest will send forth more laborers.

The committee would suggest that lay workmen might find occupation, where the requisite number of ministerial laborers cannot be secured. The persecution that scattered primitive Christians from Jerusalem, sent them "everywhere preaching the Word;" and the private follower of Christ, although not a herald of salvation, is competent to testify, from personal experience, as to the riches of the grace of Him who died for us, the just for the unjust, that he might bring us to God.

The contributions of the churches, during the past year, should be confidently interpreted as betokening an enlightened spirit of Christian beneficence, which will increase, as opportunities multiply and press their demands for it. The tide of prosperity that has been pouring its treasures on every part of our country, should not be allowed to stagnate in the church, lest the spirit of worldliness impair and peril its life. The wants of the world are vast. The cry for help is loud; and it comes from the utmost ends of the earth. We cannot doubt that God prospers the industry of his people; and it is, that they may consecrate more abundantly of their gains to the cause of Christ and the salvation of souls.

The committee on the African missions give utterance to the following sentiments:

The mission to the Zulus appears to be one of growing importance; and its promise of success may well encourage increased efforts in its behalf. In prosecuting their work, the missionaries have had many difficulties to contend with, and frequent demands for all their resources of skill, patience and perseverance. The deep depravity of the people has assumed forms which are peculiarly adapted to discourage the hearts of those who would enlighten and save them. Nothing but an unshaken confidence in the promises of Christ, and an undying love for souls, could have sustained these self-denying missionaries in their great enterprise. Still they have neither failed, nor faltered, nor complained; and God has blessed them in the work of their hands. The seed which they have sown in tears, and with much prayer, shall yield an abundant harvest; for "grace insures the crop."

The Gaboon mission, although deprived of the valuable services of Mr. Wilson and wife, and afflicted by the death of Mr. and Mrs. Porter, is still prosperous. The call for a reinforcement is loud and imperative; and none who have listened to the appeals of Mr. Wilson, Mr. Bushnell, and others from that mission, need to be told that the field is one of great promise. Experience is teaching the missionaries the best modes of preserving health, and of gaining access to the minds of those widely differing tribes of people. So far have they penetrated into the interior that "a range of mountains on the northeast is distinctly seen;" and as they are brought into contact with one community after another, differing greatly in language and customs, they find that a kind Providence has gone before them to prepare their way, and give them favor in the eyes of the people. They are already cheered by the marked success which has attended their labors; and the signs of the times are such as to nerve them for greater effort, and lead them to meet trials with joyfulness.

The committee on the Greek and Jewish missions say:

We might express our own feelings of satisfaction, in view of the course which our government has taken to protect the person of our beloved missionary, Dr. King, as a citizen of the United States of America, from further persecution. We might also express our sympathy with the afflicted members of the mission to the Jews. But we deem it unnecessary to extend our remarks; and we would simply add, that although these missions have hitherto been crowned with less success than many of the older and more favored missions of the Board, there is still, in our judgment, sufficient encouragement for their continuance and vigorous prosecution. And we trust that the time is not far distant, when the Lord of missions will give greater success to these operations; and the Jews, beholding in Jesus their promised Messiah, will

come into the Christian church with the fullness of the Gentiles; and thus the kingdoms of this world become the kingdoms of our Lord and Savior, Jesus Christ.

The report of the committee on the Armenian mission is as follows:

From the document before us, it appears that every consideration which existed at the last meeting to give interest and importance to the Armenian mission, not only exists at the present time, but is greatly augmented. The hand of God is increasingly manifest among this interesting people; and the field is every year enlarging, and becoming more encouraging. Last year it was reported that the reformation had gained entrance into nearly one hundred and fifty cities and villages throughout the Turkish empire. Other names are now added to this list. Mr. Layard has affirmed in the British Parliament, that there is no considerable place in all Turkey where it is not felt. The mind of the Armenian nation is every where moved. While our missionaries continue to prosecute their work with patient, self-denying zeal, the Spirit of God continues to go before them, and to crown their labors in every place. Five new churches have been organized during the past year, making the present number fifteen. But the statistics of the churches most imperfectly indicate the mighty change which is going on among all classes of the community, and in almost every part of the field. It is impossible to allude to the many things in the report which show that the field is white for the harvest, and give urgency to the call for enlarged effort. There are also growing signs of promise among the Greeks at Constantinople.

Truly, a wide and an effectual door is here opened; and there are also many adversaries. The call for more laborers in this field could scarcely be made more imperative. Already the evil consequences of delay are affectingly manifest in many places. Only six of the twelve missionaries, so urgently asked for last year, have been sent out. The cry waxes louder to-day. Shall we close our ears? The enemy is awake, and ready to improve his opportunity. There is no time to be lost, if we would secure the harvest for Christ. The signs of the times indicate that a fearful struggle between Russia and Turkey is near at hand. The eyes of the world are at this moment directed to this point. What influence this struggle may have upon the missionary work we cannot foresee. It may be disastrous; it may be propitious. In either case we find fresh arguments for doing with our might.

The committee fully concur in the sentiment expressed in this part of the report, that more laborers should be sent into this field with the least possible delay. In no part of the wide field of missions is the demand for an adequate supply more urgent. The earnest appeal with which this part of the report closes, deserves to be seriously pondered by every disciple of Jesus.

In our thanksgiving to God for all his wonderful dispensations towards this mission, we should not forget to praise him for the increased security afforded to Protestantism by the new firman of the Turkish government, and also by the return of Lord Stratford de Redcliffe, that illustrious friend of missions, to Constantinople.

The committee on the missions to Syria and Assyria adopt the following language:

The elements of society found in the East at the present time are so conflicting, and the political disturbances are so frequent, that the developments of missionary labor are less rapid than in some other portions of the great field occupied by the Board. Yet, like the leaven hidden in the meal, they promise most important results in the end. The spirit of persecution, which at some of the stations is severe and relentless, does not shake the faith of those who have avowed their conversion to the Protestant religion. It is truly encouraging to mark the firmness and heroic purpose, with which they maintain their ground amidst the fiery trials to which they are subjected.

The committee recognize as one of the promising features of these missions, especially the Syrian, the great work of Dr. Eli Smith, in translating the Bible into the Arabic language. The press is doing an efficient service, disseminating in various languages the good seed of evangelical truth, through the great central points of influence in the countries embraced within the field which these missions occupy.

The report of the Prudential Committee furnishes decided evidence that the Holy Spirit co-operates with the devoted laborers in connection with the missionary stations, and by a silent but mighty influence is in various communities awakening a spirit of religious inquiry, rousing mind from the stagnation in which it has so long slumbered beneath the dead forms of corruption and bigotry. The fact that new churches are being gathered, and native teachers are raised up for the work of evangelists, whose labors are blessed in the conversion of sinners unto God, encourages a confident hope that in due season there will be gathered in those whitening fields a precious harvest to the praise of the Redeemer.

The demand for schools, and the influence which they exert wherever established, clearly indicate that this is to be regarded as an important department in the general work to which your missionaries, to the full extent of the facilities afforded, are devoting themselves. On the whole, your committee, from facts brought to their knowledge by the report under review, are unanimous in the conclusion, that the Syrian and Assyrian missions are favorably located, and in the enjoyment of a degree

of prosperity, amidst many trials, that should commend their operations to the growing sympathy and confidence of the churches, as promising the accomplishment of a most important and an essential part of the great work, that contemplates the world as its field, and the regeneration of fallen humanity as its purpose.

The subjoined extract is from the report of the committee on the Nestorian mission:

The report of the Prudential Committee on the Nestorian mission presents both light and shade; the latter, at some points in the picture, deepening to an almost discouraging darkness. Military conscriptions, Romish proselytism, and the breaking up of a mission school, together with annoyances, and in the case of native helpers, severe persecution both ecclesiastical and civil, combine to remind us, in connection with the bright hopes once entertained for that interesting people, of that passage in Isaiah, "The morning cometh, and also the night."

Yet the daylight advances. It is most cheering to notice, as the report proceeds, the various indications of courage on the part of the missionaries, firmness among the mass of the converts, the cordiality of many of the people, including the children, always the hope of a nation, together with several revivals of religion, and the completion of that great twenty years' work, the translation of the Bible into the modern Syriac, all teaching us that the God of the hills and the valleys has not forsaken either the mountains or the plains, where the descendants of this ancient secession church have so long darkly worshiped their fathers' God.

Two facts are especially significant. One is the steadfastness of the well-known Bishop John, Mar Yohannan, who had been thought at times to waver, but who now seems likely to fulfill the hopes which his appearance among us awakened for him and for the dark and almost dead church, over which the Lord had permitted him to be made an overseer.

The other fact is the addition of eighteen new schools within six months, the higher seminaries being in an overflowing state. The presence of a converted Jewish priest among the scholars, himself now a teacher of thirty Jewish youth, and the fact that one of the seminary pupils is designed for the bishopric of the largest diocese in Oroomiah, greatly tend to encouragement.

The committee on the Mahratta missions submitted a report, which is as follows:

These missions, being in the first field ever occupied by the Board, awaken many interesting reflections. No mission undertaken by this organization has been attended by so many embarrassments as the one at Bombay. But God was pleased to provide for the exigency men of faith and prayer. The names of Gordon Hall and Samuel Newell will stand as memorials of missionary steadfastness and energy for generations to come.

The Mahratta missions are exerting an extended influence, far beyond the neighborhood of the several stations. Much interest has been excited through the schools and the press. The spirit of inquiry and discussion which has been awakened in the Mahratta mind in regard to caste, and the concessions of the brahmins, that Christianity is gradually undermining the religion of the shasters, furnish evidence of the progress of the gospel, and give promise of still greater success. The recent establishment of the Kolapoor mission, in the territory of a native king, is a circumstance of much encouragement.

The long and laborious process of furnishing a thorough and reliable translation of the Scriptures in the Mahratta language is nearly accomplished. This has been a leading work of the Bombay mission for many years; and, from the testimony of men competent to judge, it is believed that the work is ably done. The twelve millions of the Mahratta people are now furnished with the word of God. In view of the document submitted to the examination of your committee, they think there has never been a time when the aspect of these missions has been so favorable as the present; and they commend this first field of the Board to its continued and increased support.

From the report on the Madura, Madras and Arcot missions, a short extract is taken. The committee say in respect to the first of these missions:

We think the indications of divine Providence are most clear and manifest, that more laborers are urgently called for in that inviting field, a field larger than the State of Massachusetts, and containing a population of 1,500,000 souls. And it does seem to the committee, that the Christians in America will not fail to sustain a large reinforcement in that extensive region, when they understand that more than one thousand persons, belonging to a single station there, assemble statedly for religious instruction; and a church of more than eighty members has been there gathered in less than three years. And the prospect at all the stations is truly encouraging. The little clouds already betoken an abundance of rain. Let God's name be praised for what has been already accomplished! Let more laborers be speedily sent into that field; let more fervent prayer be offered for that people; and we cannot doubt but that it will soon be with them, as with the fleece of Gideon on that favored night, when it was plentifully wet with the dew of heaven.

The report of the committee on the Ceylon mission is as follows:

In reviewing the history of the mission established by this Board on the island of

Ceylon, many things claim our thankful acknowledgments to the God of missions for the past, and encourage our hopes for the future. Of the good men and women who have labored in that field, ten have been mercifully preserved from sixteen to thirty-six years, all of whom are still living. Several precious seasons of spiritual refreshing have been enjoyed, more especially in the mission seminaries and boarding schools. A large proportion of the members of the churches, amounting at the time of the last returns to three hundred and eighty-five, have been educated at the mission schools, and belong to the more influential classes of society. Attached to the several stations are twenty-nine native helpers, most of whom are virtually preachers, and are laboring very diligently for the dissemination of divine truth. In no department has progress been so marked as in female education, especially among the higher classes. Of the two hundred and four young females educated in the female boarding school at Oodooville, one hundred and thirty-six were church members when they left; and thirteen have become such since. A large proportion of them have become the wives of native preachers, catechists and teachers, and are, says Mr. Spaulding, "the life of religion in their families, and a light in the midst of the heathen." Very evidently the people in general, throughout the district in which our missionaries labor, have lost their confidence in their systems of idolatry; and the way is open for preaching to them directly, both in public and from house to house, Christ and him crucified. An increased attendance is given on the preaching of the Word; and a new and very promising effort is now in progress, by means of a fund raised by the contributions of liberal natives and of foreign residents, to erect stone chapels for religious services in the villages. In some instances heathen men have contributed land or money for this purpose, and heathen women have presented their offerings.

The committee on the missions in China make use of the following language:

The Board, and the whole American church, have abundant occasion for devout gratitude to the God of missions for what he has wrought during the last year, in connection with the labors of his servants, affecting the condition and prospects of the millions in China. In this occasion for thanksgiving, there is the most cheering evidence of the efficacy of united prayer; and there is the strongest encouragement for all the friends of Christ to plead with him in behalf of this peculiar people; for in relation to no portion of the heathen world have the prayers and benevolent interests of our churches, for the last ten years, been so fervent and strong as for the empire of China. In answer to these prayers, the legitimate fruit of the benevolent desire so strongly felt, has the Holy One, who turns the hearts of men as the rivers of water are turned, wrought so gloriously for the increase of light among this strange people, that we all marvel; and the great men in the leading political and commercial circles of the world begin to inquire if, indeed, a nation is there to be born in a day.

While then the gaze of the church and the world is providentially fixed upon this great field, waiting to learn whereunto these things will grow, while wealth is accumulating in the hands of the friends of missions in our land with a rapidity surpassing all precedent; and while the legitimate business connected with this accumulation is absorbing the physical, mental and moral energies of the church to an extent that seriously threatens to impede progress in personal holiness, and in multiplying the number of those among our sons and daughters who shall delight in publishing the news of salvation to the perishing heathen, the Board would call upon all who pray for the enlargement of Zion earnestly, unceasingly to plead with the God of missions that the day of China's redemption may now come. Nothing less than this great empire providentially laid at the feet of American Christians, begging for the bread of life, will apparently suffice to counteract the fearful power and baneful influence of worldly prosperity, and turn the energized activity of this new development in the history of man into one concentrated effort for the immediate conversion of the whole world to God.

The report of the committee on the missions to the Sandwich Islands and Micronesia, so far as it regards the former, is as follows:

In view of the fact, now for the first time announced, that the Hawaiian people may be regarded as a Christian nation, and entitled to take their place among the Protestant Christian nations of the earth, and that "the appropriate work of the Board as a foreign missionary society is completed" among them, we have occasion for devout gratitude to God and hearty rejoicing this day. A new thing has occurred under the sun in the history of modern missions; a heathen nation has been christianized. For the first time since the existence of this Board has such a result been reached in any land in which its operations have been carried on; but we trust that this is only the precursor of many similar instances which are yet to occur. In contemplating this gratifying and encouraging result of missionary effort in connection with this Board, there are several things that demand our special notice.

1. *The greatness of the work which has been accomplished.* The missionaries, on their arrival at the Islands, found the inhabitants in a state of almost unparalleled degradation. There was not probably then existing a single heathen nation, of the same extent, more ignorant and debased than this. It is true that idolatry had just been abolished;

and the strange and unparalleled spectacle was presented of a people without a religion; but the effects of the long prevalence of the horrid practices of heathenism remained; and moral, social and mental desolation reigned everywhere. Ignorance, vice, cruelty, discord and oppression were every where seen. In fact, in the language of the report of the Prudential Committee, "society was all in ruins; and so was every individual man. At a much lower point, society could not exist."

In such a state of things, the mission to these Islands commenced its work; and from this state of deep degradation and misery, by the blessing of God on the labors of our missionaries, the people have been elevated to the position of a Christian nation, which has taken rank among the independent Protestant nations of the earth. They have a liberal and efficient constitutional government, and wise and wholesome laws. Their language has been reduced to writing, which is read by a large proportion of the people, and into which has been incorporated a very respectable literature, including the whole of the Bible. Public schools, to the number of 344, are sustained by the government, in which are 11,771 scholars, embracing the great body of the children and youth. There are twenty-six churches, into which there have been received from the beginning 38,544 persons, of whom 1,644 were added during the past year, and in which there are now 22,236 members in regular standing. Some of these churches are the largest in existence on the earth, and probably a greater proportion of the Hawaiian people are, in the judgment of charity, true evangelical Christians, than of any other nation.

2. *The exceedingly short time in which the work of christianizing the Hawaiian nation has been completed.* It is but little more than thirty years since the first missionaries landed on the shores of the beautiful islands constituting the Hawaiian group. In the brief space which has since elapsed, the period allotted to a single generation of men, has the vast work been achieved of raising a nation from the ignorance and deep degradation of heathenism to the rank and condition of a christianized people; a work, the magnitude of which cannot be overrated, and which grows and swells in importance, in our view, the more we contemplate it.

3. In considering the result which has been reached in the Sandwich Islands, we are again struck *with the small expense at which it has been attained.* The whole amount of money expended by this Board, and by the Bible and Tract societies, in carrying on the work by which "this intellectual, moral, religious and social creation of the present Christian Hawaiian nation" has been achieved, is considerably less than one million of dollars!

In view then of the greatness of the work, the consummation of which has now been announced, and of the short time in which it has been accomplished, and the small expense which has been required, we have abundant encouragement to continue the prosecution of the enterprise of evangelizing the nations, in which we are, with others, engaged. In thus blessing the Hawaiian mission, and enabling it to achieve so speedy and so glorious a conquest for Christ, God is fulfilling his promises, and holding out the highest inducement to his people to persevere in their work. He has given us this success as an earnest of still greater triumphs in store for us; and he is saying to us in his providence, as well as in his word, "Be not weary in well doing; for in due season ye shall reap, if ye faint not." Let us then acknowledge with gratitude the good hand of the Lord that has been upon this mission, and view its success as a token of his favor to our enterprise, and go forward in full confidence of his further blessing on our efforts and of greater successes in the future. In this view, the influence of the announcement which has now been made of the completion of our work as a foreign missionary society at the Sandwich Islands, will be great and salutary, we cannot doubt, upon the churches.

Your committee are glad to see, however, that it is not designed by the Prudential Committee wholly to abandon the churches and people who have heretofore been dependent upon this Board; but that they are, while left to the independent management of their own affairs, to be aided as their necessities shall demand, and as they shall make known their wants, after bringing into requisition their own resources to the utmost.

In respect to the Micronesian mission the same committee say that "they are pleased to see so much evidence that it has been wisely undertaken, and promises success; and, especially, that it is likely to prove exceedingly beneficial to the churches of the Sandwich Islands, from the opportunity it will afford them to exercise their benevolence in co-operating with this Board in the prosecution of its design."

The committee on the Choctaws, Cherokees and Dakotas express themselves as follows: "While your committee are grieved that unprincipled white men are endeavoring to nullify the labors of our missionaries, they are impressed with the thought that large reinforcements of these missions are needed, not merely to prevent the extinction of these tribes, but to turn them to 'the wisdom of the just.' And although the discouragements attending the work are great, it is believed that faith and patience will prevail."

The subjoined extract is from the report of the committee on the Ojibwas, Senecas, Tuscaroras and Abenaquis:

We are happy to find that the remnant of tribes, once numerous and powerful, are

not forgotten by this Board. Those who occupy the head waters of the Mississippi, in the Northwest, seem especially entitled to our sympathy on account of the uncertain tenure with which they hold their present possessions. Whatever may be the policy of our government in regard to their ultimate location, we sincerely hope that the missionaries of the Board will follow them with the elevating appliances of the gospel, so long as there shall be a fair prospect of administering to their temporal and spiritual wants.

At the several stations among the Senecas and Tuscaroras, within the State of New York, the work of civilization, education, and evangelical religion appears to be steadily though slowly advancing. Among the former, under the ministrations of Mr. Gleason, we notice with much satisfaction the consecration of sixteen children of believing parents, presented in baptism on one occasion, evincing a commendable appreciation of the privileges of the Abrahamic covenant, so dear to the primitive churches. In the cause of temperance, we are happy to perceive an advancement among the Tuscaroras far beyond the white settlements upon their borders. May the Good Spirit shield these children of the forest from all the degrading influences, to which surrounding avarice and evil example continually expose them, and permit them to sit under their own vine and fig-tree, having none to molest or make them afraid!

Relations of the West to Foreign Missions.

In behalf of the Prudential Committee, Dr. Pomroy read a special report, which is as follows:

Assembled for the first time, as the Board now is, on the western side of the Alleghanies, the Prudential Committee deem it a suitable occasion on which to present a few thoughts on the relations of the West to foreign missions.

The Committee are aware that many of the churches in this great valley are yet feeble, and need help from others. They have reason to suppose, however, that a rapidly increasing number of them are strong, and able to do much for the cause of God, both at home and abroad. They are happy also to express their conviction, that these fields give promise of a rich harvest in coming years. And they would fain lend their aid to carry forward the good work already begun. There are many things which these western churches can do for the great cause in which this Board is enlisted. A few of them it may not be amiss, perhaps, to suggest.

They can cultivate the spirit of *true Christian generosity*. Few Christians have yet reached the Scriptural standard on this subject. Of some, indeed, the best that can be said is, that they do nothing. Wherever their own personal locality may be, their property is still in the dominions of the god of this world—not subject to Christ. A considerable number think themselves generous, while they are giving only the crumbs which fall from their table. A few do nobly, like whole-hearted Christians, and mourn only that they can do no more.

The Committee have very little doubt that the churches of the East need to be baptized afresh with the spirit of Christian liberality; and they suppose the same may be true of the churches of the West. Both, therefore, will do well if they strive to grow in this grace. If they should succeed in drawing down more of the spirit of heaven into their hearts, they will become more self-denying, more generous, and more Christ-like, and will better understand how it is that "deep poverty may abound unto the riches of liberality," which is a mystery unto many.

These western churches, moreover, can give what is vastly more precious than silver and gold—*their sons and daughters*. These have been given to Christ; they belong to him. They are greatly needed to carry on the work of the world's conversion. When, therefore, the chief Shepherd calls for them to go as abassadors to India, Africa, or the far off islands of the sea, who shall say to him, "What doest thou?" Can it be that any truly Christian parent will not rejoice to have the privilege of making such a sacrifice for his beloved Lord and Master?

The revelations of the last day will disclose many wonderful things. Then and there it may be seen that there was a very intimate connection between that solitary closet, on the borders of yonder prairie, where the mother this morning knelt beside the cradle, and consecrated her infant son to the service of Christ among the heathen, and the labors, and sacrifices, and successes of that noble-hearted missionary, who, a few years hence, will carry the gospel to the centre of China or Japan, and be the instrument of converting thousands from the error of their way. There is a beautiful golden chain extending down through all the events of providence and of grace. To trace that chain will be one of the employments of heaven.

The true order of things is for the Christian parent to give his children to Christ, and then do his best to qualify them for any service to which he may call them; and, when the summons comes for their departure to some distant land, cheerfully to surrender and encourage them to go. But, alas! too often is this order strangely inverted; and that son or daughter, in whose heart God has kindled the holy fire, has to labor and pray, with many tears, to obtain even the reluctant consent of a beloved father or mother. These things ought not so to be; and if there were a deep-toned piety in parental hearts, it can hardly be supposed that they would occur. The West has already a goodly number of representatives on distant pagan shores, and will yet, no doubt, greatly multiply the number.

It may be added, further, that they can *sow the seeds of a future harvest.* There is a time to sow. The youth who are springing up on these plains and along these rivers, "as willows by the water-courses," are a great and promising field, that should by no means be neglected. Here good seed may be sown. The pastor, who, in his prayers and preaching and practice shows his own interest in the cause; the father, who, in his family devotions, and by the books and publications he brings into his house, gives clear evidence that he loves this enterprise; the superintendent of a Sabbath school, who faithfully instructs his youthful flock concerning the dark and wretched condition of the heathen, and the duty of giving them the gospel with the least possible delay; are all of them sowing seed, which, it may be hoped, will one day yield a plentiful harvest. In due time, it will be very strange if some of them do not hear that divine inquiry, "Whom shall I send, and who will go for us?" And when it comes home to their hearts, they will quickly respond, "Here are we, send us!" And those who remain behind will pray with an earnestness, and give with a liberality, which their fathers never knew. In the morning, therefore, sow thy seed, and in the evening withhold not thy hand.

These western churches and Christians, moreover, may learn a valuable lesson from their own noble rivers, and broad fields, and vast inland seas. These majestic rivers and lakes send on their rapid currents to the ocean, not for themselves. These prairies put forth their verdure and their bloom, and wave their golden harvests, not for themselves, but for others. The hand also that enriched these widely extended plains with such inexhaustible fertility, did also cut channels for these rivers and lakes to flow into the great sea; so that the rich productions of the former might be borne on the bosom of the latter, not merely to the ocean, but to distant lands. It was the evident intention of the Creator that this immense garden of the West should pour its treasures upon many kingdoms and nations. It is no figure of speech to say, that it can furnish bread for the existing population of the globe. If the little valley of the Nile was fitly termed the granary of the Roman empire, what can these Hesperian realms be but the granary of the world? Now is it false reasoning to conclude that the resources and relations of the West in temporal things are but the type of what this same West should be, and is to be, in spiritual things? Will she send bread to every part of the world, to sustain the life that is "but a vapor," and not, at the same time, impart that living bread which giveth life to the soul? These broad rivers and streams have pathways, by which they may mingle their waters with every ocean; in like manner has the wisdom of God furnished channels by which the bread of life may be conveyed to every human habitation.

It has been observed, moreover, that the character of man, intellectually, morally and spiritually, is greatly affected by the natural scenery in the midst of which he has been reared. Subtle and powerful influences are ever passing from the outward world into the deep places of man's inner world, moulding and shaping his thoughts and feelings. The dweller among the Alps has the chambers of his soul filled with vivid pictures of the wild, awful scenery with which he is surrounded. The dark tempest on yonder summit, the deep gorge, the foaming torrent, the thundering avalanche, the placid lake, the sweet, quiet vale, and the mysterious, ever-answering echo, have left their impress on the tablets of the heart. All the native powers of the soul are affected by what the eye sees and the ear hears, in the world of nature, from day to day.

Now, on this principle, what may be expected of Christian men and women, reared under these western skies, and along the banks of these kingly rivers and lakes? Certainly, if the same law operates here as elsewhere, we have a right to expect that there will one day be exhibited here a royal munificence, broad as their own rolling prairies, inexhaustible as the fountains which feed their majestic rivers, and transparent and beautiful as their magnificent lakes, when the winds sleep, and the vast mirror gives back "the image of the heavenly" that bends over it; a great-heartedness, that will not be pent up within the limits of a city or a town, a state or a nation, even though it be a *great* nation, stretching from sea to sea. Like the Jordan and the Nile, it will, at the right time, overflow its banks, and send its fertilizing influences to the ends of the earth. Such it would seem is to be, such certainly *ought* to be, the character of the Christian beneficence which shall find its home in this wide western valley. It will be no contracted, sectional, sectarian thing; but like the gospel itself, from whence it will spring, "its country will be the world, its countrymen all mankind." Like "the vine out of Egypt," it will send out "its boughs unto the sea," and "branches unto the river," and all the high hills under the whole heaven will be "covered with the shadow of it."

But there is another important view of this subject. The commerce of Christian love is not all an outlay. Its "swift ships" always return richly laden. If the Christians and Christian communities of the West shall heartily and perseveringly enlist in this heavenly enterprise, they will secure to themselves great and manifold advantages, not otherwise to be obtained.

Such, at least, is the unwavering belief of the Committee. True, indeed, it is that Christian love is ever its own reward, and asks for no other, being intent solely on the attainment of its object. Still He who made man, and who endowed him with all his powers and susceptibilities and secret springs of action, has been pleased to say, "Cast thy bread upon the waters, and thou shalt find it again," "There is that scatter-

eth, and yet increaseth," "Give, and it shall be given to you, good measure." Indeed, something is said about "an hundred-fold more," in return for all our toils and sacrifices now in this present world. The grand principle embodied in such declarations as these, is one which God himself has established. In relation to the point in hand, it may be truly said, "Charity never faileth."

That bright gathering of youthful spirits in yonder Sabbath school, who shall combine their prayers and efforts to communicate to some pagan people that gospel which is doing so much for them, may we not say they will attract the attention of the Savior? Will he not look down approvingly upon them? That which they do, he will remember. The college, the school of the prophets, that cherishes within its walls the spirit of Christian missions, and that sends forth, from year to year, some of its sons to publish salvation in the dark places of the earth, will be quite likely to draw within its inclosure the great Shepherd himself; for this is a work which his own heart loves. The dews of heaven will fall there.

The church that engages in this work with some good degree of energy, may expect to find itself enriched with spiritual blessings; watering others, it will itself be watered. It is an enterprise which, to be appreciated, must be studied and understood. Ignorance and stupidity can not comprehend it. Its facts and scenes are often of thrilling interest, fitted to rouse the intellect. A truly missionary church must be an intelligent one, and one that will grow in knowledge. And then it will have before its eyes, and feel the power of some noble examples of primitive, self-denying piety, which cannot fail to prove a blessing. It will also have convincing evidence of the truth and power of the gospel, which it could not otherwise have. When they cast their contributions into the treasury, or bid farewell to one of their sons or daughters, bound to some distant continent or island of the sea, they can hardly fail to have their spirit stirred within them, and their hearts drawn out in earnest prayer for the untold myriads of men who know not God.

Nor is it a slight privilege to be remembered, as such friends and patrons are, in the simple, childlike prayers of thousands of converted heathen. If prayer has power with God, as we are clearly taught, then must every friend of missions in this nation, and even the nation itself, receive a blessing from the God of salvation; for earnest supplications go up to heaven in our behalf, in many different tongues, from all our missionary stations.

Nor can it be denied, that this cause has a powerful tendency to enlarge the heart, to increase its love to God and man, and strengthen all its best affections. The darkness and impending doom of the heathen, what a subject to wake up the deep yearnings of Christian compassion! The Love that became incarnate to redeem these dying millions with agonies and blood; what human heart can withstand its subduing, melting power! The heart of Christ embraced all the countless generations of men. He died for all. The tendency of this work upon those who engage in it, is to expand the soul until it enfolds in the arms of its Christian love, all the tribes and kindreds of the earth. Who would not covet such a blessing as this?

In a word, this cause sends back upon its friends and promoters, blessings rich and great and numberless. It is not the enemy of Home Missions, nor of any other good cause, but the efficient friend and helper of them all. If it were to wither and die, a terrible blight would come over the whole sisterhood of benevolence. Few, if any of them, would long survive its fall. The poorest Christian, the feeblest church in all these regions, cannot afford to forego the privilege of doing something for this divine enterprise.

"It is perfectly clear," said Jeremiah Evarts, in one of the closing paragraphs of the Annual Report of 1830, "that efforts made in this country to send the gospel to distant heathens, are as sure to bring permanent and spiritual blessings to ourselves, as any evangelical efforts that can be made. And if missions to the heathen were to receive no further support from America, what would this prove, but that Christian benevolence was at so low an ebb among us, that there was so little of primitive zeal and apostolic enterprise to be found, that nothing great and noble and effectual could ever hereafter be expected from this people. In a thousand ways the beneficial influence of sending the gospel abroad, is felt in our religious prosperity at home. Be it known then, and felt by us all, that there is no way in which we can so powerfully aid the cause of God in our own land, as by doubling, and quadrupling our sacrifices for the salvation of distant pagans."

With the sober convictions of that far-seeing and great-hearted man, the Committee that now is fully accord. Had he lived to mingle in the scenes of this occasion, in this hospitable city of the West, he would doubtless have reiterated, with increased emphasis, the same just sentiments.

The Committee have no disposition to investigate the comparative liberality of the East and the West. It were much better for both sections to feel that they have occasion to take a very low place before God, and send up together the penitent cry of the publican, when he stood afar off, and smote upon his breast.

The interest which the East feels in the West, is akin to that which one brother feels in the welfare of another, a little younger than himself, who has gone out to enact his part in the world. As an affectionate brother, the elder can have no feelings of envy or jealousy toward the younger. His heart is with him. His prayer is, that he may be a greater and

better man than himself; do a more important work for God and humanity, and fill a brighter page in the history of coming ages. He watches him with some solicitude, anxious to know the path he will pursue, and how he will acquit himself in the stern struggle of life. His fraternal hopes, however, far outweigh his solicitudes. He rejoices greatly in the numerous signs of promise which he everywhere sees, and his heart is ready to cry out, "God bless that beloved brother!"

Such a brother has the East; and he has taken up his abode in this wide and fertile valley, toward the going down of the sun. His physical structure is vigorous and powerful; his genius elastic, enterprising, and adventurous; bright visions of the future beckon him on; and the world will yet know his name and his abode. God grant that many nations may yet have occasion to rise up and call him blessed!

Now beside these two, there are many other members of the family, all of them well beloved. With advice and counsel they have gone forth to various parts of the world, not to buy and sell and get gain, but to promote the honor and advance the kingdom of that great and blessed Master, whom they all serve. Situated as the older brother has been, it was natural, and to be expected, that he should have the chief care and responsibility, for a while, of counseling and aiding those younger branches of the family in their dispersion. Of this he has not complained. It has been a blessed privilege.

But these beloved brethren and sisters abroad have become so numerous, and send back such urgent calls for help in the great work in which they are engaged, that the elder brother sometimes feels his heart oppressed, and is in some degree of perplexity. He has, therefore, come over the mountains, and across the lakes, to lay the case before the prosperous and beloved brother residing in this valley, and to ask him to furnish an increased amount of aid. It is greatly needed; more men, more means, more earnest prayers. If this western brother will hear the call; if, from year to year, he will consecrate a goodly number of his choicest sons and daughters to this blessed work; if he and his numerous and growing family will earnestly strive to do their part; and these two brethren shall strike hands in eternal friendship and love, and move on together in the arduous work of the world's conversion; then, with God's blessing, the chariot of salvation shall not be stayed in its onward course, till it has visited every kindred and people and tongue under the whole heaven. And when the victory has been achieved, and Christ shall reign over a subdued and renovated world, blessed will be the men and women, blessed will be the church, and blessed will be the nation that "willingly offered themselves," and came up nobly to the help of the Lord against the mighty. They shall sit upon thrones, and shall reign with Christ forever and ever!

After some interesting remarks from Rev. Harvey Curtis and Dr. D. H. Allen, this special report was committed to Rev. Mr. Curtis, Rev. Thomas L. Shipman, Rev. Thornton A. Mills, Rev. B. W. Chidlaw and Prof. H. N. Day, who afterwards reported that they fully concurred in the sentiments therein expressed, and believed that the people of the West would approve the same. They then proceeded as follows:

The appeal is timely; the suggestions it contains are important; and we believe the extensive circulation of this special report will accomplish great good. The receipts of the Board have been hitherto small, and for some time almost stationary, from this part of the country. Your committee are well assured, however, that this fact is not owing entirely to a lack of interest in the missionary cause, but rather, in great part, to a combination of peculiar circumstances; which, however, can not continue long to prevent that increase of contributions, which has been, and may now confidently be expected.

1. The wealth of the West has been hitherto, and is still, in great part a wealth of investment, only now beginning to be productive.

2. A very large share of this wealth has been, and is still, in the hands of those, who have not even professed to give themselves and whatever they possess unto the Lord.

3. Christians have been scattered far apart, and in small bands, so that the support of local religious institutions has been very heavy upon them.

4. The available capital in the West has been always deficient, the common rates of interest for many years ranging from ten to twenty-five per cent.

5. Local improvements, the opening of farms, the erection of dwellings, the working of roads, the building of bridges and mills, the erection of school houses and church edifices and colleges and female seminaries,—these things, which ordinarily are the work of centuries, have here to be done all at once, and exhaust the means of the people. And then add to all this the fact that new organizations have been successively formed, which have withdrawn into new channels the contributions of large classes of persons, who had previously contributed to the treasury of this Board. We feel *bound to add* that in the unexampled progress of enterprise, and amid the stupendous works of material development and improvement which have been projected, and are now in course of construction, it is to be feared that many Christian hearts have lost somewhat of their interest in those things which are strictly religious and benevolent. The obstacles in the way of increased contributions to the treasury of this Board, arising from the providential circumstances in which our churches have been placed, are fast passing away; and we trust the present appeal may prove to be a successful means in removing the hinderance

last alluded to, namely, a want of interest in the work, wherever it may in any wise exist.

We are one people. We should be closely associated and co-operative, the East and the West, the old and the new, in all the great and good enterprises of the age, both home and foreign. All our churches need alike the sanctifying reflex influence of a participation in such a great, disinterested movement as this, which has for its object simply to christianize distant and benighted nations. All alike too need this feature of primitive Christianity developed in order to exhibit fairly, and commend to the unbelieving world around them, that gospel which they profess.

All our churches want alike, for the confirmation of their own faith and the conviction of others, that attestation of the world's need of the gospel of Christ, and of its divine character, which is afforded by the disclosure of the working of heathenism on its own ground, and of the transforming power of this gospel, where it has been preached. Those, too, whose lot is cast in the great new West should not be shut out from a participation in the gratitude, and an interest in the prayers, of the converted heathen.

Our new churches in the West need also the quickening and elevating influence of examples from among themselves, of personal consecration to this foreign missionary work. They need now to open, and keep well worn and unobstructed, the channels through which the superabundant wealth of the next generation in this great valley shall find its way to bless the world; and so to train their hearts, and the hearts of their sons and daughters, and to cultivate that spirit now in "the day of small things," which shall prepare them to act well their part in the coming time, for which God is preparing us and the nations.

The command of Christ is addressed to all alike, as they have ability and opportunity. It rests upon the churches of the West, as well as the East. And we express the confident assurance that our western churches will henceforth, with constantly increasing zeal, promptness and liberality, give their prayers and their contributions, aye, and their sons and daughters to this good work. And we renew the suggestions of the Prudential Committee, commending this cause to western pastors, and superintendents and teachers in Sabbath schools, and to Christian parents generally, that they remember it in their public and social, as well as secret prayers, striving to train up those under their influence to understand it, and to feel and act aright in respect to this, the great work of the present and the coming age. We recommend that all the churches take such order as shall secure the efficient presentation of the subject to their respective congregations, and an annual collection in its behalf, and that systematic beneficence, from principle and not impulse only, be diligently cultivated. We recommend also renewed efforts to make the monthly concert of prayer for the conversion of the world more interesting and to secure its better observance.

The state of the world, the circumstances of our own country, the rushing tide of wealth that is pouring in upon us, the foreshadowing of prophecy, and the command of Christ, alike require the cultivation and exhibition of enlarged charity and disinterested benevolence on the part of all who bear the name of Christ, and who would stand at last approved before him.

The Sandwich Islands a Christian Nation.

Dr. Anderson, by direction of the Prudential Committee, submitted to the Board the following special report:

The mission to the Sandwich Islands left the United States October 23d, 1819, and first saw the Islands early in the following April. God prepared their way; for one of the strangest of revolutions had occurred before their arrival. The national idols had been destroyed, the temples burned, and the priesthood, tabus, and human sacrifices abolished. All this, however, was merely a removal of obstacles. It really did nothing to improve the character of the people, nor could it alone have ameliorated their condition. Without any religion, the nation would have quickly perished. The change resulted, indeed, from no good motive. The dissolute young ruler, who brought it about, aimed only to enlarge the range of his sensual pleasures. It created no desire for the gospel, no welcome for the mission, no taste for any of their instructions.

The horrid rites of idolatry had ceased; but the moral, intellectual, social desolation was none the less profound and universal. Society was all in ruins, and so was every individual man. Society could not exist at a much lower point; and there it was the mission commenced its work, and from that point it sought to raise the islanders. What utter desolation did they find in the native mind, as regards all useful knowledge! Even the language was unwritten, and of course there were neither books, schools, or education. The nation was composed of thieves, drunkards, and debauchees. The land was owned by the king and his chiefs, and the people were slaves. Constitutions, laws, courts of justice there were of course none; and not even a conception of such things in the native mind. Property, life, everything was in the hands of arbitrary, irresponsible chiefs, who filled the land with discord and oppression.

This brief description of the state of society at the Sandwich Islands, thirty-three years ago, is not overdrawn. It is borne out by every reliable testimony from that day to the present.

But that people has now become a Christian nation. Not civilized, in the full

modern acceptation of the term. Not able perhaps to sustain itself unaided in any one great department of national existence. Laws, institutions, civilization, the great compact of social and political life, are of slower growth than Christianity. A nation may be Christian, while its intellect is but partially developed, and its municipal and civil institutions are in their infancy. In this sense, the Hawaiian nation is a Christian nation, and will abide the severest scrutiny by every appropriate test. All the religion they now have claims the Christian name. A fourth part of the inhabitants are members in regular standing of Protestant Christian churches; and not less than sixteen hundred new members were added to these churches during the past year. During that year, twenty-four thousand dollars were contributed in those churches for the support and propagation of the gospel. The nation recognizes the obligations of the Sabbath. Houses for Christian worship are built and frequented as among ourselves. So much, indeed, was the blood of the nation polluted by an impure commerce with the world, before our Christian mission, that the people have a strong remaining tendency to licentiousness, which the gospel will scarcely remove till a more general necessity exists for industry and remaining at home. The weakness of the nation is here. But Christian marriage is enjoined and regulated by the laws, and the number of marriage licenses taken out, in the year 1852, exceeded two thousand. The language is reduced to writing, and is read by nearly a third part of the people. The schools contain the great body of the children and youth. The annual outlay for education, chiefly by the government, exceeds fifty thousand dollars. The Bible, translated by the labors of eight missionaries, was in the hands of the people before the year 1840; and there are elementary books in theology, practical religion, geography, arithmetic, astronomy, and history,—making together a respectable library for a people in the early stages of civilization. Since the press first put forth its efforts in the language on the 7th of January, 1822, there have been issued nearly two hundred millions of pages. Through the blessing of God on these instrumentalities, a beneficent change has occurred in all the departments of the government, in the face of fierce outrages from seamen and traders, and deadly hostility from not a few foreign residents. The very first article in the Constitution, promulgated by the king and chiefs in the year 1840, declares, "that no law shall be enacted, which is at variance with the word of the Lord Jehovah, or with the general spirit of his word;" and that "all the laws of the islands shall be in consistency with God's law." What was this but a public, solemn, national profession of the Christian religion, on the high Puritan basis? And the laws and administration of the government, since that time, have been as consistent with this profession, to say the least, as those of any other Christian government in the world. The statute laws organizing the general government and courts of justice, the criminal code, and reported trials in the courts, printed in the English language, make five octavo volumes in the Library of the Board. Courthouses, prisons, roads, bridges, surveys of lands, and their distribution with secure titles among the people, are in constant progress. To this may be added the testimony of Mr. Lee, the present Chief Justice of the Islands, as to the protection afforded to persons and property.

"It is our duty," he says, in his report to the government the present year, "to add the universal remark, that in no part of the world are life and property more safe than in these Islands. Murders, robberies, and the higher class of felonies, are quite unknown here, and in city and country we retire to our sleep, conscious of the most entire security. The stranger may travel from one end of the group to the other, over mountains and through woods, sleeping in grass huts, unarmed, alone and unprotected, with any amount of treasure on his person, and with a tithe of the vigilance required in older and more civilized countries, go unrobbed of a penny and unburdened of a hair." "Where," very properly asks the Chief Justice, "does the world afford a parallel of equal security?"

John Quincy Adams, in a report from the Committee on Foreign Affairs to Congress, ten years ago, even then was ready to welcome this people to the general family of Christian nations. He says:

"It is a subject of cheering contemplation to the friends of human improvement and virtue, that, by the mild and gentle influence of Christian charity, dispensed by humble missionaries of the gospel, unarmed with secular power, within the last quarter of a century, the people of this group of islands have been converted from the lowest debasement of idolatry to the blessings of the Christian gospel; united under one balanced government; rallied to the fold of civilization by a written language and constitution, providing security for the rights of persons, property, and mind, and invested with all the elements of right and power which can entitle them to be acknowledged by their brethren of the human race as a separate and independent community. To the consummation of their acknowledgment, the people of the North American Union are urged by an interest of their own, deeper than that of any other portion of the inhabitants of the earth, by a virtual right of conquest not over the freedom of their brother man by the brutal arm of physical power, but over the mind and heart by the celestial panoply of the gospel of peace and love."

The best of all testimony, however, is that of our own missionaries on the Islands. This has been freely quoted in the Annual Reports of the Board. The lengthened

extract in the Report of the last year was explicit and decisive; and to that may now be added the testimony in the last letter from the mission.

"Our little mission church, as originally formed," say the brethren, "has expanded into a community of large churches, who build their own chapels, support their own pastors either in whole or in part, send Christian missions to other island groups of the Pacific, and furnish funds to the government for their primary schools through every part of the kingdom. Such is the present posture of things among a people who, thirty years ago, were dwelling in the lowest depths of degradation and vice. Such is the blessing God has been pleased to confer on this nation, through the power of his word committed to our hands. These being the facts, we can no longer account them heathen, nor consistently look to the American churches for an entire support, as in former years. The finger of Providence points us to assume a new and distinct relation to our patrons and the churches of our native land.

"Nor has the smile of heaven," our brethren add, "been confined to the people of our charge. Our own families too have shared the blessing promised to believers and their offspring. Nearly all our children, as they grow to years of maturity, profess to experience a saving change, and take upon themselves the vows of the Christian covenant. Some of them are now settled in life, and walking in the ways of their fathers, are rearing their children for the Lord."

At no time, during the past twelve years, would the Prudential Committee have been surprised at the occurrence of an extensive reactionary movement at these Islands. Such a reverse was to have been expected, indeed, and has been prevented only by the marvelous grace of God. And it may yet come; for,—as is true of all Christian lands,—there are yet strong elements of evil there, domestic and foreign. Let us pray that there may be no moral relaxation in the laws; no outbreaking impatience of restraint; no withdrawal of those influences of the Holy Spirit, to which these blessed changes are all to be referred.

What has this intellectual, moral, religious, social creation of the Hawaiian nation cost the good people of the United States?

The Board has expended $817,383; the Bible Society $41,500; and the Tract Society $23,800. The total is $882,683. It is considerably less than a million. The Exploring Expedition sent by the United States into those seas, cost more than this. It costs more to build a line of battle ship and keep it in service one year. And what contributor is poorer, or less happy, for what he has done for this peaceful conquest, this glorious extension of the Redeemer's reign?

The whole number of preachers of the gospel sent to the Islands is forty-two, of whom twenty-seven are still there. Seven physicians and twenty lay helpers were added; and the effective influence of this small force was more than quadrupled by the presence of wives and children.

The Prudential Committee regard every foreign mission as to be conducted with a view to some definite result; and when that is attained, the work is accomplished. It will then be due to the missionary cause, and to the gospel of the Son of God, that note be taken of the progress, and that a declaration be made of it. This the Committee have done in respect to the great work now under consideration. On the 28th of September, 1852, they adopted the following declarative resolution, viz.:

"The Prudential Committee would gratefully declare their belief, that the time has come for the patrons of the Board and for the Board itself and the Committee to recognize the Sandwich Islands as having been *virtually Christianized;* and so far brought under the influence of the gospel, as to require a change in the structure and working of the mission, adapting it to that advanced stage of progress to which, in the marvelous providence and grace of God, it has been conducted since the year 1820;—our labors there being now expended upon a Christian community, and no longer upon a heathen people; and our laborers no longer sustained to *propagate* the gospel, (otherwise than the same is done in our own country,) but to build up and multiply churches, and set in order and cherish Christian institutions, and prepare the way for the gospel to stand alone at the Islands."

It was next resolved, that, "however true it may be that the native churches at the Sandwich Islands are and will be unable to sustain their religious institutions without foreign aid, the mission are instructed to put those churches forward to a *leading position* in the work, and so far as possible to make them understand that they will sustain hereafter a *leading responsibility* in supporting the gospel in the Islands. And the Committee will also endeavor to make the churches in this country see, that the gospel has actually achieved the victory in those Islands; and that the newly formed Christian community at those Islands should now be regarded separately from the American Board, in the same manner as our feeble churches and newly formed communities in the United States are regarded separately from the Home Missionary Society. * * * And the missionaries are instructed to see, each in his several locality, that the native churches and congregations formally decide and promise what they will endeavor to raise towards the support of their pastors, and that this be reported and known to the body having charge of the salaries, before the salary is voted to the pastor, and before the secular agents are authorized to pay the balance; and this should be done regularly, as in the Home Missions, every year."

It was also resolved, that "a member of the mission coming into the modified relation to the Board now proposed, and entering on the prosecution of the Home Missionary plan, and retaining the confidence of his brethren, loses nothing of the privileges he may be supposed to have as a full missionary on the old basis,—that is, which he would have, as such, in the actual circumstances,—whether those privileges related to himself when broken with age or sickness, or to his widow, or children. He will still retain them, as if the mission had been continued longer in its original form. In either case, and equally, however, the continuance of these privileges implies a perseverance in the faithful discharge of the duties of the missionary calling."

It is not necessary to trouble the Board with the subordinate details of the plan, of which the foregoing resolutions contain the outline and vital principles. The Board may remember, that five years elapsed in July, since the first decisive steps were taken by the Committee towards the result now attained. It may seem strange, that so long a time was required for such a process. But the work was new, with no precedents, no experience. It was like navigating an unknown sea covered with fog. It was unavoidable, moreover, that missionaries, advanced to middle life and beyond it, with dependent children in a foreign land, should feel solicitous in view of untried positions and relations. Every step had to be considered in its principles, its equity, and its expediency. Difficult questions grew out of the common-stock system, on which the mission was for a long time sustained; and out of the dependent habits of the natives, and the increasing expense of living that has resulted from the growth of civilization and the mines of California.

But the transition has at length been effected, and the mission has been merged in the general Christian community of the Islands. The general meeting in May last, was its last meeting as a mission. It is no longer a corporate body, and as such under the direction of the Board. It has ceased to be a distinct, organized mission; responsible as such to the Board, and as such controlling the operations of its several members. The relations of the ministry and churches of the Sandwich Islands towards the Board and its patrons, and towards other foreign missions and the Christian church, are those of an independent Christian community.

The salaries of the *native* pastors, the cost of church building, and of schools in great part, will be met by the natives. So will the support of the Hawaiian missionaries to Micronesia, and also to the Marquesas Islands. But it is only *in part* that the natives can support their *foreign* pastors. During the present year, they wholly relieve the Board of the support of some seven or eight of these, and partially relieve it of the support of twelve others. But, for prudential reasons, such as ever had influence with the apostle Paul, and also lest the natives should be hindered in detaching separate churches from the large central bodies, each with its native pastor, it will not do to press this point too far. As long as it is desirable to sustain foreign pastors at the Islands, it will probably be necessary for the churches in this country to aid more or less in their support. The work to be done by us hereafter, will be the same *in kind*, as is now to be done in the new settlements of our own country. The service to be performed by the Board, in this new relation of things, will be the same substantially as that devolving on the Home Missionary Society in Oregon; and in addition to that, in the absence of other societies, the Board will have to sustain the responsibilities assumed by the Education, College and Sabbath-school societies. The charge upon the Board, for several years to come, may not fall much short of what it is at present. We may hope that the "Oahu College," situated near Honolulu and lately chartered by the government, will seek and obtain the endowment which it needs from this country, as an institution not connected with the Board, nor dependent on its treasury.

The appropriation of the Hawaiian government for the department of public instruction for the year 1853, was $47,735. It may be added, that the appropriation for the department of law and justice, was $53,523; and the whole expenditure of the Sandwich Islands government for the year, is estimated at $318,000.

Here then let us, as a Board of Foreign Missions, in the name of the community for which we act, proclaim, with shoutings of "Grace, grace!" *that the people of the Sandwich Islands are a* CHRISTIAN NATION, *and may rightfully claim a place among the Protestant Christian nations of the earth!* There should be no reserve, no misgivings on this point. Whatever may be true of the nation, as to its lack of civilization, its poverty, its weakness, its probable destiny, it is also true that the most powerful states in Christendom have recognized it as an *independent* nation; and we now recognized it as a *Christian* nation. We recognize its government, constitution, laws, institutions and people as Christian, in the same sense as in our own country. And we thankfully recognize our appropriate work on those Islands, as a Foreign Missionary Society,—that of propagating the gospel among the unevangelized,—as completed, through the grace of God in the gospel. Adoring the love of God in Christ, through which this entire world is yet to be renovated, we proclaim the triumph of the cross on the Hawaiian Islands. Were the people much farther advanced in civilization and in the possession of property than they are, we might send all our missionary brethren away at once into other benighted regions, and leave the new churches wholly to themselves.

As it is, the mission is dissolved; the pastors and all the new institutions of the Islands are placed on the footing of a Christian land; the Board ceases to act any longer as a principal; it renders aid to the churches only as they shall request it, and show reason why they should receive such aid. Hereafter, the annual or biennial convocations of ministers and laymen at Honolulu, or Lahaina, will be like those which occur in the cities of New York or Boston; and the business, which has been done heretofore by an organized mission, will hereafter be transacted in missionary, Bible, tract and education societies. The nation may even cease to exist; but the success of this great enterprise will live in history, and, in some glorious form or other, it will live in fact. The islanders may, in coming years, make even large demands, for a time, upon the wealth of this country, to endow their college and their theological seminary, and to defend themselves from the assaults of Popery, and Mormonism, and other opponents of the Puritan faith and liberty; but it will still be true, that the Hawaiian nation, as early at least as the year of our Lord one thousand eight hundred and fifty-three, but little more than thirty years from the first landing of missionaries, was acknowledged to be a Christian people, with their institutions assimilated to those of other Christian lands. "NOT UNTO US, O LORD, NOT UNTO US, BUT UNTO THY NAME GIVE GLORY, FOR THY MERCY AND FOR THY TRUTH'S SAKE."

Hon. William J. Hubbard followed with some appropriate remarks; after which this special report was referred to the committee on that part of the Prudential Committee's report which relates to the Sandwich Islands and Micronesia.

The Preservation of the Indians.

Another special report, prepared at the request of the Prudential Committee, was read by Mr. Treat. It is as follows:

A brief statement was submitted to the Board, one year ago, tending to show the success of Indian missions. In connection with that statement, the Prudential Committee avowed their belief that there was hope for the red man; that the gospel assured him an enduring life; and that, consequently, the idea of his dying out, like the aborigines of Hayti, should be entirely discarded. They also intimated their purpose to recur to this topic at a future time. The present occasion seems to be appropriate.

The position which we wish to establish is this: "A part of the Indian race may be saved from extinction." Not that they will always retain a distinct nationality. Indeed, we should be slow to foretell the separate existence, any where between the Atlantic and Pacific, of any branch of the human family. Ultimately, it would seem, we are to become one people. But we suppose that our red brethren may advance to a higher and still higher form of civilization, till finally, with their own full and free consent, they shall mingle their blood with ours. To such a consummation neither we nor they should feel any repugnance. Many a descendant of Pocahontas has been prouder of his lineage than the nobly born in other lands; and hereafter, we doubt not, the men of the south-west will love to reckon among their ancestry some godly and large-hearted Indian. On the other hand, the red man can take his place in the great American family, feeling that none are there by an earlier or better title.

But we shall be told that the Indians are wasting away, and that all their history proclaims them "a doomed race." Such, indeed, is the prevailing belief; and whether well founded or not, if it continue, it must prove fatal to their hopes. We are anxious, therefore, to remove the impression, as far as truth will warrant.

1. THE DECREASE OF THE INDIANS IS GENERALLY OVERSTATED. And this for several reasons.

The aboriginal population of former times has been greatly exaggerated. Thus Catlin* says that the Indians of North America, at the first settlement of this country, were more than fourteen millions! Nor are these loose statements confined to the broader and more comprehensive estimates. Particular tribes have been dealt with in the same way. La Houton, for example, allows to the Five Nations a population of seventy thousand. Each tribe, he says, had fourteen thousand souls, composed in each instance of four thousand women, four thousand children, &c. It has been well said: "The early travelers dealt in round numbers to an alarming extent."

Indians are ever prone to overrate their own strength. They do this partly from ignorance, and partly from pride. It is not strange, perhaps, that white men have embalmed their errors. "From wonder," says Bancroft, "from fear, from the ambition of exciting surprise, early travelers often repeated the exaggerations of savage vanity." Those who were honest in their estimates, could easily mistake. There was no census to aid them; and the scattered bands which they saw or heard of, were almost sure to be unduly magnified. "In the heart of a wilderness, a few cabins seemed like a city."

We know, moreover, that large portions of the United States had but a small aboriginal population. Bancroft assures us that "Vermont, and north-western Massachusetts, and much of New Hampshire, were solitudes. Ohio, a part of Indiana, the largest part of Michigan, remained open to Indian emigration, long after America began to be colonized by Europeans. From the portage between the Fox and the Wisconsin to the Des Moines, Marquette saw neither the countenance nor the footstep

* North American Indians, II. 238.

of man." "Missionaries who made their abode" in Illinois, "describe their appalling journeys through absolute solitudes; they represent their vocation as a chase after a savage." "Kentucky, after the expulsion of the Shawnees, remained the park of the Cherokees."* And in all the region between the Mississippi and the Atlantic, from the mouth of the Ohio southward, there were, scarcely one hundred thousand Indians.

When this people have merely exchanged their homes, they have been regarded as extinct. We read, for instance, of the people of the Long House, stretching from Albany to Lake Erie, the Mohawks at the eastern door and the Senecas at the western, a formidable confederacy, whose "warriors strolled as conquerors from Hudson's Bay to Carolina, from the Kennebec to the Tennessee." As we travel by their ancient homes, at the rate of forty miles an hour, we ask, "Where are they now?" Some will hastily respond, "They are almost extinct." But the true answer is, "A part are gathered into denser communities on their own soil; and a part are dwelling within the borders of their ancient ally."

Special causes of depopulation are often exaggerated. A battle is fought, and a nation is said to be blotted from existence. This may be true, in some sort; but most of the families composing it, though scattered and peeled, may still survive. A wasting pestilence may go through a tribe, like the angel of destruction; forthwith it is declared to be extinct; and yet a remnant may have been saved. In 1837, the Mandans were thought to be reduced by the small pox from sixteen hundred souls to thirty-one; now, however, they are found to be five hundred.

Let us look at a few facts. Bancroft supposes the Five Nations to have had a population, two hundred years ago, of about ten thousand. It so happens that we have a recent cefisus of those in the United States, as also of those in Canada; and we find that they now amount to nearly ten thousand. Bancroft estimates the Mobilian Indians, consisting of the Choctaws, Creeks, &c. at fifty thousand. This would be a fair estimate for 1853. The Cherokees are set down at twelve thousand, two hundred years ago; now, however, they are much more numerous. Other facts, tending to the same result, might be adduced.

Do we claim then, that there has been no wasting away of our red brethren within two hundred years? Certainly not. The opinion of Schoolcraft, on this whole subject, may be deemed an approximation to the truth. "We cannot look back to a period," he says, "since the discovery of North America by Cabot, when the Indian population of the United States probably exceeded, if ever it reached, one million." But he regards their descendants as scarcely exceeding half a million at the present time. There has been, therefore, a large reduction; whereas there should have been a large increase. This brings us to our second topic.

2. CHRISTIANITY GREATLY DIMINISHES THE CAUSES OF DEPOPULATION AMONG THE INDIANS. In fact, it places them on a level with the average of other races. What are these causes?

Some are incident to a low state of civilization. Among these we may mention an utter disregard of the laws of health; dwellings that subject their inmates to inevitable and manifold exposures; a wardrobe that is a poor defence against the rains and snows and piercing winds of a fickle climate; a diet, often scanty, and almost always bad; the neglect of children resulting, whether intentional or not, in an extensive mortality; the neglect of the sick, partly through ignorance, and partly through inhumanity. Of the wasting effect of a prevailing licentiousness, it is needless to speak. There is a constant liability, moreover, to some dreadful malady, that shall march through a tribe, scattering dismay and death on every hand. So was it when the small pox swept along the Missouri in 1837, laying waste, according to the current report, whole villages of the Assinboins, emptying a thousand lodges of the Blackfeet, destroying one-third of the Crows, one-half of the Minnetarees, one-half of the Arickarees, and cutting down the Mandans as with the scythe of the mower. Making every allowance for exaggeration, Schoolcraft thinks that ten thousand persons must have died within a few weeks. Famine, moreover, is often seen amid the haunts of the Indian, stalking from cabin to cabin, laying his grim hand on the old and the young, and drying up their strength, till life goes out like a wasted taper.

There are other causes of depopulation, separable, indeed, from a barbarous state, yet often found among our American aborigines. Among these we may reckon *intertribal wars.* With some the destruction of an enemy becomes a passion, descending from father to son, like a cherished heirloom, and leaving its blackened track through successive ages. The feud between the Ojibwas and Dakotas is said to be as old as the oldest of our white settlements. Nor is it the general mustering for battle, which alone endangers life. Parties of four and six and eight, creeping stealthily upon sleeping villages or unguarded homes, have ever been more dreaded than any thing else. "From the heart of the Five Nations," says Bancroft, "two young warriors would thread the wilderness of the South; would go through the glades of Western Pennsylvania, the valleys of Western Virginia, and steal within the mountain fastnesses of the Cherokees. There they would hide themselves in the clefts of the rocks, and change their place of concealment, till, provided with scalps enough to astonish their village, they would bound over the

* History of the United States, chap. 23. The other quotations are from the same chapter.

ledges, and hurry home." *Intemperance* has long proved a terrible scourge to the red man. Fond of excitement, with little forethought, leading a life that opens the door to every temptation, the seller of "fire water" has generally found him, as it were, a victim made ready for the sacrifice.

Surely it is not strange that the Indians of the United States, in two centuries, have lost half of their number. The wonder is, that with all these agencies of evil enlisted against them, so many survive. Who will say that a race which has endured so much, has not the element of permanency?

But the gospel takes its place between the red man and his foes, that it may save him from their power. Against intemperance it proclaims an eternal crusade; and though the contest is fierce and long, it never yields. It meets the spirit of war with words of gentleness, and points to the example of Him who died for his enemies, and so calms the fiercest passions. Upon the inherent causes of decay, it moves with less directness, and yet with undeviating constancy. It gives to all an abundance of food, and shows them how to use it. It distributes weapons for meeting those contagious diseases, which bear so many to the grave. It enjoins purity with all the sanctions of a divine commandment. It sets forth the duty of caring for parents and children, friends and neighbors, and gives the needed skill. It invests all classes with costlier and better raiment; and it changes the wigwam into a decent and comfortable home.

Having the problem of an advancing or receding census, in any case, where do we look for its solution? Just here. The more perfect the civilization, other things being equal, the smaller the bills of mortality. And so it is with the Indian. But it is time to pass to another topic.

3. Some of the Indian Tribes are actually increasing at the present time. It was said in the Cherokee Phœnix, many years ago: "The Cherokees have increased within the last twenty or thirty years; and of late in the common ratio of increase among the whites. Among the Choctaws and Chickasaws the increase is probably nearly as rapid." How was it in subsequent years? It must be confessed that they went backward for a time. Indeed, the Cherokees lost one fourth of their population, in consequence of their removal. For a while afterwards they showed a lessening census. But now it is otherwise. In truth, they have nearly regained, if not quite, the ground which they lost. And so it has been with the Choctaws. When they crossed the Mississippi, it was at a large expenditure of life. But now they are advancing. And the same is believed to be true of the Creeks. We might speak of other tribes, as well in the British dominions as in the United States, who are also advancing. But these are sufficient. They show that the same law of population applies to red men and white men. In both cases, there is an increase in favorable circumstances, and a decrease in unfavorable circumstances.

The Indian then can be saved. Wherever the gospel puts forth its strength, this will be the issue. Without the gospel, however, there is no hope for him. True, he has a vigorous and tenacious life. But such are his relations to the people of these United States, that a Christian civilization is indispensable. He must take shelter behind the cross, or be swept from the face of the earth.

We would not disguise the fact that the prospects of many of our Indians are very dark. Some it is almost impossible to reach. Others manifest a deep-seated repugnance to the doctrines of the Bible. For such it is the duty of the churches to pray unceasingly, that the Great Missionary may open the way for the preaching of his own blessed Word among them.

There are many, however, who are advancing toward the goal of an elevated Christian culture. It is for these, especially, that we would urge our plea. But in respect to such even it may be said, "The whites will not let them alone. Sooner or later, they must succumb to the aggressions of the stronger race."

Indians of this class reside within the limits of existing States, or in the Indian Territory. Of the former we have only to say, that many of them are destined, it would seem, to become intelligent and useful citizens, with all the rights and privileges of their "pale-faced" brethren. It is to be hoped that the legislation bearing upon them will ever be enlightened and humane.

In speaking of the Indian Territory, we shall confine our remarks to the southern tribes; for if these are swept away, there can be no hope for the rest. West of Arkansas we have the Choctaws and Chickasaws, one people formerly, the Creeks and Seminoles, also one originally, and the Cherokees, making nearly seventy thousand in all. The progress of the Choctaws and Cherokees, the only tribes that touch the Arkansas line, the Committee described last year. In view of the facts then submitted to the Board, we do not hesitate to say, that there is no good reason why they should not continue distinct communities, till they shall choose to enter the great American family.

We could wish, indeed, that many things were different. For instance, when they crossed the Mississippi they took with them an institution, received from the people about them, which is a hinderance to their prosperity, and a blot upon their history. It has led to the enactment of laws which we deeply regret; and it is productive of evils which we constantly deplore. As our opinion of its wrongfulness is fully known to the Board, however, we need not enlarge. It is our earnest prayer that in the best way and the best time, they may be delivered from it. In justice to them it should be

stated, that slavery within their borders is of a milder type than what we generally find in the States. In one of these tribes, moreover, there is evidence of a decided advance towards Scriptural sentiments on this subject. Indeed, we know not where to look for the community, north or south, whose progress has been more gratifying within the last three or four years.

Among the Cherokees, we still see the out-croppings of the old feuds which the treaty of New Echota imbedded, as it were, in their very life. Deeds of violence are quite too frequent. The influence of the white man for good is greatly weakened; and his religion is often treated with coldness, if not contempt. On the other hand, the power of the white man for evil is fearfully strong. If you ask for the proof, look at the whiskey cabins along the Arkansas line. With an efficient corps of missionaries, however, and with the blessing of God, the Committee would have no fears. They cannot believe that such a history as that of the Cherokees is to close ingloriously. They must anticipate a brighter future.

But will the whites let these border tribes alone? That is the question. They were advancing rapidly in their former homes; but this did not save them. Wherein is their position better now?

1. *There is no danger of a conflict of jurisdictions.*—Hereafter there can be no "imperium in imperio." The title of these Indians to their country, against any and every State in the Union, is perfect. When Arkansas became a State, its western boundary was declared to be a line described in the first article of the treaty made at Washington in May, 1828, between the United States and the Cherokees west of the Mississippi;* and that line commences at Red River, where the eastern Choctaw line strikes it, and runs due north to Arkansas River, thence in a direct line to the southwestern corner of Missouri. Arkansas, therefore, is as completely shut out from the Indian Territory as from Texas.

2. *The United States Government has solemnly bound itself to shield these Indians from State aggression and encroachment.*—It has covenanted that "no territory or state shall ever have a right to pass laws for the government of the Choctaw nation;" and that "no part of the land granted them shall ever be embraced in any territory or state."† It has promised that the land ceded to the Cherokees shall never, "without their consent, be included within the territorial limits or jurisdiction of any state or territory;" and that they shall have "the right, by their national councils, to make and carry into effect all such laws as they may deem necessary;" provided, however, that whites residing in the Indian country by permission shall be exempt therefrom; and provided also that there shall be no conflict with the constitution of the United States, or the laws of Congress regulating trade and intercourse with the Indians.* We shall be told, perhaps, that other compacts with our Indians have been broken; why may not these, therefore, share the same fate? True, other compacts have been broken; but these have a seal upon them which none besides have ever borne,—the seal of suffering, the seal of blood. To the treaty of New Echota, for example, there belongs a history which invests it with a sacredness and awfulness that nothing else could impart, thousands of the Cherokees having been sacrificed in the execution of its provisions. Woe unto us, and woe unto our children, if that treaty shall be violated!

3. *The adjacent States are sparsely peopled, and must remain so comparatively, for a long time.*—The country of the Indians, therefore, cannot be claimed for the relief of an overgrown population. Providence, moreover, has favored them by carrying the tide of emigration, for the present, far beyond; and many years must elapse before it can set back on the older States.

4. *Their country is not needed to lay open any navigable stream or any important road.*—There is no trade on their western border which our government can possibly covet.

5. *No place beyond them is at all fitted for their reception.*—If driven forth from the Indian Territory, they must go out upon the prairies and die.

6. *If they shall advance as rapidly as we hope, the next issue will not be joined between a civilized and a barbarous people*, such as these Indians were claimed to be twenty years ago; but the world will see and confess that the red man is at least the equal of his white neighbor.

7. *These Indians are becoming closely intertwined with all the leading denominations of our country.*—Let the gospel be preached among them a few years more; let the Cherokees, the Creeks, the Chickasaws, the Seminoles, tread in the footsteps of the Choctaws; and there will be large and flourishing churches, some of them connected with the Presbyterians, some with the Congregationalists, some with the Baptists, and some with the Methodists. Suppose now that the cry comes to us, "Our dearest rights are threatened; our very existence is imperiled." It enters all our dwellings. It is uttered in the hearing of the great congregation. Brother pleads with brother. "By the common salvation, for the love of Him who is the Head of the body, the church, and who suffers in all his suffering members, lend us your aid!" Will the appeal, think you, be unheeded? We cannot believe it. But if it is heeded, they are safe. If they shall ever be struck down, in circumstances such as we have supposed, it will come from the apathy of the American churches.

In bringing this discussion to a close, we

* U. S. Statutes at Large, v. 51.

† See the Treaty made at Dancing Rabbit Creek, September, 1831, art. 5.

* Treaty of New Echota, December, 1835, art. 5.

desire to give utterance to two thoughts arising naturally therefrom.

We find here a new illustration of the value of missions. Few questions have awakened more interest than the destiny of the Indian. The philanthropist has bent over it with the yearnings of an ardent and unfaltering love. For two hundred years he has put forth his problem: "How can we save our red brother?" "Give him a fixed home," says one. "Give him the arts of life," says another. "Give him schools and colleges," says a third. "Give him judicious laws," says a fourth. "Let his Great Father befriend him," says a fifth. So many green withes to bind the unshorn Samson!

At length a man of God, unprotected and alone, repairs to his forest home. He bears a commission from the Great Spirit. He has a message of infinite importance. He enters the chambers of the soul, and discloses its secrets. He speaks of the day of judgment, and the wrath of the Lamb. And then he points to Calvary, and proclaims the unsearchable riches of Christ, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The proud spirit of the Indian is quelled. Appeals to his interest, appeals to his fears, he could have warded off forever; but the love of Christ is too mighty for him.

Now the way is prepared for a settled abode, for prosperous schools, for a better domestic life, for habits of industry, for a stable government, for whatever, in short, is implied in a Christian civilization. The missionary has gained access to his moral nature, and so can ply him with the sanctions of a divine utterance. The missionary can take him forward, from stage to stage, till he stands forth a complete man, fitted for all the duties and all the conflicts of life, and ready to meet his white brother as an acknowledged equal. It is here, and here only, that the problem of the philanthropist is solved.

A great work is yet to be done for the aborigines of this country.—We have endeavored to show that a part of the Indian race *may* be saved. We have not said that they *will* be saved. That question is still pending; and we confess that we have not the data for its solution. Show us what the churches will do in their behalf, and we will venture to foretell the issue.

Allow us to bring this matter to a practical test. Are the churches of these United States prepared to take the red man under their fostering care? Are they prepared to shield him, to the full extent of their power, from aggression and encroachment? Are they prepared to send forth missionaries, whenever and wherever they shall be needed? Are they prepared to follow these servants of Christ with importunate, believing prayer? Are they prepared to persevere in this work of faith and love, till God shall give them a final discharge? If so, with the divine blessing, *the Indian will be saved.*

But we cannot suppress our fears. Hitherto we have found it impossible to place the Indian missions of the Board upon a proper basis. Few candidates for the sacred office turn their thoughts to this department of labor. Would it be so, if the churches were as deeply interested in these missions as they should be? Our brethren among the Cherokees, in particular, are wholly unequal to the wants of their field. Their hearts are burdened; and so are ours. We regard the condition of this people as extremely critical; and unless a stronger Christian influence can be made to bear upon them, we tremble for the consequences. Who will devote themselves to this service? Who will enroll their names with Eliot, the Mayhews, Brainerd, and the great Edwards?

Mr. Stark, of the Choctaw mission, and Rev. A. C. Thompson, one of the Prudential Committee, followed with some interesting statements; after which the foregoing paper was referred to a committee, consisting of Dr. J. B. Condit, Dr. M. P. Squier, Rev. William Mack, Rev. John C. Hart, and Rev. Frederick T. Perkins. This committee reported as follows:

It is not strange that a question has arisen in respect to the destiny of the Indians of this country. Their history is so peculiar, so various and generally adverse have been the changes that have come over them, that we ask with deep interest, "What awaits them in future?" As the fields over which they once roamed, have been reduced within very narrow limits before the progress of the Anglo-Saxon race; as many of them have been removed, amid great sufferings, to plant new homes beyond the white settlements; as evil influences, war, intemperance, licentiousness and oppression have been at work, not only to hinder their progress, but fearfully to corrupt and destroy them, it has seemed to some that they could not long survive. In view of such an impression, the facts submitted in this paper are worthy of most serious consideration.

In the experiment that has been made with the gospel among some of the Indian tribes, light dawns on the question concerning the destiny of this interesting people. It is now settled that this agency is working for the removal of those destructive influences under which they have suffered, and for the development of a social structure that promises permanence. Let the operation of this agency be continued, with its associated instrumentalities, and what shall hinder the advancement of these nations in those principles, habits and institutions which are the elements of a permanent life? Here, certainly, we have a powerful motive to Christian effort. If any thing can save the Indian tribes from extinction, it is the gospel. And do not the achievements already made, under the blessing of heaven, encourage us to multiply the means, with

the confidence that favorable results in an augmented degree will be witnessed?

But our duty is not to be determined by the decision to which we may come on the question now presented. We owe the Indians a great debt. It is an obligation that we cannot estimate in dollars and cents. They can never come back to the lands they once called their own. The rivers and lakes that bear their names, are appropriated to the commerce of the white man. The many wrongs they have suffered can never be repaired. But it is in our power to give them a richer treasure than any they have lost; we can give them the gospel. We can aid them in overcoming the debasing influences to which they have been subjected. In one word, we can do much that will help and cheer them in their efforts to attain a Christian social elevation, with all its rights and immunities.

The Indians have been proved worthy of a most faithful and liberal culture. Have they not developed a capacity to govern and to obey, a ready appreciation of law, of right and of justice, a remarkable sensibility to the influence of the gospel? Have not many of them been made subjects of its grace, rejoiced in its hopes, and given their testimony in life and in death to its power? If we cannot affirm that it is the decree of Providence that the Indians shall be perpetuated, a distinct and independent people, we can say that every consideration suggested by their position, their relations, the results already secured under Christian agencies, forbids us to withdraw the hand of encouragement, and urges us to a vastly increased effort for their salvation.

The Importance of Adequate Support to Missions.

Mr. Wood submitted to the Board a special report, which is in the following language:

If Christian missions are to be successful, they must be prosecuted in conformity with the laws of the spiritual kingdom, the advancement of which they seek. Under those laws, established by the Head of the Church, and honored by the sovereignty that, while it is above them, ordinarily is exercised through them, one of the conditions of success is *regular and adequate support.*

Here the question meets us, "What constitutes an adequate support to a mission or system of missions?" There is such a thing, undoubtedly, as undertaking operations on too large a scale. The mistake may be, and in rare instances has been committed, of going beyond what the extent and circumstances of a field, and the work to be done in it, require.

However important and promising may be a missionary field in a country of another language, people and religion, its claims upon us, with few and partial exceptions, as perhaps in cases like those of the Sandwich Islands and some of our Indian tribes, are not that we give it the ministry needed to supply all its population with the preached gospel, or the other institutions of Christianity, as we labor to build them up in universal extension and fullness of blessing in our own land. Time is requisite for the conversion of a nation from a false to the true faith, which can be accomplished only in a gradual manner; and that not by giving it all the teachers and Christian influences which it needs through a foreign agency, but by raising up native agencies which alone can do the great work, our part being to introduce a measure of leaven, which, through the energy of its own divinely imparted and sustained activity, will diffuse itself throughout the whole mass. The wisdom of the divine Author of the missionary enterprise, when he undertook by it the conquest of the world, is illustrated in the choice that he made of instrumentality for his purpose. With heaven and earth at his command, he commenced the mighty achievement with a force of but twelve men. These he sent forth into different and distant regions to proclaim his truth among the nations. As converts were given them, and new missionaries were raised up, these were scattered abroad, and went each his own way, or but few together, preaching the Word. The success which attended them was abundant; yet not so much condensed as wide-spread, kindling lights, some of them feeble, but at many centres, amid the darkness. In harmony with this is the manner of the progress that the spiritual reformation in the oriental churches is now making, and in which Christianity is gaining a foothold, and preparing for future triumphs in India and other parts of the heathen world. This fact reveals a principle; and to it our plans in the conducting of missions should be conformed. With due concentration, there must be diffusion and territorial extension.

Again, a new or unprosperous mission needs less support than an older one on which the blessing of God bestows prosperity. Up to the point when self-support becomes large enough to begin to take the place of foreign aid, success creates an imperative necessity for increasing expenditure. At the outset, but limited access can usually be obtained by the missionary to the people among whom he labors. To take a specific example, the two or three brethren in Constantinople, during the first few years of their residence in that city, could easily do all that the existent state of accessibility would allow then advantageously to be attempted. Money placed at their disposal for the circulation of books and tracts remained in part unexpended, because of the want of preparation among the people to receive them and be profited by them. No expensive seminary was then called for; no large system of operations through a native agency was then practicable. How different the state of things, and the demand that it makes, since the breath of heaven descended on the face of the

waters, and has stirred them to their lowest depths! Now, when the public mind is extensively awake and impressible; when multitudes are struggling towards the light, or are found ready to receive it; when the appeal not merely of need, but of earnest and urgently expressed desire, for the living teacher and the written word of God comes from every side; when churches are rising up to be furnished with pastors and an evangelical literature and other means of instruction; when, in fine, a nation's destiny is evidently hastening to its crisis, and soon to be determined for ages, who does not see that we can hold back from great enlargement in every department of effort only by proving unfaithful to responsibilities which our Lord and Master, in thus prospering our feeble endeavors in behalf of his kingdom, has put upon us? If at the beginning operations had been started on as large a scale as are now demanded in the Armenian field, the result would have been disastrous. Not only would there have been failure of expected good, but certain loss and danger. Alarm would have been excited, and opposition aroused against the mission, before which it would probably have even been swept away. "To everything there is a season, and a time to every purpose under the heaven."

But although "the kingdom of God cometh not with observation," and its conquests are to be effected on different principles and in altogether another manner from those of physical force, in seeking its advancement the principle of adaptation, and the relation between means and ends, are ever to be kept in view. A mission is adequately sustained, when it is made an agency adapted in nature and proportioned in amount to the object which it is intended to accomplish; or, in other words, when it receives that measure of support which will give the largest and best proportional results.

An insufficiently supported mission must be a languishing, and is liable to be a defeated and short-lived one. A stinted expenditure, where liberality is required, is the very opposite of true economy. It is every way wasteful. There are chapters in the history of missions that are a sad comment on the waste of life which it may occasion, chapters written almost literally in tears and blood. Early graves, or broken constitutions, and blasted hopes, and desolated hearts, and the entire failure of the enterprise in some instances, speak with a voice of terrible warning. God in his mercy forbid the repetition of such painful illustrations of our topic! The missionary may conscientiously intend to take all requisite care of himself; but often he cannot control circumstances; and circumstances will control him. Sometimes a suitable habitation and needed personal comforts can be provided only by his own hands. In an unfavorable climate he must meet labor and exposure; and when disease comes upon him, destitution of needful aid may ensure a fatal termination, otherwise escaped. Or in more favorable circumstances he devotes himself to his proper work. His simple aim is to win souls to Christ. Weary days pass in the acquisition of a difficult language, and in seeking avenues through which to make impression on dark minds and hard hearts. Prejudice, bigotry and depravity surround him. His message is scorned, himself perhaps insulted and abused. Supported by prayer and promises, he toils on. At length God appears for him. Individual minds are softened, and begin to turn towards the truth. The leaven spreads; the fermentation increases; souls burdened with sin cry for light and deliverance. Next the song of the convert is heard. Earth knows no joy like this. But now come new anxieties and toils. Weak yet true disciples are to be instructed, and guarded, and made useful. New departments of labor must be opened, and old ones prosecuted with new vigor and on a larger scale, as he sees the seed long buried breaking up through the soil all around him. With earnest longing he has looked forward to this day. Will he, *can* he now hold back when the fruit, it may be, of many years of wearing toil is just within his grasp? No. If the Spirit of Christ is in him, he cannot do it. If others come not in answer to his call to gather in the harvest, he will press on in the endeavor to secure it, until he can labor no longer; or, exhausted in the struggle with excited sensibilities of a sense of duty to himself, nature will sink into the repose of the tomb, or he be compelled to flee from the field. Of how many is this the mournful history, in climates in which men of business enjoy health and long life!

Inadequacy of support is wasteful of money. It is poor economy to send out missionaries, and leave them to be broken down. Scarcely less so is it to withhold from them funds necessary to their enlarged usefulness. It is the glory of the missionary that he is a preacher of Christ. But he is not merely a preacher. He is, or should be, the centre of a system of evangelization. But with insufficient means what can a mission accomplish? Commanding positions, the very key of the battle, it cannot occupy. Critical opportunities, never perhaps to return, it cannot seize. Conquests, that have been won at great cost, it may be obliged to relinquish. Nearly all that is done, it does at disadvantage and with loss. Confined in its working within too narrow limits, that indispensable agent, the press, may become a source of vexatious embarrassment; it will be comparatively ineffective and expensive. Schools, in which a generation with a Christian conscience, intelligence and stability might be trained up, and which in some cases may be the best medium for reaching an adult population, cannot be established, or after establishment must be given up; or, with imperfect supervision and but half sustained, they do little good. When the point of development is reached that requires the

missionary to multiply himself many fold through a native ministry and other agency, if to the seminary, which, under God, is the main reliance for its preparation, but one man is devoted, when two or more are needed, and its energies are crippled by insufficiency of appropriation, fewer of such helpers are provided; their education costs more, and is worth less; and their deficiencies and faults create to the missionary a new source of anxiety and unavoidable necessity for labor. And thus, if we were to go through all the relations and modes of missionary action, we should find that every interest suffers, in a mission that is too weak in numbers or in funds.

The sum then of what we would say, is this: *It is destructive of the end for which a mission exists to withhold from it what is necessary to give to it efficiency.* If the divine power, on which all good depends, is restrained through want of prayer that would bring it down, in vain are men and means multiplied. If the latter are not furnished, results of instrumental agency are not realized. The support must be steady. Otherwise plan and system, looking to future results, are impossible. A reduction from a former standard, although but temporary, may entail disasters that many years of subsequent liberality of support may not be sufficient to retrieve. The Prudential Committee cannot believe that the churches will consent to a renewal of desolations, hardly yet repaired in some of the missions, that were occasioned by curtailments of past years. The support must correspond to the steadily growing demand of successful progress. Advance in the work of missions is the condition of existence. It cannot remain stationary. If it does not go forward, it will go backward. Special exigencies must also be met. The expenditure on the Sandwich Islands mission in 1837 was made more than twice that of the previous year; and thus, the right direction being given to the fearful outburst of feeling and movement of the general mind, under the wonderful outpouring of the Holy Spirit on that field at that period, the nation has become christianized, is gaining in ability to support its own Christian institutions, and is already a helper with us in sending the gospel to groups of islands far beyond them; whereas, had not that enlargement just then been made, in all probability the excitement would have passed into wild fanaticism, and with respect to multitudes have ended in a state far worse than that in which they were before. At the best, the work of evangelization would have had new and greater difficulties to contend with, and its triumph have been put off to a far distant day, to be wrought out at last only at vast expense.

To apply just enough of the quickening power of the gospel to burst off the fetters of a false faith, and then leave the mind so affected for want of right direction to its awakened activities to fall into the abyss of skepticism, or to rush into the embrace of some new and more vigorous error is, to say the least, a doubtful good. And yet, with results of salvation and glory in respect to individual souls, just this we are in danger of accomplishing to communities at large, on the scale of our present operations in some of the most promising missionary fields. In Turkey not a few young men, aroused to a desire for Protestant education, but necessarily repelled from the doors of our seminary in Constantinople, have turned to papal schools there, or sought the education that they would have amid the irreligion and superstition of the great capitals of Catholic Europe. And in certain places and circles of society, in which but recently there was a turning to evangelical truth, and a desire for instruction, such that, seemingly, it would have been easy to set the whole current of thought and feeling towards the truth, the unhappy issue of leaving them untaught and exposed to the arts of active emissaries of evil has been a settling down into cold indifference or hardened infidelity. And who can tell what is to be the development of the present movement in China, encouraging as it appears to be, and illustrative of the vitalizing energy of the word of God? We trust that He who doeth wonders means by it, in a way that shall radiantly set forth the glory of his wisdom and power, while it reproves the feebleness of our faith and endeavors in his cause, to open a door to the free admission of the gospel, and bring nigh the day of its triumph throughout that great empire, enclosing within its limits one half of the heathen world. If the church of God responds to the call which his providence seems to be addressing to it in these truly marvelous events, such we believe will be the fact. But how easily, if left without needed guidance and enlightening, may the mind, thus strangely moved under the impulse of a partial contact with truth and reception of Christian ideas, go off in another direction, and the end be the rise of some new system, which shall become as terrible a foe to Christianity, as for a thousand years Mohammedanism has been!

In the progress of the enterprise, to which in obedience to his voice we have put our hands, God has brought us to a point of surpassing interest and most solemn responsibility. Attempting to do a little for him, he rewards us in a way which offers the privilege, and imposes obligation from which there is no escape, to do much. His providence has gone before us at every step, protecting us in our work, and blessing with new opportunities in his service. In the life-time of a single generation, the whole heathen world, we may say, he has brought and laid at our feet, that as conduits from the overflowing fountain of his mercy we may send forth the waters of life, until, as a rushing mighty flood, they shall go over all lands, and the song of redemption be heard from every habitation of man. We have undertaken—and from the undertaking we cannot draw back—to do our share

towards giving the gospel to all our brethren of mankind. Numerous and illustrious trophies of divine grace attest the omnipotence, as well as presence of that grace working through the feeblest instrumentality. Much, very much, has been accomplished; but how much less than might have been done, with a higher appreciation of duty and of privilege in relation to this work! How much more might we do, by a livelier faith and greater zeal and extension in our labors, for the salvation of the broken remnants that yet continue of the aboriginal tribes of our own continent! In dark, degraded Africa, with claims upon us so peculiar, so affecting, and yet so little felt, how painful the spectacle of our feeble missions struggling for existence, in comparison with that which would greet our eye, and fill heaven with unwonted joy, could we advance, as we are invited to do, a chain of posts in the elevated, healthful and populous interior, from the mouth of the Gaboon on the west, until we should meet at the centre our English brethren approaching from the East! Would not God be with us in the effort, and give us erelong to praise him for Africa redeemed? How soon, with his favor on the measure of instrumentality urgently demanded at this stage of its progress, and with present freedom of action,—how long to be allowed us we know not,—might the reformation among the Armenians and the Nestorians, and in Assyria and Syria, be made gloriously and forever predominant! And from India, could the Madura mission receive early the fifteen men earnestly entreated to enable it simply to occupy ground of which it has obtained possession by means of newly established congregations, and this and other missions be carried forward with all the vigor which the advancing work there requires, how soon should we hear tidings that would thrill every pious heart, assuring us of the speedy downfall of Hindooism, and the conquest of its one hundred and fifty millions to the Savior's crown! Let but the churches here represented arise, and in humble, grateful dependence address themselves, as they might, (and who will not say as they ought?) to this enterprise of missions; and wherever sin has marred, soon shall we see grace restoring, until the shouts of myriad voices, encircling the globe, shall proclaim a world disenthralled and saved!

Why should not this Board at once receive a large augmentation to its income? The missions need it; the world needs it. Obligations of gratitude and duty, commands and promises of God's holy Word, his providence and Spirit, call for it. Accompanied with prayer and the divine benediction, it would yield results of blessing beyond all power of man to compute them. The ability of the churches is unquestionable. Not men are wanting for personal service, but the heart to give themselves to it. In regard to pecuniary resources, the want is not as to their existence; it is only that they are not called forth. Who can doubt that an increase of fifty thousand dollars to the receipts of the Board, in the next year, could easily be given, and would be of the greatest benefit to the churches, and favorable to every home interest. Indeed, what but rapid advance in benevolent action can keep the churches from being overwhelmed beneath the tide of worldly prosperity, such as was never before known in the history of the church, that for some mighty end is pouring in upon them? In the judgment of the Prudential Committee now, if ever, is the time when an adequate support should be joyfully rendered to the missions of the Board, and our operations be made more nearly to correspond with the magnitude and glory of their object, and the claims which in this day of need, of light and strength and progress, press upon us as the disciples of Christ, redeemed by his blood, and sent of him, as he was sent of the Father, for the salvation of the world.

An interesting discussion ensued, Dr. Bacon, of New Haven, Ct., Dr. Van Dyck, of the Syria mission, and Mr. Little, of the Madura mission, participating therein. Dr. Durbin, Secretary of the Methodist Episcopal Missionary Society, also addressed the meeting; and he assured the Board of the cordial sympathy and fraternal regard of the large body of Christians which he represented. Rev. Robert W. Patterson, Charles Mills, Esq., Rev. Hiram P. Arms, Rev. Alexander Duncan, and Francis W. Tappan, Esq, were then appointed a committee to take this paper into consideration; and they made the following report:

We deem it needless to do more than express a hearty response to the sentiments exhibited in this clear and truthful report, and to recommend its adoption. We esteem *progress* an essential law of the missionary work. Without it, ultimate discouragement, reaction and disaster must ensue. Unquestionably the providence of God is now beckoning the churches on to a largely increased liberality, in their patronage of this great cause, both by manifest preparation in most of the foreign fields for expansion in the operations of the Board, and by placing in the hands of those who stand committed to this enterprise greatly augmented pecuniary resources. The churches are called to this increase of contributions, at once by the appeals of the Prudential Committee, of our missionaries, and of the inquiring and waiting heathen, as also by the fact that these appeals are made as the obvious result of the divine blessing upon the efforts already expended in this cause, and in accordance with, nay, as we may believe, in direct answer to the prayers of the same churches for these very tokens of success and demands for progress. In this condition of things, it would argue not only a great lack of practical wisdom, but actual treachery to the Master by a breach of good

faith, to withhold the requisite means for prosecuting this sublime and holy and hopeful work, in some approximation to the measure of the increasing demand for its enlargement in fields already occupied, and its extension into fields hitherto altogether neglected.

The friends and patrons of the Board are abundantly able to bring up its receipts during the coming year to at least three hundred and fifty thousand dollars; and this without any thing deserving the name of sacrifice. Shall not such an increase be seriously and resolutely undertaken? Will there be no guilt incurred, if we say nay, and suffer the many doors already so widely opened to remain unentered? Shall we consent to be, in respect to this comprehensive enterprise, after all our prayers and vows, like the son who said to his father, I go, Sir, but went not? It must not, it surely will not be so.

New Members and Officers.

The committee on New Members and Officers consisted of Prof. Allen, Hon. William J. Hubbard, Dr. Cummings, Rev. D. L. Ogden, and Hon. Charles Noble. They recommended the election of the following persons as corporate members, who were chosen accordingly.

John Todd, D. D., Pittsfield, Mass.
Asa D. Smith, D. D., New York City.
Oliver E. Wood, Esq., New York City.
Rev. Montgomery S. Goodale, Amsterdam, N. Y.
Jonathan F. Stearns, D. D., Newark, N. J.
Douglass Putnam, Esq., Harmar, Ohio.
Robert W. Steele, Esq., Dayton, do.
Rev. Henry L. Hitchcock, Columbus, do.
Rev. William S. Curtis, Ann Arbor, Mich.
Samuel Merrill, Esq., Indianapolis, Ind.
Rev. John W. Cunningham, Laporte, Ind.
Rev. Augustus T. Norton, Alton, Ill.
David A. Smith, Esq., Jacksonville, Ill.
Rev. William Carter, Pittsfield, Ill.

The same committee nominated for re-election the officers of the Board for last year; whereupon the following persons were chosen for the ensuing year:

THEODORE FRELINGHUYSEN, LL. D., *President.*

THOMAS S. WILLIAMS, LL. D., *Vice President.*

Hon. WILLIAM J. HUBBARD,
CHARLES STODDARD, Esq.,
JOHN TAPPAN, Esq.,
NEHEMIAH ADAMS, D. D.,
Rev. AUGUSTUS C. THOMPSON,
Hon. WILLIAM T. EUSTIS,
Hon. JOHN AIKEN,
Hon. DANIEL SAFFORD,
Prudential Committee.

RUFUS ANDERSON, D. D.,
Rev. SELAH B. TREAT,
SWAN L. POMROY, D. D.,
Corresponding Secretaries.

Rev. GEORGE W. WOOD. *Corresponding Secretary resident in New York.*

SAMUEL M. WORCESTER, D. D., *Rec. Secretary.*

HENRY HILL, Esq., *Treasurer.*

MOSES L. HALE, Esq.,
Hon. SAMUEL H. WALLEY, } *Auditors.*

Place and Preacher for the next Meeting.

The committee on the Place and Preacher for the next meeting of the Board consisted of Dr. Hawes, General Williams, Elisha Taylor, Esq., Henry Hill, Esq. and Rev. A. L. Kedzie. They recommended that the place of meeting for 1854 be Hartford, Connecticut; that the time of the meeting be the Tuesday preceding the second Wednesday of September; that the Prudential Committee be authorized to designate a committee of arrangements; and that Dr. White, President of Wabash College, or in case of his failure, Dr. Nehemiah Adams, of Boston, preach the sermon. These recommendations were adopted by the Board.

Resolutions.

During the progress of the meeting, the subjoined resolutions were adopted:

Resolved, That the thanks of this Board be presented to Dr. Adams for his sermon, delivered on Tuesday evening, and that he be requested to furnish a copy for publication.

Resolved, That the thanks of this Board be returned to the families of different denominations in this city and its environs for their generous hospitality, and the Christian kindness which the members of the Board and others have received during this meeting.

Resolved, That the thanks of the Board be presented to the choir of singers of the Second Presbyterian Church, and of the First Congregational Church, of this city, for their acceptable services.

Resolved, That the thanks of the Board be presented to the Second Presbyterian, First Congregational, First and Third Presbyterian churches and congregations, for the use of their respective houses of worship at this annual meeting.

Resolved, That the thanks of the Board be presented to the directors of the several railroad and steamboat companies, who have reduced the fare of members and other persons who wished to attend this annual meeting of the Board.

Resolved, That the thanks of the Board be presented to the "Young Men's Mercantile Library Association" in this city, for the privileges of their reading room, which they have kindly granted to the members of the Board.

Devotional Services.

It has been stated already that the meeting was opened with prayer by Dr. Bishop. At the morning sessions of Wednesday and Thursday, and at the Friday session, the divine blessing was invoked by Rev. A. Kent, of Galena, Illinois, Dr. Barstow, of Keene, New Hampshire, and Rev. Harvey Coe, of Hudson, Ohio. The ordinary business of the meeting was repeatedly

suspended for devotional exercises. The closing prayer was offered by Rev. Mr. Bardwell.

The annual sermon was preached on Tuesday evening by Dr. William Adams, of New York city, from Matthew xiii. 38. The introductory prayer was offered by Prof. William Thompson, of East Windsor, Connecticut.

To accommodate those persons who could not gain admission to the Second Presbyterian Church, meetings were held in the First Congregational Church on Wednesday and Thursday evenings, at which addresses were made by members of the Board and returned missionaries.

On Thursday afternoon, the death of our Lord and Savior, Jesus Christ, was commemorated in the Second Presbyterian Church. The services were conducted by Dr. Beecher, Dr. Bates, Dr. Hawes, Rev. Mr. Kent, and Dr. Wyckoff.

The meeting on Friday morning was devoted exclusively to parting addresses, interspersed with appropriate devotional services. Messrs. Ford and Little, of the Madura mission, Mr. Bushnell, of the Gaboon mission, Dr. Van Dyck, of the Syria mission, Mr. C C. Copeland, of the Choctaw mission,* Mr. Dodd, of the Jewish mission, and Mr. Munger, of the Ahmednuggur mission, in view of their speedy return to their several fields of labor, affectionately took leave of the friends of missions. Chief Justice Williams responded in behalf of the Board, assuring those who were soon to go forth as the messengers of the churches to the heathen, that they might anticipate a constant remembrance in the sympathies and prayers of the patrons and friends of this missionary institution. Hon. William J. Hubbard, as Chairman of the Prudential Committee, solicited an interest in the sympathies and prayers of Christians, that the important duties devolving upon him and his associates might be rightfully discharged. He also expressed the gratification of the Committee in the advancing liberality of the churches. Dr. Pomroy followed with a brief address, in which he expressed the thanks of the Board to the citizens of Cincinnati and its vicinity for their ready and ample hospitality, and to the committee of arrangements for the admirable manner in which they had made provision for this anniversary. Dr. S. W. Fisher, chairman of the committee of arrangements, made a felicitous response, reciprocating the sentiments which had been expressed, and declaring the peculiar gratification which the people of the West had derived from the meeting.

Concluding Remarks.

The Board has never met beyond the Alleghanies before the present year. It was not till 1843, that one of these anniversaries was held as far west as Rochester; and it was not till 1847, that an annual meeting was convened at Buffalo. Now, however, it would seem that occasional visits to the more distant States are to take place by a sort of necessity. Our *home field*, as well as our *foreign field*, is receiving a wonderful enlargement. Where was the West, when the Board was organized? And where will the West be, a few years hence? These changes must lead to corresponding changes in the holding of our yearly convocations. Chicago is already spoken of as the place for an annual meeting at no distant day.

But rapid as is the expansion of the field which furnishes the means for carrying forward our missionary operations, the facilities for traversing it are increasing even more rapidly. Cincinnati is only about thirty hours from New York; and soon St. Louis will be within some forty hours of our chief commercial emporium. Did Dr. Samuel Spring go from Newburyport to Farmington, to attend the first annual meeting of the Board, in forty hours? It is not merely for business or pleasure, that our railroads are constructed with such prodigality. The friends of Christ are enabled to act in larger masses, and with greater efficiency, than would be possible in other circumstances. The men of the East can meet the dwellers upon the Mississippi, and hold sweet counsel together, and devise liberal things for the kingdom of their common Savior, and thus combine the resources of states which might well be kingdoms in the old world.

In regard to the late meeting, but one opinion is expressed by those who were permitted to enjoy its privileges. *It was good to be there.* Never have the arrangements been more thoroughly made; never have the hospitalities tendered to the Board been more free and generous. During all the deliberations of the meeting, there was nothing to disturb its harmony. On other occasions, indeed, there have been discussions which excited a deeper interest; and appeals and addresses have been made, which took a stronger hold of the sympathies of those who were in attendance; but seldom has there been more hallowed enjoyment, or a deeper conviction of the sacredness and blessedness of the missionary enterprise.

Shall the receipts of the Board, for the coming year, be three hundred and fifty thousand dol-

* After the adjournment of the Board, Mr. Copeland received a letter from Col. George Folsom, one of the Choctaw chiefs, which contains the following sentences: "Mr. Lansing has removed to Bennington. The people give him a hearty welcome; and Mr. Lansing is satisfied and rejoiced to be here; and so is his wife. For this cause I rejoice exceedingly. I love him much. I believe he will be persevering and diligent. I rejoice greatly that he will instruct our children. Therefore, I send these few words of thanks and greeting to his friends, and the Board which sent them to us. And this I do in behalf of all the people of my district. I charge you ... cause the President of the Board, whoever he ... be, to hear these words."

lars? This is the question which is now submitted to the churches. Surely, there is no lack of ability. Those who have attended the recent meeting, and have looked at the ample resources of the country through which they passed, must feel that we can do far more than we have hitherto attempted. And is it not time to give to our missionary operations a breadth and comprehensiveness, in some measure proportionate to the rich and blessed heritage that the Lord has granted unto us? Who will say, "Nay."

Adjournment.

The Board adjourned to meet at Hartford, Connecticut, on the Tuesday preceding the second Wednesday of September, 1854, at four o'clock in the afternoon.

INTELLIGENCE FROM THE MISSIONS.

Amoy.

LETTERS FROM MR. TALMAGE.

LETTERS have been received from Mr. Talmage, bearing date April 22, May 19, June 3, and June 10, which set forth the history of this mission during a period of very great interest. Some of the more striking incidents detailed in these communications will be transferred to the pages of the Herald.

Deaths.

Under date of April 22, Mr. Talmage speaks of the decease of a church member, by the name of Lo, which occurred in March last. "The young man has generally been in my employment," he says, "since my return to Amoy. It was thus that he first became acquainted with the gospel. He was baptized on the first Sabbath of December, 1851. He was married in October, 1852. His wife was, and still is a heathen, so far as we know. The marriage agreement had been made by their parents, while the parties were still children. They were married in the Christian form. We doubt not that he used all his influence to induce her, as well as his parents, to give up idolatry and submit to the true God. His efforts apparently have been unsuccessful. The disease with which he died, was consumption. It had been undermining his constitution for several months. During his sickness, he always expressed himself as having settled peace of mind; and he always stated the ground of his hopes to be the grace of God, through the atonement of Jesus Christ. We have been informed that during his sickness he was subject to much persecution from his friends, on account of his religion."

Another individual died at a subsequent date, in respect to whom Mr. Talmage says that he is not entirely without hope. "He was the husband of one of our church members," continues this missionary brother, "and an officer of the ward in which he resided. He had been an occasional attendant at public worship for a long time; and for the last few months he had been very regular. We never had any conversation with him. It is said that he professed to be a believer in the gospel, and to have indulged a hope of salvation through Christ. His widow states that during the latter part of his life he spent much time in prayer; that when she awoke during the night, she sometimes found him praying. He died very suddenly, having been sick only about a week. Such facts encourage us to hope that the work of the Lord may be going forward in the hearts of those of whom we know nothing."

Baptisms—Inquirers.

Two persons were received into the Amoy church on the last Sabbath in February. "One of them is an aged widow. She was formerly much given to idolatry, having been employed by her neighbors and friends to worship their idols, make offerings, and offer vows, in their stead. Since she has given up her idolatrous customs, and embraced Christianity, she has experienced much opposition and persecution from her friends, particularly from a son on whom she was dependent for support. For a season she was compelled to leave his house entirely."

The other convert has also been called to suffer for Christ's sake. Through the influence of a brother, who had embraced the gospel of Christ, he gave up his employment as a sailor, in order that he might hear the same gospel in more favorable circumstances. He afterwards became a boatman in the harbor of Amoy; but he lost this situation, because of his determination not to violate the Sabbath. For the present, however, he is living with one of the English Presbyterian missionaries. This young man has a mother, respecting whom Mr. Talmage writes as follows: "She has given up her idols, and, I believe, all idolatrous rites. She is a regular attendant at the chapel connected with my house, and also at our meeting for women on Monday afternoon. Since her attendance on public wor-

ship, a marked improvement has taken place in her external deportment. The apparent interest with which she listens to the preaching of the gospel, leads us to hope that a change is taking place in her heart."

Our Amoy brethren still have a number of "inquirers," a few names having been added to the list recently. The following extract will be read with interest: "On Friday of last week we held a meeting for conversation with inquirers, and also for the examination of candidates for baptism. We spent the greater part of the forenoon in questioning two young men. Our examination was as thorough as we could make it. Their answers gave satisfactory evidence, that they were acquainted with the fundamental doctrines of the Bible. Their conduct has proved that the gospel has made a deep impression on their hearts. Their business formerly was smuggling, principally the smuggling of opium. The boats on which they were employed, frequently anchor near the shore directly opposite my house. Thus they had an opportunity of hearing the gospel. They gave up their business some months ago; one of them, indeed, nearly a year ago. We hope that they have experienced the power of divine grace upon their hearts; but we have not yet decided to admit them to the ordinance of baptism."

Missionary Spirit in the Church.

The brethren at Amoy derive much comfort and encouragement from the conduct of their church members. The missionary spirit seems to pervade this little band of disciples in an unusual degree. "Shortly after the Chinese New Year," Mr. Talmage wrote on the 3d of June, "two of our church members planned a tour among a number of the villages on Amoy Island. They invited me to accompany them on the first day; which I was happy to do. We visited several villages, and spent the greater part of the day in preaching. The villages are usually so near each other, that it requires but a short time to pass from one to the next. It was necessary for me to return at night. The two brethren remained in the villages several days. Other brethren also went out to join and assist them. When they returned, they brought a very pleasing report of their labors, and of the reception with which they met. The people generally heard the Word with joy. Some of the villagers would pass through the place of their residence, beating gongs, and telling the people where they might hear preaching, and inviting them to attend. When they ceased speaking in one place, the elders of the village would sometimes lead them to other places, and exhort the people to give heed to what these men told them."

In March last, Chheng-choan requested the privilege of being sent with a colporter to Chiang-chiu, his native place, on a missionary tour He was willing to give his time to the work, and also bear his expenses. Mr. Talmage continues: "As we have been desirous of commencing an out-station in that city, we were happy to accept the proposal. We requested them to make inquiries in reference to the feasibility of immediately renting a house and beginning operations, and also to keep a journal of their labors. They left Amoy on the 23d March, and returned on the 2d of April. They brought back an interesting journal, but thought that the way was not fully prepared for commencing an out-station."

Several days after their return to Amoy, Chheng-choan again made a request that the colporter and himself might be sent on a second visit to Chiang-chiu, and that one of the missionaries might accompany them. The only missionary whose circumstances were such that he could conveniently leave for several days, was Rev. William C. Burns, of the English Presbyterian church. The brethren presented their request to him; and he consented to accompany them. The party left Amoy on the 13th of April. A few days later, another brother, Chheng-hong, went up and joined them in their work. They returned to Amoy on the 26th of April. They brought back a still more interesting report than the former one. They now thought that the way was clear for immediately commencing missionary operations at Chiang-chiu. Many of the people had requested them to establish a permanent place at Chiang-chiu, where the gospel might be preached regularly.

An Out-station attempted.

Mr. Talmage continues his narrative as follows:

On the 3d of May, we called a meeting of the male members of our church, to take into consideration the subject of immediately sending two of their number to Chiang-chiu to commence permanent operations. They were unanimous in the opinion that the Master had opened the way before us, and was calling us to go forward. It was decided that if two men, qualified for the work, would volunteer their services, they should immediately be sent. It was then suggested that if two more men were ready, perhaps it would be well to appoint them for the region north of us, to carry the gospel to the towns and villages between Amoy and Choan-chiu, and see whether the way might not be open to establish operations in that city. Choan-chiu is an important city, near the sea-coast, about one-third of the way from Amoy to Fuh-chau. The suggestion concerning the

appointment of men for Choan-chiu was new to us, and probably was new to most of the members. Everything seemed favorable for adopting the new suggestion. Four men immediately offered themselves for the work; and they were those whom we thought well qualified for it, probably just the persons we should have chosen. The men appointed to Chiang-chiu were the evangelist U and the colporter. The teacher of one of Dr. Young's schools, Tek-choan, and Chheng-choan, were the two men appointed as colporters for the region of Choan-chiu.

In consequence of the events described below, the two church members appointed to labor in the region of Choan-chiu did not enter upon their work.

The evangelist U and the colporter Lo-tia left Amoy on their mission to Chiang-chiu on Thursday, May 12. A few days after their arrival, about midnight of the 17th of May, the insurrection broke out at Chiang-chiu, which immediately interrupted their labors. The evangelist thought that quietness would soon be restored; and he, therefore, resolved to remain a few days. In the taking of the city by the insurgents there was but little bloodshed. The most of the officers fled. Two of them, however, were taken by the insurgents and beheaded. A report spread among the people that two other officers, who were very highly esteemed, were in the hands of the insurgents. The people demanded their release. The insurgents protested that those officers had not been taken by them, and promised that if they fell into their hands they should be released without harm. The elders of the people seem to have been satisfied with the statement, and returned to their homes. But the masses of the people were not satisfied. They rushed upon the insurgents, wrested their arms from them, and slew many of them, who, finding themselves overpowered, attempted to flee. The gates of the streets were closed against them. The people along the streets attacked them by throwing missiles from the tops of the houses. This was on Thursday. All strangers in the city were in great danger of being suspected and treated as insurgents.

The evangelist, in leaving the city, was seized by the mob. Some said that he was one of the insurgents; others said he was not one of them. He succeeded in making his escape to the house of a friend, outside of the city walls, but knew of no opportunity by which he could then leave the city for Amoy. The colporter made his escape over the wall of the city, and fled to the house of some friends in the suburbs, near the river side. He remained there watching for an opportunity to pass down the river. On Saturday he obtained a passage on a fruit-boat for a short distance. After leaving this boat, he walked several miles to the city of Chioh-be. There he took passage in a boat for Amoy, and arrived in safety. He supposed that during Thursday, Friday and Saturday about one thousand of the insurgents at Chiang-chiu were slain by the people.

Death of the Evangelist.

The intelligence communicated in the following extract will be received with profound regret.

This afternoon we have sad tidings from Chiang-chiu. We have received a letter which states that the evangelist has been arrested by twelve men, delivered over to an officer, and beheaded. The letter gives us no further particulars. We are inclined to the opinion that this event must have taken place at about the time when the colporter left Chiang-chiu to return to Amoy. Probably, in consequence of his being a stranger in that city, and having arrived there only a few days before the insurrection, he was suspected as having come for that purpose.

We feel this dispensation of Providence to be a heavy affliction. Our church members seem to feel it deeply. May it produce in them and in us the peaceable fruits of righteousness! The evangelist was a man of intelligence, of good mental powers, and good judgment. He was superior in these respects to any others of our members, or even of our teachers. We think also that he was faithful in the work of the Lord. During the troubles of last year, when an attempt was made by certain individuals out of the church to blast his reputation, he exhibited, we think, an unusual degree of Christian meekness and forbearance. We often received valuable assistance from his good judgment and intelligence. He was also a very useful helper in our missionary work. If one of us was sick, he was ready to take the vacant place. We were expecting still more from him in the future. In the dark prospect of obtaining no reinforcement from home, when we saw our own strength failing, we always regarded the evangelist as one whom the Master was

preparing to take our place. This has always been a source of much comfort to us in comtemplating the future. This source of comfort has now been removed.

Providentially the evangelist and colporter did not take their families with them, when they went to the city of Chiang-chiu. Their plan was first to commence their missionary work, and, when affairs should begin to move forward in a somewhat regular order, to remove their families. The evangelist has left a wife and an infant son. Mr. Doty and myself carried to her this afternoon the sad news of her affliction. The stroke came very heavy upon her. She is numbered among the inquirers. May this affliction be sanctified to the salvation of her soul!

An eventful Sabbath.

It will be inferred from the foregoing extracts, that our brethren deeply feel that God is admonishing them to put all their trust in him. The history of the Sabbath prior to the day when this letter was written, will show how solemn must have been their impressions, in view of the events which were taking place around them. Having determined to receive four candidates into the church, it had been proposed to administer baptism to them in the afternoon of that very day. But let us hear Mr. Talmage.

On Sabbath morning, we went to our chapel as usual. Shortly after commencing the services, news came to Amoy that a fleet of war junks, under the command of the Admiral, was anchoring a short distance from the city. Soon the whole place was in commotion. About noon, or shortly after, a detachment of some thousand soldiers was landed from the junks. They marched, with very little opposition, through the town to the gates of the city. The insurgents had many of their men in ambush. When the soldiers arrived at the gates, they were attacked simultaneously by the insurgents from within and without; and the latter were victorious. A few of the Admiral's forces were killed; some forty were taken prisoners; and many also perished in the water. Among the killed were three officers.

By three o'clock in the afternoon the city was comparatively quiet; and we repaired to our church. The most of the church members were assembled. Those who were to be baptized, were also present. Our church edifice is situated on the great thoroughfare, which had been the principal scene of excitement, and by which prisoners were still occasionally carried to the city. It was thought best to suspend our usual exercises, to close the street doors, and hold, if possible, a quiet prayer meeting. It was a solemn time. The "confused noise" of war had just been heard; human blood had been flowing; the angry passions of men were not yet calmed; and we knew not what the end would be. We felt it to be a suitable time to draw near to God, and make him our refuge. We trust he also drew near to us. We had an unusually quiet and solemn meeting. We had decided to defer the baptism until another occasion. But after the first prayer one of the church members went out, and brought in water. After the second prayer we decided to administer the ordinance.

Of these four newly baptized persons, two are the young men spoken of in the former part of this letter, who were once opium smugglers. The third is the mother of one of our church members. Mr. Doty in a former letter gave some account of her son. He was a money broker in the city of Chiang-chiu. His partner in business ran away. He came to Amoy in search of his partner. Here he heard and believed the gospel, as we trust. He took an early opportunity to remove his family to Amoy, that he and they might enjoy the privileges of the gospel. His mother has now followed his example, in uniting with the disciples of Jesus Christ. The fourth is a young man, employed as a workman by the two brothers of our church who are bead-carvers.

State of Amoy.

One extract will be given from the letter of June 10. It will throw some light on Chinese politics.

The state of affairs through the whole of this region remains very unsettled. The insurgents are endeavoring to regain possession of the city of Chiang-chiu, and they have command of the whole region between this place and that city. They are still in possession of Amoy. We are almost daily, however, expecting an attack by the authorities. It is said that they are collecting forces for this purpose. Amoy is cut off from all trade with the large towns around. The insurgents probably would not permit goods to be carried to Chiang-chiu and other places with which they are at war. Besides this, the whole region is infested with pirates. It is only at great risk

that any merchant-junk can at present either come to or depart from Amoy. In consequence of this state of things, scarcely any business is transacted at Amoy. Shopkeepers are suffering, and laborers, many of them, have no means of earning their food. The people are in much distress, and in continual fear of still greater evils. In case of an attack by the authorities, they fear they may be exposed to plunder. If the authorities do not soon return, they fear that the suffering multitudes may be forced to plunder, in order to get the necessaries of life. They also fear that the insurgents may be driven to acts of oppression and plunder, in order to maintain themselves. Probably a majority of the people would now welcome the authorities back. They have no affection for them; but they find that the evils which they now suffer from a stagnation of business and from uncertainty, are greater than those which they suffered from misrule.

We cannot yet form any definite opinion as to the final result of this movement. The forces of the insurgents are none of them drilled soldiers. Their appearance is that of an armed mob. Their weapons are mostly spears and knives and matchlocks. They have a few pieces of cannon and other effective weapons. They could not stand before a moderate force of European or American soldiers. But they may be able to stand against a large force, such as the Chinese authorities will probably bring against them. The latter will not be able at present to bring many regular troops into the field. They must depend very much on their hired militia. The armor and training of these will be no better than that of the insurgents. Besides this, such forces cannot be depended on. Their only motive for fighting will be to get their wages. Many of them, many even of the regular troops, have more sympathy with the insurgents than with the government. But the insurgents, in case of an attack, will doubtless fight with some spirit. The safety of their heads will depend on victory, or on an escape from the country. Unless, therefore, the mandarins come back with a large force, their return will only make their cause worse.

Whatever may be the immediate turn of affairs in this region, we can expect no permanent quietness until the question of the great rebellion in the west and north is settled. If the rebel army is victorious over the imperial forces at the north, the subjugation of all the provinces south of them will be comparatively easy. Disaffection towards the government seems to be almost universal. It will doubtless openly manifest itself, whenever such a manifestation can be made with safety.

Madras.

LETTER FROM MR. WINSLOW, AUGUST 12, 1853.

UNDER the foregoing date, Mr. Winslow communicates a few items of intelligence, that will be read with interest.

Baptisms—Schools.

At our last communion at Chintadrepettah, I had the pleasure of receiving into the church two adults, who had been heathen; one a man employed at the printing office, and the other a young man from Jaffna, who was for a short time at Batticotta, and is now one of the under teachers in the high school at this station. I hope they have both felt the power of divine truth, and will be enabled to persevere in following the Savior. The former had been long a candidate for baptism, and a very steady attendant on the means of grace. The other, whose name is Charles Crocker, was a candidate for reception into the church while in Jaffna. He has a good knowledge of the way of salvation, and I trust that he is sincerely endeavoring to walk therein.

The schools and congregations are in an encouraging state. Five lads from the first class in the high school were taken at once, two or three weeks ago, to work the electric telegraph; and two of the teachers have gone into the engineer's department on the railroad.

Hook-Swinging.

The following extract will be perused with less satisfaction.

It is now the season for hook-swinging, four or five successive Sabbaths, in different parts of Madras. Great crowds collect, and the whole scene of torture and senseless idolatry, combined with the most thoughtless jesting, mirth and laughter, is very forbidding to every person of right feeling. Efforts have been made to put it down, or remove it from the more densely populated parts of the town; but they have not been made with earnestness, at least on the

part of the government. A few years ago the superintendent of police, a very active magistrate, took upon himself the responsibility of having the churruck-pole removed from a populous part of the neighborhood of Royapoorum to another locality, a short distance off, where there was an open place. This was protested against by the natives; and the case was referred to the government, who decided against the superintendent of police; and the pole was restored to its old place.

Memorials to Government.

It is to be regretted that the government of India still lends its countenance, in some sort, to the superstitions and errors of the Hindoos, and also permits the existence of slavery, such as is described by Mr. Winslow, within its territory. The friends of missions will not cease to pray that there may be no official sanction, express or implied, extended to evils which are so directly opposed to the spread of the gospel.

I have mentioned, I think, that the missionary conference have drawn up and sent to England a memorial, addressed to Parliament, on the connection of the government with idolatry in this presidency. Another has been prepared on the slavery existing in Travancore, where there are two hundred thousand slaves, many of them in a worse condition than those on plantations in the southern States of America, because they have no claim upon their owners for support, and are often in a starving and wretched state. This has not yet been forwarded. A third has been prepared on the grog shops of Madras, by which a revenue of about six hundred thousand rupees accrues to the government. The rent has been sold this year for forty thousand rupees more than last. The memorial has been signed by all the members of the conference, comprising all the missionaries here, except those of the Church of England and one from Germany, with the two Scotch chaplains of the Established Church, and will be sent up in a day or two to the governor in council.

Madura.

LETTER FROM MR. HERRICK, JULY 15, 1853.

Mr. Herrick has spent two weeks in the vicinity of Tirumungalum, at two different times, within the last few months; and the readiness of God to co-operate with his servants, in leading men to the knowledge of his Son, has seemed to our missionary brother so clear and marked, that a very profound impression has been made upon his mind. As it is difficult, however, to express the sentiments and feelings which spring up in such circumstances in a written form, without making the picture somewhat too bright or too sombre, he has resolved to confine himself to a simple statement of facts.

Hopeful Signs.

In several places I saw persons, and heard of others, who have become more or less interested in the truth, and desire further knowledge. In one village, where we have a small congregation of low caste people, taught by a schoolmaster of the same caste, two men, of much higher caste, expressed to me a desire to join them. They wished me to call at their house. I met two men in another village, where we have had no congregation, who seem thoroughly convinced that Christianity is true, and resolved to embrace it. One of them used to call upon me frequently at Tirumungalum. The other is a relative of Moottaya Nadan, of whom I shall speak hereafter.

I spent the Sabbath at Parioor, a village fifteen miles south-west of Tirumungalum. Here I had an audience of fifty adults, besides the families of the catechist and schoolmaster, half of whom were females. All were nominal Christians, and nearly all belong to this village. This is a congregation of four years' standing. Several of its members have made considerable progress in knowledge; others are still ignorant. I was sorry to hear that a few have not yet entirely given up labor upon the Sabbath. They greatly need more care from a missionary.

The old man Isaac, mentioned in my last, lives here; and again he attracted my notice, as furnishing a striking example of the advantage which a person able to read has over those who cannot. He brought with him his Testament and Scripture History; and often during the exercises would he put on his spectacles, and consult the Word of life. By his answers to questions put during the sermon, and while the catechumens were reciting their lessons, it was apparent that his knowledge is far superior to that of those who are unable to read.

The catechist spoke of a wealthy merchant in a neighboring village, who has become interested in the Bible, and professes a desire to be a Christian. I went to see him Sabbath evening, and

had a very pleasant interview. I remember seeing him some three years ago. He received a Testament in Madura four or five years ago, the reading of which has led him, he says, to renounce heathenism and believe in the truth of Christianity. He said he daily tried to worship the one true God, and asked me to tell him how he ought to worship him. He spoke to me, of his own accord, of a practice to which he has long been addicted, and which it seemed to him very difficult to renounce; and he asked my advice. I am sure he would not have mentioned the matter, were he not sincere. I repeated the command touching his case, and told him that no man could be a Christian, while wilfully violating any of the divine precepts. He promised to change his course of life; but on many points his mind is still dark. Still I believe he desires light. He needs an interest in the prayers of Christians; for a rich man shall hardly enter into the kingdom of heaven.

Moottaya Nadan's Village.

I was most interested, however, in the village of the man whose conversion was spoken of in my last. This is the bazaar man, Moottaya Nadan. I fully believe that no catechist, in connection with that station, is doing more to advance Christianity than he. He is a man of intelligence and of considerable property, and is one of two head-men of more than fifty families. I spent a Sabbath in this village, when on my tour in March. As I spoke to him in private of the importance of Christian example, he repeated the words of Christ respecting the duty of believers to let their light shine. At our meeting in the evening, a man spoke of Moottaya Nadan as having brought him to a knowledge of the truth. The same person spoke, with much excitement, of having recently been kept from the sin of perjury, by his knowledge of the command, "Thou shalt not bear false witness," &c. Three young men who had recently joined the congregation, were then learning to read. Two barely knew the alphabet before, and one not even that. When I was there last, however, I had the pleasure of hearing two of them read in the Testament, and of seeing that the other was making good progress. The wives of most who have joined us here, have been quite backward to embrace the new religion. One or two at first strongly opposed their husbands; but the opposition has worn away, and some are now favorably inclined. When I was there in March, I proposed to Moottaya Nadan to hold a meeting in his house Sabbath evening, to bring the truth before the mind of his wife, and other females who might attend. He was pleased with the plan, and the meeting was held. After singing and prayer, I repeated the Ten Commandments, commenting briefly upon each, and showed how much better the condition of the people would be, if all knew and obeyed these commands. I then read some of Christ's precepts respecting love to our neighbor, treatment of our enemies, &c. Afterward I read his instructions, as also those of the Apostle Paul, concerning the marriage relation. I dwelt particularly upon the duties of husbands to their wives, and spoke of the happy effect upon the condition of females in this country, which would result from obedience to these instructions. My remarks were directed to those near me, but they were intended for the benefit of the women in the back part of the house. At the close of the exercises, some of them came forward, and permitted me to speak to them. After a few words designed to gain their confidence, I left them evidently more favorably disposed towards Christianity than before.

At my recent visit another member of the congregation requested that an evening meeting might be held at his house. Of course I was glad to comply with his request, and to have his wife and mother and several other females in my audience. I read and explained the verses containing an account of Christ's visit to the house of Martha and Mary, directing the attention of those present to the "one thing needful." After meeting, the members of the congregation wished to make some arrangements for procuring a bell. A subscription paper was passed round, and nearly five rupees were subscribed by those belonging to the congregation. They had before whitewashed their little church at their own expense, and without my suggestion. Two men here unite in taking a copy of the Morning Star.

Three or four are wishing to receive baptism; and one gives us as good evidence, I think, as I have seen in this country, of true conversion. He is about fifty years of age. When questioned as to the reason of his desiring baptism, he said he wished it as a sign to the world that he had become a Christian. When I spoke of the solemnity of the ordi-

nance, and the impropriety of receiving it hastily, he referred me to the case of Philip and the eunuch, saying, "I believe with my whole heart; why should I not be baptized?" I then spoke of the necessity of the new birth, and asked what he understood by this. He at once replied, "Formerly I was a heathen; now I am a Christian. I then told lies; now I speak the truth. Formerly I had a very bad disposition; now it is mild. My heathen brother, who is much displeased with me, has spoken to Moottaya Nadan of the change in my character and conduct." I now intend to receive this man to the church before long, if I do not see or hear anything unfavorable in regard to him.

Diarbekir.

LETTER FROM MR. DUNMORE, AUGUST 8, 1853.

In the present letter, Mr. Dunmore states a number of facts which have passed under his eye since his last communication. He first describes the change which has taken place in the disposition of the representative of the Sublime Porte at Diarbekir to afford him the necessary protection.

Conduct of the Pasha.

The week before I left Diarbekir, we had the first case of approximate justice that has been administered in our behalf since we came here. A Moslem of some wealth and importance gave me occasion to complain to the Pasha; who, after hearing his story and the testimony of some dozen lying witnesses, refused to do anything in the case. I then sent him word that I had represented the matter to him, and now wished simply to know whether he would take my word or not. If he should attend to the case that week, well; if not, I intended to start the next week for Constantinople, and should report the matter to our English Consul, who was expected here soon, and also at the capital. This message brought the old man to his feet. He began to pace his room, and stroke his beard. He soon came to a decision; and the Moslem was taken to prison, in the midst of the cries and lamentations of a crowd of his friends. He remained in prison two days and nights; and, when released, he came directly to me, begged my pardon, and promised to be my best friend in future. A few days after this occurred, I met a kavass in the street, who demanded of me why I had that man imprisoned. I replied, "I do not recognize you, Sir," and passed on. He then added, "After a little I will kill you." I reported his case at once to the Pasha, and before night he was lodged in prison. Since that time the Moslems have behaved quite differently toward us; and several of their "nobility" have called at my house.

We have more or less Moslem hearers at nearly every public exercise in our chapel. They go away, testifying that the "protes" preach the truth. I have seen richly dressed and intelligent-looking Moslems stand near the door of our place of worship a full half hour, listening most attentively to the preacher, with apparent satisfaction. Our place of worship is so open that the preacher's voice can be heard quite distinctly in the street, and it often arrests passers-by, and brings them within. I am not aware that this has been objected to by the Moslems, though some have feared that it would cause trouble.

Need of Help.

Mr. Dunmore next refers to the importance of a speedy reinforcement. It will be seen that a medical gentleman is earnestly called for. Who will go?

We need a third missionary, to learn Arabic, and labor in the great field joining hard upon Diarbekir. We need a physician, and hope that the Prudential Committee will send us one at as early a day as possible. The fact that we are to have an English Consul, is an additional argument for placing a physician at Diarbekir. He requested me to urge this point; and I promised to do so. If the English protect us, while our own government cannot, or at least does not, it certainly is no more than fair that we give them pills. But aside from this, we ought to have a physician, situated as we are in the midst of a great harvest-field, ten days from any other station, where it takes a month to get an answer by post, and in what has so long been thought to be a very unhealthy place. As for myself, I should have no hesitation in staying here the whole year; and I deem it absolutely necessary, for the interests of the work, that missionaries spend their whole time, where they can have intercourse with the people. The experience of the past and present summers confirms me in this opinion. But it will be difficult to persuade missionary families to spend the

sumamers here, without a good physician. In our absence, our work flags. Our audience has diminished since I left for Constantinople, and probably will not increase much, if any, till I shall have returned again.

Mr. Dunmore says that an interesting work has commenced at Kutturbul, a Syrian village, half an hour from the city, on the opposite side of the river. "Several come from that place to our meetings," Mr. Dunmore remarks, "and others are searching the Scriptures. The worst man of the village has become a decided Protestant, and has changed from the lion to the lamb. His fellow villagers testify that Protestantism has made him a good man One of our native brethren has improved every leisure hour to visit this place during the past year; and his labors have been signally blessed. We need more such men to go out into the numerous towns and villages, both Syrian and Armenian, to distribute books and preach the Word."

Wants of Arabkir.

On my way to Constantinople, I passed through Kharpoot, Arabkir, Sivas and Tokat. I spent a Sabbath at Arabkir, preached twice to an audience of nearly thirty, and had seasons of informal worship nearly every hour of the day, while I was there, with companies of from five to ten persons. They were so earnest in pressing their wants and claims, and so importunate in their entreaties for a preacher, that I found it impossible to get away without promising them help from Diarbekir, in case no other provision could be made for them. They said, "We have been waiting five or six years for a preacher; and now that you have entered our city, we shall not let you go." I said to them, "We have an audience of two hundred at Diarbekir; and shall I leave them to come here?" One of their number very promptly and pertinently replied, "Our Savior says, 'If a man have an hundred sheep,'" &c. I finally assured them that I would faithfully represent their case at the annual meeting; and if no other provision could be made, I would spend one-half of the year at Diarbekir and one-half with them. With this promise they consented to my leaving the city Tuesday morning.

Immediately on our arrival at Arabkir, Saturday afternoon, a messenger was despatched to Mashkir, a large village about six hours distant, where there is a goodly number of Protestants; and early Monday morning their leading man came to see me and represent their wants. On leaving the city, I found that I had forgotten to purchase a pair of socks for the road. He instantly pulled off his, and put them into my carpet-bag, notwithstanding my protestations.

At Sivas and Tokat there is less interest than at Arabkir, though the work is progressing there slowly, especially at the latter place. At Kharpoot we did not stop long enough to accomplish any thing. We saw a few Protestants, however, and heard enough to assure us that there is an encouraging work in progress in that place and in the surrounding villages. The harvest is all ready to be gathered. Where are the reapers? God calls by his providence; but the sound seems to reach the ears of but few.

Mr. Dunmore was expecting to depart for Arabkir on the 9th of August.

Armenians.

LETTER FROM THE NATIVE PASTORS.

The following communication, translated from the original Armenian by Mr. Dwight, is printed without abridgment.

To the Officers and Members of the American Board, &c. &c.

Honored and Beloved Sirs,—Your letter of November 27, 1850, written in reply to one from us of the same year, was read by us all with great pleasure; and we have resolved to answer it unitedly, over our own signatures. We have a very special reason for such a decision; for we both need and desire a constant correspondence of this sort with you, that we may derive from you all those counsels, exhortations, and encouragements, suited to our most holy and responsible office, which we know you are able to impart to us, as our most tried and choice friends. We very greatly need your heartfelt interest in us and your prayers; and we hope you will not cease to communicate with us; for your letters are very acceptable.

We regret that, in contradiction to what we have now said of our desires and purposes, we have so long delayed replying to your letter; and while we confess that it is in part owing to our own remissness, we must also say that, during these two years past, divine Providence has been pleased so to visit us with trying dispensations, that it has sometimes been very difficult, and sometimes nearly impossible, for us to fulfil our duties as correspondents.

Our brother Hohannes has had frequent attacks of the intermittent fever, besides having been absent during the last year, on his long and interesting tour through Armenia. Brother Harootun, as is known, has been called to drink from the hand of our heavenly Father the bitter cup of many and varied afflictions. Brother Avedis, going to Aintab, suffered a very severe illness, so that brother Simon was obliged to take his place; and he spent six months there; and brother Mùgùrdich has been called to various sufferings, as well as to a change of place, which has occupied much of his time. We leave now out of account those various labors and difficulties which constitute always an important part of our pastoral office; and we hope you will exercise a forgiving spirit towards us in our weakness; and that our promise to be more faithful in future will cause you to forget the past.

Beloved Sirs, God has, indeed, shown mercy in a wonderful manner to our beloved nation, during these few years past, in that he has given such remarkable prosperity to its spiritual reformation. Not only has he made a beginning by establishing churches, and mercifully planting the seeds of spiritual reform, but he has continually carried forward the work more and more; and there is now a wide and open door before us. Several churches have been organized in different cities; and there are awakenings and spiritual progress in various parts of the country. From all quarters the cry reaches us, "Come over and help us." We have to acknowledge that this glorious work has been through means of your humane endeavors and manifold labors; for which, with infinite gratitude, we approach daily to our kind heavenly Father, and make known our thankfulness to him, who knows how to reward his faithful servants, and whose weak and unworthy creatures we are.

You are right in saying that our missionary brethren, who are laboring among us with true self-denial, and have been the means of opening this glorious dispensation, are worthy of our warmest love and gratitude. And we declare unto you, both on our own part and that of our beloved churches, that they are written on our hearts, and appreciated by us, and deemed especially worthy of love "for their work's sake."

Honored and beloved brethren! Again do we assure you, that the gospel has made wonderful progress in our beloved nation, for whose good your respected missionaries are laboring with untiring and wonderful zeal; but, alas! the harvest is *very* great, while the laborers are *very* few! We would very cheerfully be considered as missionary preachers, if these newly formed churches did not so much demand our immediate presence among them, to put in order so many things, and to labor constantly for their spiritual progress and prosperity, and for the good of those immediately around us, we being, at the same time, very few in number. The present condition of our nation is such that, to which side soever you turn your eyes or bend your steps, you see need of a preacher, a teacher, or a spiritual laborer of some sort; and not one of us can move out of his place into other parts of the field, without doing positive injury to the place he has left. Under God we look to you, and entreat that you will kindly help us and our destitute nation by sending more laborers from your stores of kind-hearted men. Send us *many* laborers *at once*, that they may fill this land, hungering and thirsting for preachers, that the harvest which is abundant may be gathered in before it shall be destroyed, either by rain or parching heat. If these neglected people shall still be left without a supply of their wants, after a little more patience they will send their mourning wail to all Christian churches to come to their aid to save undying souls that are crying out, "What must we do to be saved?"

We bless the Father of all mercies, who causes our churches to advance in every useful spiritual improvement, that the missionary spirit is at present on the increase, and our brethren go forth on all sides preaching a crucified Savior. But what are they among so many, and especially when there is such need of the highest degree of knowledge? We look to God with earnest prayer that he may especially visit your colleges and seminaries by his Holy Spirit, in order to prepare many for this solemn and holy office, so that many may come forth from those institutions to supply the urgent wants of this neglected people.

We cannot pass without notice the pecuniary assistance rendered by your society, by means of which, under God, this great work has been and is carried on among our people. We strive much to increase among our churches the spirit of contributing according to the Apostolic model; and they by no means refuse to contribute their poor mite to the Lord's treasury. No doubt, if this spirit

increases with their prosperity, it will be the means of promoting many good enterprises. But our many and diversified spiritual wants, and the poverty of our people, compel us still to appeal to you for help, that this most important and excellent work may advance in our nation. What returns of gratitude and thanksgiving can we make to you for all the aid you have rendered us, and what praise to our heavenly Father that he has raised up for us such benevolent friends!

Finally, we are bound to acknowledge with fervent gratitude the distinguished love and sympathy you have shown to us, as ministers of the word of the Lord, by giving to us the right hand of fellowship. We, weak and unworthy creatures, called by the infinite mercy of God to this solemn and most holy office of preaching "the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God," are in very great need of your counsels and prayers.

With such wide doors open before us for preaching Christ and him crucified among all nations, but especially among our own poor people, and the duty laid upon us weak men, having like passions with others, of feeding souls "in the green pastures," and leading them to rest "beside the still waters" of life, that flow abundantly from the All-holy Spirit of God, we feel that an amazing weight of responsibility is resting upon us, and that we need, as you say, the right hand of fellowship and the prayers of all Christians, especially of all Christian ministers. And it is with this distinct feeling that we now present you this our request, that you will always extend to us the aid of your counsels and prayers.

May the All-holy Spirit of God help us in our weakness, and lead us with all carefulness to "feed the flock of God which he hath purchased with his own blood," that we may prove "a savor of life unto life" to very many souls around us. Amen.

We remain your faithful and
sincere servants in Christ,

E. M. Harootun,
H. B. Der Sahagyan,
N. Avedis,
H. H. Simon,
B. Mugurdich,
H. Stepan.

April 1, 1853.

Trebizond.

LETTERS FROM MR. POWERS.

Two letters have been received from Mr. Powers, which accord in their general tenor with his last station report, published in the September Herald. It is to be hoped that henceforth peace and prosperity are to gladden the hearts of the little band of Protestants at Trebizond.

A favorable Change.

Under date of August 15, Mr. Powers writes in regard to his people as follows: "Our little community has been recently called upon to raise taxes to the amount of seventy-five or eighty dollars for the current year and for some arrears. The manner in which they have met this demand, and raised this money among themselves, without complaining, or applying to me to lend it to them, indicates a decided improvement in this direction. Hitherto our people have been slow to discharge their pecuniary obligations. I cannot be too thankful for the favorable change that has taken place here, after the long years of trial and sorrow through which we have passed. We are not allowed, however, to indulge a feeling of self-complacency. We have lost much. We are now only where we should have been years ago. We have occasion rather for deep humility, and for redoubled diligence and zeal in the service of our divine Master." In other respects, the language of this letter is hopeful.

Deliverance from Persecution.

In his last station report, (Sept. Herald p. 268,) Mr. Powers mentioned the case of a young man, who had become a Protestant because of the failure of a priest to convince an elder brother of his errors, and because, especially, of the unchristian spirit exhibited by this Armenian ecclesiastic on the occasion. For the time, however, he was persuaded to remain in the church wherein he was born; and he was kept as much as possible from intercourse with the native brethren. It is at this point that the following narrative, dated August 29, begins.

About two weeks ago Zachariah called on me, and I had a long conversation with him. I found him in an uneasy state of mind. Two days afterwards, convinced that he could not profess Protestantism and remain quietly at home, he took his clothes and came to my house, with the intention of casting in his lot among us. He was followed by a host of women, including his mother and other relatives, who by entreaties, cursings and swoonings, beating my

servant at the same time, succeeded in getting the young man and his clothes into their hands; after which they retired. The young man, on reaching home, remained firm in his adherence to Protestantism, notwithstanding his father's entreaties and commands; at which the latter became greatly excited, swore, cursed his son, and finally drove him from the house. He then repaired a second time to my house, leaving his clothes behind; after which he came to us in the country.

Feeling that he would not be left unmolested, he resolved to join his brother in Marsovan, and to this end applied to the Protestants for a passport. But this could not be obtained till Zachariah should go before the Pasha, declare himself a Protestant, and be enrolled accordingly. Under pretence of doing this, a policeman was sent to our village for Zachariah; who returned with him, accompanied by two of the Protestants. Soon after they left, I rode down to the city to see how the affair would turn out. But before reaching my house, I was met by one of the Protestants coming to inform me that Zachariah, instead of being taken before the Pasha, had been delivered over to the Vartabed; that the Protestants had been unable to gain access to him; that they had been refused a hearing; and their written petition rejected by the Pasha's Vakeel. While we were consulting what was to be done, and contriving some way of gaining access to the Pasha in the absence of Mr. Stevens, the English Consul, who was in the country, it was reported to us that the Armenians were preparing to send Zachariah to the hospital at Constantinople, as a lunatic, by the steamer that was to leave our harbor that same evening. In these circumstances, no time was to be lost. I mounted my horse, rode into the country, and obtained a note from Mr. Stevens, requesting his wife to send his kavass to the Pasha, with a certain message. Fearing that this message would not be properly communicated, I resolved to go also myself, as Mr. Stevens, indeed, had requested. On reaching the palace, we found the Pasha's Council assembled; and I only was admitted into his presence. The Pasha listened very graciously to my message, and complied with my request, made in the name of the English Consul, that Zachariah should be detained till such time as the question of his Protestantism could be examined before his Excellency.

On my leaving, as I learned the next day from the Pasha himself, he said to one of the primates who was present in the Council: "You are going now to send this man to Constantinople; but you will get yourselves into difficulty. The Protestants will report this affair, and it will be inquired into; and if the man is a Protestant, he will be taken out of your hands. You had better save yourselves from the mortification of a defeat, both here and there. Go immediately, and give directions that the man be set at liberty." These directions were given. But the Vartabed and the whole posse of priests went at once to the Vakeel, and begged that he might be sent; and we had many fears that they would be successful. The Vakeel was evidently in the interest of the Armenians; and it was by his order that Zachariah was delivered to the Vartabed, instead of being brought before the Pasha to disclose himself a Protestant. But the order of the Pasha was not to be reversed.

During all this time the greatest excitement prevailed in the city. The Protestants left their shops, held a prayer meeting, and did everything in their power to save the man from being sent to Constantinople. And they were everywhere met by Armenians who were no less active, and by whom they were hissed and insulted in every form. As I could not know the result of this contest, I stopped in the city that night, and held a prayer meeting with the brethren. The next morning, at five o'clock, I had the satisfaction to open my door to the young man, who had been set at liberty the evening before. He had been kept in close confinement; and various means had been employed to bring him back to the old church. It was even proposed by one of the priests to give him one hundred blows; but this counsel was overruled. He seems to have stood very firm, and to have witnessed a good confession. For this happy termination of the affair, we would be devoutly thankful to Almighty God.

Mr. Powers says that the Pasha knew nothing, probably, of this affair, till Zachariah was in the custody of the Vartabed; and it was then represented as a family difficulty, a boy having been disobedient to his father, and for this reason sent to receive a reprimand, &c. The Pasha has expressed his entire readiness to afford the Protestants the needful protection. The kind offices of Mr. Stevens in this matter are gratefully acknowledged.

Miscellanies.

BIBLIOGRAPHICAL NOTICE.

A Memoir of the Life and Labors of the Rev. Adoniram Judson, D. D. By Francis Wayland, President of Brown University. In two Volumes. Boston: Phillips, Sampson & Co.; Cincinnati: Moore, Anderson & Co. 1853, pp. 544, 522.

When Dr. Wayland consented to become the biographer of Dr Judson, the feeling of satisfaction was universal. One of the greatest and best of missionaries was to be delineated by an ardent friend of missions, admirably fitted to appreciate and set forth the salient points of his character, and at the same time thoroughly candid and impartial. Full justice would be done to the eminent abilities and usefulness of an honored servant of Christ; but there would be no endeavor to conceal his defects or exaggerate his excellencies. Such was the expectation; and it has not been disappointed.

Dr. Wayland found, after he had undertaken to prepare this Memoir, that there was far less material for such a work than he had supposed. "From peculiar views of duty, Dr. Judson had caused to be destroyed all his early letters written to his family, together with all his papers of a personal character. Mrs. Ann H. Judson, from prudential reasons, during their captivity in Asia, destroyed all his letters in her possession. Manuscripts were consumed by the burning of Mr. Stevens's house in Maulmain. Dr. Judson's correspondence with Dr. Stoughton perished by the shipwreck of a vessel on the passage from Philadelphia to Washington. Last of all, his letters to his missionary brethren in Burmah were lost by the foundering of the ship which was conveying them to this country." Enough had been preserved, however, to exhibit his missionary attributes "with remarkable distinctness." So says his biographer; and all who read these volumes, will find that he is fully borne out by the letters, journals, &c., which are now submitted to the public.

The analysis of Dr. Judson's character which this Memoir presents, is admirably executed. His natural endowments are set forth in due proportion and order; after which his piety, and his high qualifications as a missionary, are clearly and faithfully described. A few extracts, from the closing chapter of the second volume, will suffice for the support and confirmation of this opinion. In speaking of the intellectual characteristics of Dr. Judson, our author says:

The intellectual endowments of Dr. Judson were unquestionably of a very high order. In boyhood he astonished his teachers by the rapidity of his acquisitions. In youth, during his residence at the university, he left behind him every competitor. In early manhood he never seems to have held a second place among his contemporaries; and when, in maturer years, he was called to associate with military commanders, civilians, and diplomatists in India, that cradle of great men, his talents placed him on a level with the ablest of them. I cannot recall the name of any modern missionary, the noble old Schwartz only excepted, who has occupied so great a variety of prominent positions, and has occupied them all, not merely with honor to himself, but in such a manner as to give to others the assurance that he was capable of much greater things.

The intellect of Dr. Judson was eminently clear and discriminating. It instinctively sought for precision in all that it attempted to know. He could not believe, unless the reasons of his belief had been thoroughly examined; and hence he was a diligent and earnest student; but when he did believe, it was with his whole heart. His power of acquisition was great, and his memory unusually retentive. His mind, however, was as far as possible from being a mere receptacle, a storehouse of knowledge. It instinctively formed its own judgments on the opinions and reasonings of others, and carried out the truth thus purified to its generalized results. It never allowed knowledge to rest as an end, but made it ever the seed from which other and richer knowledge might be produced. It is, I think, this type of mind, which, having within itself the element of self-expansion, men have generally honored with the name of genius.

The powers of Dr. Judson seem rather to have belonged to the logical than the imaginative. His style is a model of exact and perspicuous English. I do not remember an ambiguous sentence, or one that does not express precisely what he evidently intended, in all that he has written. The almost entire absence of figurative language is remarkable, especially in a man of so strong and various impulses. It is probable that his power of imagination was more vigorous in youth, but that his labor in translation, fixing his mind exclusively on absolute distinctness of thought and perfect clearness of expression, tended to disincline him from frequent exercise of the fancy. Yet his friends describe his conversation as unusually graphic and playful, and at times poetic. In his preaching he seems to have been eminently successful, at the same time convincing the intellect by the most condensed argument, arousing the conscience by irresistible appeal, and entrancing the attention by aptness of illustration, and sometimes by splendor of imagery. A few

specimens of poetry are found among his papers, which display a talent for versification, sometimes called into action by the humorous, and at other times by the devout or the pathetic. The verses written in the prison at Ava, and addressed to his babe, are exceedingly affecting.

Highly as I estimate the intellectual elements of the character of Dr. Judson, I think that its motive forces,—if I may use the expression,—were yet more remarkable. Of these, the most conspicuous in the early part of his life was the intense love of superiority. He was ever striving to do what others had not done, or could not do. Everywhere it was his aim, though always by honorable means, to be first. This disposition, instead of being checked, was cultivated by his father. Hence the excessive exultation which both of them felt when he received the first appointment in his class. This element of character, though modified and purified by religion, remained with him to the last. Hence his preference to preach Christ where he had never been named. Hence his desire to give to a nation that had never known of an eternal God their first version of his revealed will. Hence, too, his extreme care in the translation, and his ceaseless labor in revision.

But this inherent love of excellence reposed on the basis of indomitable perseverance. When once he had deliberately resolved upon a course of action, it was a part of his nature to pursue it to the death. His spirit clung to it with a grasp that nothing seemed to relax. Difficulties did not discourage him. Obstacles did not embarrass him. Hence, when he observed that the friends of missions began to be disheartened because no converts had been made, after his residence of several years in Rangoon, the idea of failure never once occurred to him. Instead of sympathizing in the despondency of those who were merely giving of their abundance, without making a single personal sacrifice for the mission, he replied by sending back words of lofty cheer, which struck upon the ear of the churches at home like the sound of a trumpet; adding the memorable request to be permitted to labor on in the name of the Lord of Hosts, and then perhaps, said he, "at the end of some twenty years you may hear of us again."

But it sometimes happens that great talents, even when united with a considerable measure of perseverance, fail from the want of power in other elements of character. Such men have large ideals, and they strive to realize them; but they break down before the course is completed, and arrive at the goal only to confess that they have been distanced. They are unable to concentrate their efforts on a prolonged and agonizing struggle. They never come to the full and unreserved resolution to do or die. Their will fails at the critical point, and they fall back disheartened and beaten in the warfare of life. In this respect, Dr. Judson was peculiarly favored. He was endowed with a will of the very highest order. It was capable of controlling his physical nature, so that his body would do or suffer whatever it was commanded. It subjected the material to the spiritual in a degree very rarely attained. Its power over his spiritual faculties was equally worthy of observation. It held them steadily to their work, without cessation, under every mode of discouragement, and most of all at the very moment when inferior natures would most readily yield to the pressure of difficulty. Nor was this all; it was capable of moulding the faculties themselves into any form which the exigency of the case demanded. He could have made himself a mathematician, a philologist, a diplomatist, a statesman, an impassioned orator, and perhaps a poet, by the strenuous exertion of his will. This is, I think, one of the rarest of human endowments, and it is bestowed only upon men who are eminently gifted. It has seemed to me that the highest range of human talent is distinguished, not by the power of doing well any one particular thing, but by the power of doing well any thing which we resolutely determine to do

To this we may add that, in common with other men of a similar character, he was capable of relying with great confidence upon the decisions of his own judgment. Satisfied that he was acting from motives with which selfishness did not intermingle, and conscious that with pure intentions he had sought for truth wherever it was within his reach, he came to his conclusions with remarkable distinctness, and he was always ready to carry them into practice at the cost of any personal sacrifice. From this element of his character it resulted that he rarely asked advice, and that he as rarely proffered it. Acting from the dictates of his own judgment, and taking it for granted that other men did or ought to do the same, he was not forward in obtruding his opinions upon others, though perfectly willing to give to others the benefit of his counsel whenever it was desired. On this account, perhaps, it was frequently said, that he was peculiarly secretive, never revealing his plans or his counsels to his brethren. In how far this was the case, I know not; but I can readily conceive that a man who was so prone to act on the decisions of his own judgment, would not be forward in soliciting the opinions of others.

In the same thorough and satisfactory manner is the piety of Dr. Judson analyzed. On this topic Dr. Wayland remarks as follows:

His piety was in some respects peculiar. The change that was wrought in him was so great, that through life he never doubted either of its reality or of his title to a heavenly inheritance. This at all times cheered and animated him in the hours of most depressing loneliness. Never, after his conversion, did he look upon God as any other

than a reconciled Father in Christ. Everything that happened to him was sent in parental love, and he was content. Thus, emphatically, "the joy of the Lord was his strength."

While this, however, was true of the relation which his religion bore to the outward circumstances of his life, it was by no means true that his inner life was destitute of wars and fightings. He seems from the beginning to have labored, with a rare earnestness, to subdue everything within him to the obedience of Christ. It was not enough that he abstained from outward transgression, and felt assurance of his adoption into the family of Christ. He labored incessantly to achieve more and more signal victories over sin and selfishness, so that neither love of ease, nor ambition, nor social affection, nor dread of pain, or persecution, or death, could, in any manner, interfere with his love to God, and his cheerful obedience to the divine will. He seemed to have ever in his mind's eye the saying of Christ, "If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple;" "And whosoever doth not bear his cross, and come after me, cannot be my disciple." His inner life seems to have witnessed a struggle, in simple earnest, to realize in his moral affections an habitual obedience to this precept. And he carried on this warfare in a remarkably practical manner. If he found that any desire or appetite was usurping an undue place in his affections, he proceeded at once to effect its entire subjugation. If the love of ease and comfort was creeping over him, he would spend weeks in a cabin in the jungle. If friends were becoming so dear as to becloud his consciousness of the love of Christ, he would live for weeks alone. If the dissolution of the body distressed him, he would sit for hours by the side of a grave, in order to overcome it. Nor were his labors unsuccessful. His dearest affections seem to have been subordinated, in an uncommon degree, to his views of religious duty. When his first wife, whom he loved so intensely, was obliged to return home for a season, he parted with her at Rangoon, leaving her to pursue her voyage alone, because he did not dare to leave the work which God had assigned to him, so long as he was able to perform it. When the second Mrs. Judson was obliged to flee to a northern climate, he would not have accompanied her, much as he longed to see his native land once more, had she been able to go without him. And when she had apparently so far recovered as to be able to proceed without him, they had both resolved to separate, he to return to Maulmain and resume his labor; she, with the children, to pursue the voyage to America. That must surely have been successful and vigorous training which enabled a soul to achieve such moral victories as these, and attain the habit of so athletic Christian virtue.

It may be supposed that the faith of such a man was in a high degree simple and confiding. In this respect I have rarely seen it equaled. It seemed to place him in direct communication with God. It never appeared to him possible, for a moment, that God could fail to do precisely as he had said; and he, therefore, relied on the divine assurance with a confidence that excluded all wavering. He believed that Burmah was to be converted to Christ, just as much as he believed that Burmah existed. He believed that he had been sent there to preach the gospel; and he as much believed that the Holy Ghost would make his labors, in some way, or at some time, the means of the salvation of the nation, as he believed that there was a Holy Ghost. During his visit to Boston, the late venerable James Loring asked him, "Do you think the prospects bright for the speedy conversion of the heathen?" "As bright," was his prompt reply, "as the promises of God." And this same spirit of unshaken confidence in God was manifested in all the affairs of life. In prayer he asked not as a duty, nor even as a pleasure, but he asked that he might receive. He acted on the assurance that his heavenly Father delighted to bestow upon him whatever was for his best good. It was a common thing for him to ask until he received, in his own consciousness, an assurance that his requests would be granted. Thus he prayed that he might be useful to the crew of the ship in which he sailed to the Isle of France and to Maulmain; thus he prayed and labored for the conversion of the Jews, and his prayers were, in a remarkable manner, answered. Thus he ever prayed for the early conversion of his children; and it is worthy of remark that since his death three of them have, as we hope, become heirs of eternal life.

In treating of his religious character, it would be an omission not to refer to his habitual heavenly-mindedness. In his letters, I know of no topic that is so frequently referred to as the nearness of the heavenly glory. If his loved ones died, his consolation was, that they should all so soon meet in paradise. If an untoward event occurred, it was of no great consequence; for soon we should be in heaven, where all such trials would either be forgotten, or where the recollection of them would render our bliss the more intense. Thither his social feelings pointed; and he was ever thinking of the meeting that awaited him with those who with him had fought the good fight, and were now wearing the crown of victory. So habitual were these trains of thought, that a person well acquainted with him remarks, that "meditation on death was his common solace in all the troubles of life." I do not know that the habitual temper of his mind can in any words be so well expressed as in the following lines, which he wrote in pencil on the inner cover of a book that he was using in the compilation of his dictionary:

"In joy or sorrow, health or pain,
Our course be onward still;
We sow on Burmah's barren plain,
We reap on Zion's hill."

But while I thus speak of his high attainments in Christian character, it is proper to remark that they were not made without great and long continued moral effort. The Judson of maturer life was a very different character from the Judson of youth and early manhood. At first, religion had but imperfectly conquered his fiery ambition, his love of precedence, and that confidence in his own opinions which was unbecoming a man of his limited experience. From the imperfection of his character at this period arose his unfortunate difference with the Board of Commissioners, to which I have already referred. He did not obey their instructions in his visit to England, doubtless believing that he was better acquainted with the subject of missions than they. When they justly admonished him, he thought so little of the occurrence, in the joy of accomplished purpose, that for a long time he could recall nothing which indicated any displeasure at the course he had pursued. As he advanced in years and improved in piety, these imperfections were so thoroughly subdued, that, by the testimony of the officers of the Baptist Board, they have sent no missionary from this country who has yielded more implicit compliance to all their regulations.

Dr. Wayland examines two charges that have sometimes been preferred against Dr. Judson. 1. He was eccentric. 2. He was a manager. The defence must be omitted, however, for want of room. For the same reason, other portions of this interesting and suggestive chapter must be deferred. A future number of the Herald, it is hoped, will contain additional extracts.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

CONSTANTINOPLE.—Under date of August 8, Mr. Hamlin communicates some very gratifying facts in regard to the seminary at Bebek. He says:

"Towards the close of the term, which ended with July, there was an evident increase of interest; and for a month one student at least was the subject of very serious impressions, apparently made by the Spirit and truth of God. During the last week of July, other cases of conviction of sin, deep, pungent and overwhelming, made us feel that God had, indeed, visited the institution in a signal and remarkable manner. The entire school has been more or less affected; and we prolonged the term three days for the purpose of holding consecutive meetings, and guiding the distressed and anxious mind. A few are rejoicing in hope; and others seem to be not far from the kingdom of heaven. Among those who regarded themselves as the children of God, there have been great searchings of heart, a renewed consecration to the service of Christ, and more combined and earnest effort and prayer in behalf of their unawakened companions. We trust this visitation of mercy will bear precious fruits.

Many of the students have returned to their homes, with the determination to preach Christ to their friends and neighbors. Six have gone out, two and two, as colporters. An Armenian and a Greek student have gone to Khartol, and are having interesting and hopeful intercourse, both with Armenians and Greeks. At one of their previous visits they were mobbed and fired upon; but now they are well received; and many come to listen to the words of life. The Lord seems to have a people there. Two Armenian students have gone to Bandùrmah, and an Armenian and Greek to Silivria, from whom we have not yet heard. Towards their expenses sixteen dollars were contributed by Rev. C. B. Young, who, we are extremely sorry to say, has been compelled to leave us and return to England, on account of his health. About twenty dollars have been contributed by the Armenian church at Pera and the Armenian female benevolent circle of Bebek; about the same sum by Mr. Everett's monthly concert in Hass-keuy; and the remainder will be furnished by our monthly concert collections in the seminary, or by our English circle of acquaintances.

A letter from Mr. Everett, dated August 14, speaks of the girls' boarding school in Hass-keuy as still prosperous. "As far as we can learn," he says, "it has made a good impression on the village, and has a good reputation. Many would gladly send their daughters, were they not afraid of the priesthood." The following extract is from the same communication.

We have encouraging news from Baghchejùk. Seven or eight are firm in the truth; and many are partially enlightened. We sent a colporter there last week, who has just returned. On his arrival, he found brethren waiting to take him to the village. On the Sabbath they had a meeting for the first time. Fifteen were present. On Monday, as they went out, the boys began to reproach them, saying in a loud voice, "Protestants eat in fast time," &c. Soon afterward, they commenced stoning our brethren, who found it necessary to return to the house of the brother in which they

held the meeting. He being a man of influence, they dared not stone the house. After waiting for a while, and writing to the Vartabed who was there, and he refusing to be mixed up with the affair, it was thought best to go to Nicomedia, and lay the case before the Pasha. They did so, and were followed for a half-hour with stones and hootings. At Nicomedia the Pasha took up the matter in earnest, and sent for the offenders. After much talk, they gave solemn assurances to the Pasha that the like should never again occur; that they would receive the Protestants kindly, &c. And so the matter ended, the brethren think, in establishing the permanency of the preaching of the gospel in that city of one thousand houses.

ABEIH.—In a letter dated September 1, Mr. Calhoun says: "Last Sabbath we admitted to the church an interesting young man, a teacher of one of our mountain schools. He has been subjected to sore trials for his attachment to the truth; and we think he gives good evidence of thorough conversion."

AINTAB.—The following extract is from a letter of Dr. Pratt, dated July 30:

I presume you have very little idea of the poverty of this people in America. Not that they suffer for want of food; for that is very cheap; but the amount of money which they can raise for any thing but necessities, is very small. When they give to benevolent objects, it is not from their abundance. Everything here has "ruin" marked on it, in staring letters. Once the houses were all boarded inside; and there was much of carving, &c.; but now the people have no means for such things. The wood work, doors, &c., in our new room would disgrace a barn at home. They have no money for conveniences or niceties; and, consequently, they fall into many habits of uncleanliness and carelessness, which are very disagreeable.

And this leads me to speak of one aspect of mission life, which probably has not occurred to all in America. There is a rough side to the character of this people, even the best of them. We are often troubled by their neglect of proprieties, their rudeness and uncleanliness. They seem to have very little regard to our wants; and they often make demands upon our time, which are very unreasonable and annoying. They will come to me for medicine at all times of the day, when I have a fixed hour; and in many little things they weary us. Besides all this, of course, we have the evils which result from the wicked hearts and dispositions of men, here as well as elsewhere

But you must not suppose from this that we are disheartened. I only mention these facts as part of a true picture. Disheartened! Oh no. If they are wanting in neatness, punctuality and consideration, we wonder that they are as correct as they are, when every appearance of prosperity is only a signal for new burdens and taxes. If they are dull, and lack comprehension, we rejoice at their willingness to learn. If they are narrow-minded and short-sighted, we wonder that any thing is left to a people, oppressed by foreign rulers, and debased by their own church. When we see, as we often do, sweet Christian experience, with the fruits of love and peace and other Christian graces, we give thanks to Him who has wrought these things by his mighty power. And even when we see evil passion and wrong in the heart and life, we yearn over the subjects, and rejoice that we are here to live and labor for them. We do love the people and the work, and desire no higher office than this ministry wherewith we minister.

Home Proceedings.

PHYSICIANS WANTED.

The Prudential Committee are anxious to send at least three physicians, with as little delay as practicable, into different mission fields. One is needed at Strong's Island, one at Diarbekir, and a third at Gawar. In all these cases, the call is urgent. The letter of Mr. Dunmore, on a previous page, shows the necessities of his station. The wants of the other stations are equally pressing. Who will listen to this appeal, and go forth to the aid of brethren and sisters, having a strong claim upon the friendly consideration of the medical profession?

DEPARTURE OF MISSIONARIES.

On the day after the annual meeting of the Board, the following persons proceeded from Cincinnati on their way to the Choctaw mission: Rev. Elias L. Boing, of New York city, a graduate of New York University and of Union Theological Seminary, and Mrs. Anna Maria Boing, of Newark, New Jersey, Miss Laura M. Aiken, of Grafton, Vermont, and Miss Lydia S. Bishop, of Lisbon, Connecticut. Miss Rose E. Whimple and Mr. Harvey Schemerhorn, of Schodack, New York, went at the same time, in the expectation of residing in the family of Mr. Stark. Mr. and Mrs. Boing will receive their designation from the mission. Miss Aiken will assist in the domestic department at Pine Ridge; and Miss Bishop will teach the boarding school at Wheelock.

At a later day, Rev. Horace A. Wentz, of Owego, New York, left Cincinnati for the Cherokee mission. He is a graduate of Lane Seminary; and he is expected to remain at Dwight for the present. Miss M. Elizabeth Denny and Miss Lucina H. Lord, of Thetford, Vermont, as also Miss Esther Smith, late of the Cherokee mission, accompanied him. Miss Denny will take charge of the school at Fairfield; and Miss Lord will assist Mrs. Teele.

DONATIONS,

RECEIVED IN SEPTEMBER.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
Auburn, Cong. ch. and so. 45; juv. miss. so. 11; 56 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
Bath, Winter st. cong. so. m. c. 20 00
Penobscot co. Aux. So. E. F. Duren, Tr.
No. 11, m. c. 5 00
York co. conf. of chs. Rev. G. W. Cressey, Tr.
Saco, 1st ch. and par. benev. so. 76; m. c. 104; 180 00
261 00
Dennysville, Mrs. E. K. S. 10; Orland, E. Emerson's s. s. class, 1; unknown, 5; 16 00
277 00

NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.
Bristol, Cong. ch. and so. 9 43
Campton, Ch. and so. 15 00—24 43
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Antrim, s. s. class, 1 00
Greenfield, A lady, 5 00
Hudson, Cong. ch. 4; s. s. 5,39; 9 39
Peterboro', A. A. F. 2 00—17 39
Merrimack co. Aux. So. G. Hutchins, Tr.
Chichester, m. c. 11 33
Rockingham co. Conf. of chs. F. Grant, Tr.
Deerfield, Cong. ch. and so. 23 00
Sullivan co. Aux. So. E. L. Goddard, Tr.
Langdon, Cong. ch. m. c. 10 00
Newport, Cong. ch. and so. 25 50—35 50
111 65
Lancaster, Rev. S. A. B. 1 00
112 65
Legacies.—Hollis, Mrs. Elizabeth R. Jewett, by Edw. Emerson, and Leonard Jewett, Ex'rs, (prev. rec'd, 600;) 244,18; Plymouth, Moore Russell, by C. J. Russell, Ex'r, 50; 294 18
406 83

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
St. Johnsbury, South cong. ch. m. c. 50,09; 2d cong. ch. and so. 26,28; 76 37
Orange co. Aux. So. L. Bacon, Tr.
Bradford, Cong. ch. and so. 67 44
Chelsea, do. 35 42
Newbury, 1st cong. ch. m. c. 15 52
Williamstown, Cong. ch. and so. 8 91—127 29
Orleans co. Aux. So. H. Hastings, Tr.
Derby, Cong. ch. and so. 20 00
Washington co. Aux. So. G. W. Scott, Tr.
Stowe, Cong. ch. and so. 10 32
Windsor co. Aux. So. J. Steele, Tr.
Norwich, South relig. so. 33 00
Sharon, A. McKay, 1 00—34 00
267 98
Eden, C. B. 2; Johnson, youth's miss. so. 11; Peru, 5; 18 00
285 98
Legacies.—Middlebury, Ethan Andrus, by Peter Starr, (prev. rec'd, 90;) 72 00
357 98

MASSACHUSETTS

Barnstable co. Aux. So. W. Crocker, Tr.
Orleans, Cong. ch. and so. 52 00
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
Gt. Barrington, Housatonic s. s. 3 00
N. Becket, m. c. 10 00
Peru, Coll. 30 74
Pittsfield, Young la. inst. 8 00
Stockbridge, Cong. so. 81,21; m. c. 40; 121 21
172 95
Ded. expe. of aux. so. 1 95—171 00
Boston, S. A. Danforth, Agent.
(Of wh. fr. a friend, 12;) 57 89
Brookfield Asso. W. Hyde, Tr.
Spencer, C. M. Morse, 10; Mrs. M. 5; 15 00
Essex co. North, Aux. So. J. Caldwell, Tr.
Byfield, Cong. so. 15 80
Georgetown, Pigus, 3 00
Newburyport, 1st pres. ch. m. c. and coll. wh. cons. Moses H. Sargent and William H. Johnson H. M. 200 00—218 80
Franklin co. Aux. So. L. Merriam, Tr.
Ashfield, Cong. so. m. c. 13 31
Charlemont, 1st do. gent. 2 50
E. Hawley, Cong. so. 20 75
Greenfield, 2d do. m. c. 50 00
Montague, Cong. so. s. s. 9 03
South Deerfield, Monument ch. 14 85
W. Hawley, Indiv. 2 00—112 44
Hampden co. Aux. So. C. O. Chapin, Tr.
Agawam, Cong. so. 14,54; m. c. 20,34; 34 88
Blanford, Gent. 48,78; la. 58,28; m. c. 13,51; 120 57
Chester Factories, m. c. 3 30
Chicopee, 3d cong. so. 54; 1st cong. so. 38; m. c. 17; 109 00
Chicopee Falls, Cong. so. coll. and m. c. 78,02; s. s. 11,27; 89 29
East Granville, Dr. Cooley's so. 16,07; m. c. 8; 24 07
East Longmeadow, M. C. C. for ed. in Ceylon, 1; class of boys, 1; Cong. so. m. c. 39,29; 41 29
Feeding Hills, Cong. so. m. c. 24 36
Holyoke, 1st cong. so. 31 80
Longmeadow, Gent. 110,25; fem. benev. asso. 33,79; m. c. 43,52; 187 56
Monson, Cong. ch. 11,96; m. c. 22,27; gent. 38,50; Mrs. S. P. N. 10; 82 73
Montgomery, John Brant, dec'd, 50 00
Palmer, 2d cong. so. 18 97
Southwick, A friend, 10 00
South Wilbraham, Cong. so. wh. cons. Rev. E. S. Skinner an H. M. 72 13
Springfield, North ch. m. c. 14; south do. Mrs. C. Merriam's inf. class for sch. in Ceylon, 10; 24 00
Westfield, Dr. Davis's so. 150 00
West Springfield, Cong. so. 32,14; m. c. 29; 61 14-1,135 09
Hampshire co. Aux. So. J. D. Whitney, Tr.
Amherst, Miss H. A. H. 10; N. par. cong. ch. and so. 63; 73 00
Belchertown, J. Walker, 15 00
Chesterfield, Coll. 50 85
Easthampton, 1st par. m. c. 72 01
Granby, La. 56 27
Hadley, 1st par. m. c. 41 50
Northampton, 1st par. gen. benev. so. 324; m. c. 138,59; Edwards ch. m. c. 37,38; fem. benev. so. 23,75; 523 72
Southampton, m. c. 64,86; E. K. 10; 74 86
Westhampton, Gent. 93 61
Williamsburg, 1st par. gent. 77,08; m. c. 27,94; to cons. Rev. E. W. Root an H. M. 105 02-1,165 84
Middlesex South Conf. of chs.
Holliston, La. benev read. so. for Choc. m. 8 00
Saxonville, Mrs. M. G. S. 5; Mrs. M. A. W. 2; S. D. S. 2; 9 00—17 00
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Dorchester, Village ch. and so. to cons. Rev. Daniel T. Noyes an H. M. 111 00
Medway, 1st ch. m. c. 27 21
Roxbury, Eliot ch. and so. m. c. 22; gent. 5; 27 00

W. Roxbury, Spring st. ch. m. c. 8,76; s. s. class, 1,27; 10 03—175 24
Old Colony Aux. So. H. Coggeshall, Tr.
Fairhaven, EPHRAIM POPE, wh. cons. him an H. M. 100 00
Pilgrim Aux. So. J. Robbins, Tr.
Carver, 1st par. 7 00
Kingston, 2d cong. ch. and so. 16 16—23 16
3,183 46

A friend, 1; Andover, W. par. juv. miss. so. 19; Auburndale, Cong. ch. and so. (of wh. to cons. WILLIAM WHITTLESEY and FREDERICK W. NEWTON H. M. 200;) 279 09; m. c. 72; Cambridgeport, 1st evan. cong. ch. s. s. for Dr. Scudder, Madras, 20; Campello, E. N. 50c.; Charlestown, S. S. 5; Chelsea, Broadway ch. and so. m. c. 30; Winnisimet ch. and so. m. c. 18,58; E. Cambridge, evan. cong. ch. and so. m. c. 11,03; Lawrence, evan union s. s. for ed. hea. chil. 2; Lowell, Kirk st. ch. 150; Reading, R. P. 10; W. Cambridge, cong. ch. and so. (of wh. fr. indiv. to cons. Rev. GEORGE GANNETT an H. M. 100;) 415; 1,033 20
4,216 66

Legacies.—Sturbridge, Mrs. Hepzibah Fuller, by A. Stockwell, and D. K. Porter, Ex'rs, 33 33
4,249 99

CONNECTICUT.

Hartford co. Aux. So. A. W. Butler, Tr.
Hartford, A friend, 2; Centre ch. m. c. 14,15; 16 15
Manchester, 1st ch. m. c. 14,32; 2d do. 4; 18 32
Suffield, 1st so. la. 34 76
W. Hartford, m. c. 17 08
Windsor Locks, Mrs. URSULA SKINNER, wh. cons. her an H. M. 100 00—186 31
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Colebrook, Cong. ch. and so. 30 00
North Canaan, Cong. s. s. 7 00
Watertown, La. for fem. orph. sch. Bombay, 12 00—49 00
New Haven City, Aux. So. F. T. Jarman, Agent.
New Haven, United m. c. 19,18; Court st. ch. m. c. 27,25; South ch. m. c. 9; Centre ch. 100; 155 43
New Haven co. East, F. T. Jarman, Agent.
Branford, A family off'g, 100; cong. ch. m. c. 14,07; 114 07
Durham, 1st cong. ch. m. c. 7,52; Rev. Dr. Smith, 3; 10 52—124 59
New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs.
East Lyme, 1st cong. so. 6; m. c. 12; 18 00
Lebanon, South s. s. m. c. 16 00—34 00
Tolland co. Aux. So. J. R. Flynt, Tr.
Ellington, Mrs. A. Mead, dec'd, 5 00
Vernon, Gent. 50 00—55 00
Windham co. Aux. So. J. B. Gay, Tr.
Scotland, s. s. 2 24
606 57

Legacies.—New Haven, Ruamah Canada, by H. Olmstead and E. C. Herrick, Ex'rs, (prev. rec'd, 1,050;) 100; William Canada, by do. 1,350; Southington, Salome Peck, by Lucas Upson, Ex'r, 100; Winchester, Lydia Richards, by A. Rowley, Ex'r, (prev. rec'd, 1,000;) 30; 1,580 00
2,186 57

RHODE ISLAND.

Providence, Brown University, Relig. so. 31 00

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Fishkill Landing, R. D. ch. 115 00
Kinderhook, R. D. ch. m. c. 28 65
New York, Ger. evan. ch. in Houston st. s. s. for Mr. Doty, China, 12 14
Tarry Town, 1st pres. ch. 15 35—171 14
Auburn and vic. J. F. Terrill, Agent.
Auburn, So. of inq. in Theolog. sem. 15 00
Buffalo and vic. J. Crocker, Agent.
Buffalo, L. B. Parsons, 25 00
Spring Brook, ch. 3 12—28 12
Geneva and vic. C. A Cook, Agent.
Courtlandville, Pres. ch. 87,46; chil. miss. so. 34,54; 122 00
Geneva, Pres. ch. 135,25; C. A. Cook, 30; ded. disc. 4; 161 25
Genoa, 1st pres. ch. 53 00
Hammondsport, Pres. ch. 40 28
Havana, do. 19 34
Mecklenburgh, do. 12 00
Red Creek, do. 8 05
Scipio, 2d do. 27 50
Truxton, do. 8 75
452 17
Ded. disc. 2 33—449 84
New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. South pres. ch. Brooklyn m. c. 81,41;) 251 11
Syracuse and vic. J. Hall, Agent.
Fayetteville, Pres. ch. 42,42; m. c. 17,58; 60 00
Marcellus, Pres. ch. 24 34
Otisco, Cong. ch. 60; youth's miss. so. for *Theodore C. Strong*, Ceylon, 20; 80 00—164 34
Washington co. Aux. So. A. Eldridge, Tr.
Argyle, J. S. 2 00
Cambridge, m. c. 11; D. V. P. M. 2; S. M. 3; 16 00
Middle Granville, Union ch. 4 00
North White Creek, A. E. 5 00—27 00
1,106 55

Aurora, C. C. Y. 10; Canaan Four Corners, cong. ch. 20; Cazenovia, 1st pres. ch. and so. 105; Crown Point, 2d cong. ch. m. c. 15; Fredonia, pres. ch. m. c. 13,84; Greenport, cong. ch. 40; Hammondsport, M. B. 4; Homer, ch. 240; Factory Hill, dis. s. s. 4; Hudson, 1st pres. ch. m. c. 13,13; Jamaica, pres. ch. 48; m. c. 12,79; Maine, cong. ch. m. c. 4; Malden, pres. ch. 181; N. K. 10; s. s. 3,53; Middletown, Mrs. R. for Armenian m. 1; for Gaboon m. 1; New York, a friend, 2; North Bend, m. c. 7; Peterboro', N. H. 5; Prattsburg, cong. ch. 37; m. c. 23; Preble, ch. 17; Princetown, D. E. 8; Saratoga, a friend, 6; little Mary, 25c.; Skaneateles, pres. ch. 100; Westport, Mrs. A. M. S. 1; 932 54
2,039 09

NEW JERSEY.

Bloomfield, Pres. ch. (of wh. to cons. Rev. R. G. BRYAN of Malta, an H. M. 50;) 259; Z. B. Dodd, 20; Newark, two ladies for Amoy m. 15; two little sisters, 1; Park pres. ch. wh. cons. Rev. S. W. DAVIS an H. M. 57; German pres. ch. 3; Orange, 1st pres. ch. 79; m. c. 140; wh. cons. SMITH WILLIAMS and WILLIAM H. STARR H. M. 574 00

PENNSYLVANIA.

Athens, Pres. ch. m. c. 15,59; a young lady, dec'd, 2; East Hawley, pres. ch. 12; Great Bend, 1st pres. ch. 28,03; Lawrenceville, do 30; Mrs. M. H. 10; Liberty, pres. ch. 5,57; Minersville, 1st pres. ch. 50; Montrose, pres. ch. m. c. 17; Mt. Pleasant, 1st pres. ch. 13; Springfield, Miss Scott's bible class for bibles for hea. chil. 1; Tioga, 1st pres. ch. 15,55; Titusville, pres. ch. 5; Wattsburg, do. 8; Wells, North pres. ch. m. c. 7,75; 220 49

DISTRICT OF COLUMBIA.

Washington, 2d pres. ch. 50 00

VIRGINIA.

Alexandria, 2d pres. ch. 25; Wythe and Pulaski, gent. and la. so. 39; 74 00

OHIO.

By G. L. Weed, Tr.
Cincinnati, 2d pres. ch. m. c. 42,71; 3d do. m. c. 17,28; 1st cong. ch. m. c. 8,80; 8th pres. ch. m. c. 10; Tab. pres. ch. 31,68; College Hill, pres. ch. 31,67; Mr. T. 5; J. C. 10; Columbus, 2d pres. ch. m. c. 20; E. C. 5; Harmar, cong. ch. m. c. 20; Marietta, do. m. c. 6; Mt. Pleasant, P. A. H. 10; New Richmond, pres. ch. 12,15; Reynoldsburgh, do. 15; Ross Co. Union do. 6,42; 251 91

By Rev. S. G. Clark,
Atwater, 45; Aurora, wh. and prev. dona. cons. Rev. S. G. Clark an H. M. 21,25; Rev. J. S. G. 10; Brooklyn, 25; S. G. C. and fam. 15; Chardon, 1; Chatham, 40; la. benev. so. 8; Claridon, 7,99; Cleveland, 1st pres. ch. 15; S. Whitaker, 50; 2d pres. ch. 12; T. S. Beckwith, 25; O. M. Oviat, 20; G. A S. 10; E. P. M. 10; H. B. H. 10; L. B. 10; S. H. P. 10; East Cleveland, E. T. S. 5; Ellsworth, 2; Euclid, 14; Franklin, 20,31; Freedom, 2,25; Rev. P. A. D. 3; Fremont, 37,51; Garretsville, 4,75; Grafton, 6; Greenfield, 50c., Hampden, 3,74; Hudson, 4,02; Huntington, 12,50; Spencer Clark, 50; which and donation from Rev. A. R. Clark, cons. Alonzo Clark an H. M.; juv. sew. so. 4,50; Independence, 70c.; Lyme, m. c. 20; Charles Rash, dec'd, 30; Massillon, m. c. 18; Medina, 8,50; Rev. D. A. G. 7,50; Rev. F. H. B. 10; Middlebury, 14; Monroeville, 18; Newbury, 2; N. Rochester, 10,25; Randolph, 5; Ravenna, 17,90; m. c. 34; Rev. W. D. S. 10: s. s. 1; Sandusky City, a bal. wh. and prev. dona. cons. Mrs. S. W. Torrey an H. M. 8; Tallmadge, 44,12; G. Wolcott, 50; Rev. W. Hanford, 10; Dr. Upson, 10; Twinsburg, 30,93; m. c. 3,92; Vermillion, 8; Wellington, 3; la. 4,20; wh. and prev. dona. cons. Rev. Myron Tracy of Hudson an H. M.; Rev. A. R. Clark and wife, 25; West Mill Grove, 5; Windham, 60; Rev. H. Bingham and wife, 50; E. E. 10; L. S. 10; S. S. 10; J. A. 10; 1,094 64

1,346 55

Barlow, 1st pres. ch. 14; Cincinnati, memento, 20; Cleveland, Jona. Gillett, to cons. Rev. J. B. Bittenger an H. M. 50; Defiance, 1st pres. ch. 1,37; Hudson, Bible class miss. asso. 35; Marietta, mater. asso. for hea. mothers, 4,25. Montgomery and Scott, ch. 10; Whiteford, 1st cong. ch. 13; Willoughby, ch. and so. 90; 237 62

1,584 17

INDIANA.

By G. L. Weed, Tr.
Aurora, Pres. ch. 20,25; Danville, do. m. c. 35,20; a widow for China, 1, Greenville, pres. ch. 5; Indianapolis, M. W. 50c.; Kingston, Rev. B. N. 2; Moscow, pres. ch. 3,10; 67 05

ILLINOIS.

By Rev. I. M. Weed.
Byron, Cong. ch. 12: Elgin, do. 12,96; Elk Grove, do. 13,35; Rev. B. B. D. and fam. 3; Rev. Mr. H. 2,50; Gilman, 2,62; Granville, pres. ch. 14,95; Greenwood, a friend, 2,50; Lawn Ridge, cong. m. c. 4; Monroe, cong. ch. 5; Morris, do. 15,50; Rockford, 1st do. s. s. 15; Vermillionville, cong. ch. 15; 118 98

Griggsville, Cong. ch. 25; Jacksonville, A. M. 10; Springfield, J. Thayer, 25; M. A. for Aintab, 5; 65 00

183 98

MICHIGAN.

By Rev. O. P. Hoyt.
Alamo, 2,07; Allegan, 12; Casper, 2,00; Galesburgh, 9,91. Kalamazoo, cong. ch. 1,81; F. S. 4; pres. ch. wh. cons. Rev. E. S. Lacy an H. M. 57,66; Lawrence, 5,30; Litchfield, 10; Otsego, 1; Paw Paw, 12,46; s. s. 4,54; Plainfield, 1,15; Richland, 6,60; Schoolcraft, 10,07; Silver Creek, Mrs. S. 1; Three Rivers, 13; 156 23

Jonesville, pres. ch. and s. s. 3 32

150 55

WISCONSIN.

By Rev. I. M. Weed.
Fairplay, Pres. ch. 10,75; Fort Atkinson, cong. ch. 10; Milwaukie, S. pres. ch. 5; Platteville, cong. ch. 62,70; s. s. for Mr. Bliss, Marsovan, 21,85: wh. and prev. dona. cons. Mrs. Electa P. Lewis an H. M. 118 30

Green Bay, Youth's miss. so. 5; Hazel Green, pres. ch. m. c. 12; Newark, pres. ch. m. c. 2; Watertown, 1st cong. ch. m. c. 5; 24 00

134 30

IOWA.

Charleston, A friend, 5; Farmington, cong. ch. m. c. 3; 8 00

MISSOURI.

Rock Hill, C. A. 5; St. Louis, Union m. c. 14,15; G. D. L. 10; C. H. O. 5; 34 15

KENTUCKY.

Midway, Pres. ch. 17 00

TENNESSEE.

By Rev. W. Mack.
Hopewell, 13; Sulphur Spring, 10,70; 23 70

IN FOREIGN LANDS, &c.

Doaksville, Choc. na. m. c. 18; col'd do. for Africa, 2,50; a fem. teacher, 10; Fort Towson, m. c. 19,50; 50 30

Donations received in September, 10,749 64
Legacies, 1,979 51

$12,729 15

☞ **TOTAL from August 1st to September 30th,** $22,433 84

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in September, $198 05

DONATIONS IN CLOTHING, &c.

Athol, Ms. A box, fr. sew. cir. in Mr. Norton's so. for Miss Goulding's sch. Choc. m. 20 00
Bristol, N. H. A barrel of clothing, &c.
Chatham, Ms. A box, fr. la. benev. asso. for Mr. Peet, Fuh Chau.
Chatham, O. Clothing, fr. la. benev. so. for Rev. S. Hall, Ojibwa m. 38 11
Gilead, Ct. Two barrels fr. Mrs. Nichols, Mrs. Williams, and Mrs. Ely, for Rev. C. Byington, 15 00
New Haven, Ct. A box, fr. ladies of Dr. Bacon's ch. rec'd July 16, for Mrs. Barker, 256 56
Strongsville, O. Clothing, fr. la. miss so. for Rev. S. Hall, 60 00
Wellington, O. Clothing, fr. do. for do. 24 86

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLIX. DECEMBER, 1853. No. 12.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

LETTER FROM THE MISSION, JUNE, 1853.

THE Sandwich Islands mission met at Honolulu in May last, preparatory to its dissolution. Henceforward the brethren who labor among the Hawaiian churches, are to sustain a new relation to the American Board and to its patrons. It is for this reason that the present communication is prefaced with certain reminiscences of a very interesting character.

What God hath wrought.

Recurring to the commencement of the mission, our brethren say: "A little more than thirty-three years ago, a number of individuals from different parts of the country were assembled in Park St. Church, Boston, and were there constituted by Dr. Worcester and others the Sandwich Islands church and mission. This company of persons sailed soon afterward for these islands, and in due time arrived, and took up their abode here. Their first attention was directed to the acquisition of the native language; and their first labors were expended in giving instruction in the English tongue. For two or three years, the efforts of the mission were confined to the King, chiefs, and their immediate attendants. When their number had become larger, and new stations were taken on the different islands, and the language was reduced to a system, plans for the extensive evangelization of the people were adopted. Chapels were erected; schools were established; and books were printed. But it was during the year 1826, that regular churches were organized at most of the stations. Since that time we have preached the gospel, translated and published the Scriptures, and opened schools in every part of the land."

Such is a general view of the labors of the Sandwich Islands mission. Let us turn now to contemplate the results. The language of this letter is as follows: "Our little mission church, as originally formed, has expanded into a community of large churches, who build their own chapels, support their own pastors in whole or in part, send Christian missions to other island groups of the Pacific, and furnish funds to the government for their primary schools through every part of the kingdom. Such is the state of things among a people, who thirty years ago were dwelling in the lowest depths of degradation and vice. Such is the blessing which God has been pleased to confer on this nation, through the power of his word committed to our hands. These being the facts, we can no longer account them heathen, nor consistently look to the American churches for an entire support, as in former years. The finger of Providence points us to assume a new and distinct relation to our patrons and to the churches of our native land."

But this is not all. In blessing the people of these distant islands, the Lord has also remembered the missionaries. Indeed, he has bestowed upon them favors which they prize above all others. Let us hear their own testimony: "Our own families have shared the blessing promised to believers and their offspring. Nearly all our children, as they grow to years of maturity, profess to experience a saving change, and take upon themselves the vows of the Christian covenant. Some of them are now settled in life; and,

walking in the ways of their fathers, they are rearing their children for the Lord. We would give to God alone the glory for all these favors, knowing that of ourselves we are unworthy of them. Others, better than ourselves, have labored long and faithfully, whose record is in heaven, but who have died at their posts, without reaping the harvest which we have gathered. 'Even so, Father; for so it seemeth good in thy sight.'"

Past Meetings of the Mission.

The following reminiscences are particularly appropriate.

This being our last general meeting, as missionaries of the Board, we cannot separate without giving you a brief history of their past observance. During more than twenty-five years, they have been our only seasons for family gatherings; and towards them the families at the out-stations have looked with no ordinary interest. After spending the year away from civilization and Christian associates, the approach of the month of May was the signal to prepare for a voyage, from which crowded native vessels and dreaded sea-sickness could not deter us. These things were joyfully overlooked, that we might again see each other's faces, press each other's hands, and unite together in Christian fellowship. This was the season when we took sweet counsel together, reported the events of the year, formed plans of future action, discussed and settled every important question relating to our work, awoke in each other's breasts the slumbering glow of Christian love towards our people, and strengthened a mutual purpose to persevere in our self-denying labors.

Our children shared a kindred feeling with us. Here they formed or renewed their acquaintance with each other. Before there was any public school, they were on these occasions organized into classes, and exercised on the studies which they had been pursuing in private at home. Every morning they were assembled in a religious meeting, conducted by one or more of the brethren, and addressed on the great subjects pertaining to their eternal interests. Many became seriously impressed at these meetings; and from them several dated their hope of a saving change. The mothers also held their maternal associations, and discussed the best methods of educating their children, in the peculiar circumstances of their isolated situation. But we cannot enumerate all the advantages derived from these annual gatherings. Suffice it to say, that we returned to our several posts, encouraged and strengthened for the labors of the coming year; and, profiting by the accumulated experience of the whole mission, we were enabled to concentrate our efforts, as we could not otherwise have done. Of so much importance are these meetings to keep up a proper unity of action, that we still deem it necessary to come together as often as once in two years; more especially, as our new relations as pastors and home missionaries, in connection with the Missionary, Bible and Tract societies, will demand our united action.

Health.

In taking a review of the previous twelvemonth, the mission first speak of the health of the Islands. On this topic, their remarks are as follows: "Fewer deaths have occurred during the past year than usual. In some places, indeed, the births have exceeded the deaths. Until recently, no fatal pestilence has visited us. Although a severe epidemic fever was imported a year ago, which prostrated multitudes, taking down whole families at a time, the healthful breezes of our climate divested the sickness of its mortal tendencies. Within a few weeks, however, the small-pox has made its first appearance among the Hawaiians, and is now spreading into the different islands. In Honolulu, where it began, it is carrying off large numbers; though it appears to be somewhat checked by the measures taken to vaccinate the people. Our fears are that many of the inhabitants of these islands, so unused to take the necessary precautions against contagion, will perish before the scourge shall pass away."

Romanism—Mormonism.

Two forms of error have been introduced into the Sandwich Islands. In respect to one of them our brethren say:

The Roman Catholics, with their high and exclusive claims, are well known, and need not be described. We hear but little about them, except that they are here still, and laboring with their accustomed zeal to make proselytes. Of their success we know but little. They have a considerable party, composed of the less intelligent class of the natives. They have a few chapels built of permanent materials, three or four, and a large cathedral at Honolulu. Most of their places of worship, however, are native-built, and in a state of dilapidation. They have a seminary in which they train a company of youth; but as they have no books of science or religion, we can hardly conjecture what is

taught, besides the French language and the rites and forms of their church. Their common schools are little more than nominally such; though their teachers are paid by the funds of the government. In all their schools the Bible is wanting; and what of arithmetic they learn, they obtain from the press of our mission. From some of our station reports, we learn that the popish worship has died out. In other places, they have been making some little advance. But, so far as we can learn, the Roman Catholic religion is not on the advance in the Islands.

Of the other form of error, introduced among the Hawaiian people, the letter speaks as follows:

You have heard that a company of Mormon preachers landed here some three years since. Owing to their ignorance of the native language, they were but little known to the Hawaiians for a long time. But this obstacle being overcome, they have, for some time past, been sowing the seeds of their delusion in different places. The novelty of their doctrines excites some attention; but no very permanent impressions appear as yet to have been produced, except upon some loose and dissolute persons, who hope to profit by their principles. The Mormons affect a very zealous manner, declare themselves the Latter Day Saints, "the only true church," and set down all others as hopelessly corrupt and doomed to destruction. They proclaim the near approach of the second advent, when all but themselves are to be destroyed, and the earth is to be given to the saints to occupy in peace and glory a thousand years. But their allowance of polygamy, with sundry obnoxious tenets, shows their true character. They are doubtless doing mischief, and that only. But they have no organizations that bear the stamp of perpetuity; and the character of their adherents is such that they must sooner or later crumble into disorganization.

The Government.

The mission have deemed it proper to bear their testimony to the character of the government under which they live. In reference to this matter, they speak on this wise: "The Hawaiian government is a constitutional monarchy, administered according to laws enacted by a House of Nobles and the representatives of the people. There are judicial tribunals, higher and lower, to which all but the King are subject. Some petty oppressions still emanate from the high chiefs; but, on the whole, there is as much security for person and property, as is enjoyed by the people of any other kingdom or republic. There appears to be no desire, on the part of the natives, for a change of government; and the idea of annexation to the United States would not be thought of by them, should foreign powers let them alone. Their legislation is generally good, though more wisdom and experience are needed; but these can not be acquired at once. The future is propitious. Prosperity and general intelligence among the people are steadily advancing; though they may not keep pace with the railroad speed of the nineteenth century." Those who read the Herald, will be satisfied with this testimony. For those who do not read it, it would be useless to furnish additional evidence.

State of the Churches.

The mission naturally dwell at some length upon the condition of the flocks which the Good Shepherd has entrusted to their care. "The past year," they remark, "has been a time of peace and quietness with the Hawaiian churches. They have not been favored with such extensive and powerful revivals, as in some former years. The influences of the Holy Spirit, however, have visited several of our churches and congregations; and about eighteen hundred and fifty have been received into Christian fellowship. While some are inclined to throw off the yoke of Christ, forsake the ordinances of the gospel, and return again to the beggarly elements of this world, we rejoice to see in others a determined purpose to uphold the institutions of religion, both at home and abroad." It is an interesting fact that these Hawaiian disciples are called upon to support their own pastors in part, and also missionaries in the destitute islands of the Pacific, at the same time. This will do much towards developing their true character. Such is the confident belief of the mission.

In regard to the aid derived from the churches, the brethren say: "We are happy to see the promptness and apparent cheerfulness, with which most of our churches have taken hold of the work of sustaining their pastors; and we hope and trust that they will do much hereafter towards this desirable object. But from the fact that the expenses of living at the Islands are constantly increasing, while the native population is constantly decreasing, it is impossible to calculate with any degree of certainty on the future. Our prospects may be very bright and flattering this year; but should the small-pox sweep through the Islands, in all probability one fourth of the inhabitants would soon disappear. Still we are encouraged by the words of the Psalmist: 'Trust in the Lord, and do good; so shalt thou dwell in the land; and, verily, thou shalt be fed.'"

The following tabular view of the churches, as prepared by the mission, will exhibit the most important facts pertaining to their condition and progress.

Statistics of the Churches, 1853.

	STATIONS.	Whole No. on examination.	Whole No. by letter.	On examination the past year.	By letter past yr.	Whole No. dismissed.	Dismissed past yr.	Whole No. deceased.	Deceased past year.	Excluded past yr.	Excommunicated past year.	In regular standing.	Children baptized past year.	Whole No. baptized.	Marriages past yr.
Hawaii.	Hilo and Puna,	10,614	504	442	31	686	68	4,385	129	45		5,742	125	2,590	100
	Waimea,	6,268	459	99	45	1136	58	1,835	54		100	2,096	58	1,387	90
	Kohala,	1,853	629	23	31	312	54	734	31	12	8	1,038	20	699	47
	Kailua,	2,770	299	273		624		685	27	5		1,730	132	2,098	45
	Kealakekua,	3,018	115	112	18	886	8	662	20		1	1,069	60	1,181	30
	Kau,	1,488		64	7	284	15	507	21	8	1	944	22	484	26
Maui.	Hana,	693			1				7	9		511	38		45
	Wailuku,	990	19	74	3		9		13		35	758	23		122
	Lahainaluna,			3	11		4				2	35	2		
	Lahaina,	1,224	355	42	2	268	7	509	17	8	2	690	24	1,236	37
	Kaanapali,														
Molokai,															
Oahu.	Honolulu, 1st,	3,404	579	331	46	351	19	759	65		41	2,589	36	768	128
	Honolulu, 2d,	2,267	594	33	61	381	30	860	47			1,179	15	683	107
	Ewa,	1,981		65		329	12	445	25		34	912	10	578	52
	Waianae,	369		14	5	4			3	3		394	7		22
	Waialua,			63	16		15		22	8		575	42		
	Kahuku,														
	Kaneohe,											700			
Kauai.	Waioli,	560		96	4	86	4	107	8	5		495	21	186	17
	Koloa,	382	145	22	6	53	2	137	8			291	13	183	14
	Waimea,	663	94	124	1	92	2	157	2			485	27	254	42
Total in chhs. reported,		38,544	3792	1880	286	5492	307	11,782	499	103	224	22,230	675	13,387	924

The Micronesia Mission.

The commencement of the mission to Micronesia, and the first chapter of its history, are already known to the readers of the Herald. The following remarks, nevertheless, will be perused with interest.

During our last general meeting, we fitted off our beloved brethren and sisters to Micronesia. This effort did us all good. We felt that we were assuming new responsibilities in the great work of foreign missions; that we were becoming a medium through which the American Board were to carry the gospel to these distant islands, and perhaps to other groups in the vast Pacific. Instead, therefore, of regarding our missionary work as nearly accomplished, we feel that new obligations and new cares are resting upon us. It has become our duty to select and send forth laborers from the churches under our watch and charge, and to follow them with our prayers and contributions. Two native assistants, with their wives, accompanied the American brethren to their new and untried field of labor. And we are glad to be able to state that the reflex influence has already been most happy, not only upon the church from which they were selected, but upon Christians generally throughout the Islands. This is a new era for the Hawaiian churches. Our people now pray for foreign missionaries with far more love and zeal and solicitude than formerly; they are more liberal, moreover, in their contributions for benevolent objects, both at home and abroad.

Since the return of Messrs. Clark and Kekela from Micronesia, the latter has visited and preached to all the churches on Oahu, Maui, Molokai and Hawaii, and has apprised them of the moral degradations which he saw. He exhibited before his audiences visible proofs of the wickedness and nakedness of the land, such as the sword, the spear, the maro, the apron, the mat, &c. &c.

From the report which he read before the general meeting, we infer that his preaching tour was well-timed; that the churches have been exceedingly interested in his statements; and we trust that, in return, they will show their gratitude for his visit by praying far more earnestly for the Micronesian missionaries, and also by contributing liberally for their support.

Native Preachers.

In confirmation of the missionary influence which is expected to emanate from the Sandwich Islands, it is pleasant to know that God is preparing laborers for this important work. It appears from this letter that there are four ordained Hawaiian preachers of the gospel, connected with the mission. They are Rev. J. Kekela, heretofore at Kahuku; Rev. S. Waimailu, at Waianae; Rev. S. Kauwealoha, heretofore at Kaanapali; and Rev. David Maro, at Keokea, on East Maui. "These brethren have thus far given good satisfaction to the churches and congregations, over which they have been placed; and the blessing of God has attended their labors." Four promising young men have recently graduated at Lahainaluna, who are looking forward to the gospel ministry; and, if the way shall be opened for them, they purpose to go on a foreign mission. "We have many valuable native helpers in our churches," the brethren say, "who are very useful in conducting district meetings, and who are ready unto every good word and work."

Mission to the Marquesas.

The Macedonian cry has come from an unexpected quarter. Few incidents in the annals of missions are more interesting than this appeal for the bread of life. The mission describe the history of this extraordinary affair in the following language:

Some time in the month of March, a Marquesian chief, by the name of Makounui, and a son-in-law of his, a native of Maui, by the name of Puu, arrived at Lahaina, on board the whale-ship Tamerlane. Their object in visiting these islands, at this time, is to induce missionaries to go and live with him and his people on the island of Fatuhiwa, and teach them the word of God. He left Fatuhiwa the latter part of February, with the approbation of his chiefs and people, but with the understanding that if he did not return within five months, they should presume that he was dead, and should act accordingly. Hence he has been very urgent that his call for teachers should be attended to without delay. He very much desires that at least one white Protestant missionary may go with him; but rather than return alone, he will take two or three native missionaries, and at the same time request the Directors of the Hawaiian Missionary Society to write to the Prudential Committee, asking that a good man may join them as soon as convenient.

In describing the response which has been made to this appeal, the brethren say: "The Directors of our society have held several special meetings, and have resolved that they must not send this chief back empty. They will furnish him with three or four native teachers and their wives, and procure for them a passage as soon as possible." It is also added by these brethren:

The following persons have been appointed by the Board of Directors, namely: Rev. James Kekela, Rev. Samuel Kauwealoha, Mr. Lot Kuaihelani, a deacon and teacher in the church at Ewa, and Mr. Isaia Kaiwi, a graduate of Lahainaluna, and for several years a teacher and deacon in the second church at Honolulu, together with their wives. Rev. B. W. Parker, one of the company who formerly went to the Marquesas, has been appointed to accompany them to Fatuhiwa, and give them advice and assistance in making a commencement; but he will probably return to the Islands in the same vessel. The English schooner Royalist, Captain Harris, has been chartered for two thousand dollars to take this band of missionaries and their effects to Fatuhiwa, with the chief, his son-in-law, and two or three other passengers, lie at anchor there not over fourteen days, and bring back Mr. Parker to Honolulu.

Schools.

The mission speak favorably of the educational efforts, which continue to be made at the Sandwich Islands. "The schools have been in successful operation," they say, "during the past year." The following statement will be read with interest: "The New Testament is the chief reading book in all our schools; and here it is that the pure and saving truths of the gospel are treasured up, which will have a restraining, convincing and converting influence, by the blessing of God, upon the thousands of youth throughout the nation." A serious obstacle to the prosperity of the common schools is mentioned by the mission. "Many of the books that were formerly in daily use," the brethren say, "are out of print; and if the government does not appropriate funds for reprinting them, we do not see how the schools are to be supplied in future." The subjoined extract from the letter of the mission explains itself.

The Minister of Public Instruction, in his full and able report of this year to the Hawaiian legislature, speaks again of the great importance of spreading a knowledge of the English language among the natives. "On my tours around

the Islands," he remarks, "I have found parents everywhere, even on the remote island of Niihau, most anxious to have their children taught the English language; and the reason that they generally gave, was a most sound and intelligent one, that without it they will by and by be nothing, and the white man everything. Very many of the natives are willing to do what they are able to support English schools for their children. But the burden of English schools is too heavy to be sustained by natives generally, without aid from government." He asks the legislature, therefore, to appropriate four thousand dollars towards the support of one English school, this year, on each of the large islands.

Sabbath Whaling.

The mission direct our attention to an evil, the removal of which depends upon persons living in these United States.

Among the many obstacles to the progress of the gospel at these Islands, there is one which is so great, and which threatens to be so mischievous in its consequences, coming from such a source, that we should like, were we able, to lift up our voice like a trumpet against it, cry aloud, and spare not. It is, or ought to be, generally known that the whaling fleet, with one or two exceptions in a hundred, prosecute the great business of their voyages on all days alike. Or, if there be any difference, there is a better look-out for whales on the Sabbath, and there are more whales taken and cut in on that day than on any other. The great reason for this is, that there are more volunteers on the look-out, the common routine of other unprofitable labors being much of it dispensed with.

Men who have no Sabbath at sea, generally desire none in port, except as a holiday. More of this class of persons are on shore than on other days, rambling every where, and engaging in such vices as the police are unable to prevent. Of course, they not only set a bad example, but they become the tempters of all with whom they come in contact. But this is not the worst of it. From a tenth to a twentieth of our able-bodied young men are employed on board these ships, and there taught, both by precept and example, the superiority of the whaleman's morality and religion over those of the missionary and of the Bible.

Were the owners of these ships all infidels, the influence of their capital, thus employed, would be for a lamentation. But this is not the fact. The capital of good men, of leading men in the church, of men who love Zion, and who contribute their scores, their hundreds, and some of them their thousands, to the funds of the American Board, is thus employed. How little do such persons dream that their liberal contributions, if all expended for the salvation of the islands of the Pacific, would fall far short of counteracting the influence of their capital, employed in enticing and requiring our church members to disregard the Sabbath, and in exerting upon the whole community an influence unfavorable to all that is moral and religious! The indications now are, that if the native race is to be blotted from existence, one of the leading agencies in effecting it will be Sabbath whaling. For it is as true in the Pacific as elsewhere, that where there is no Sabbath, there will be little religion, either among the white or the colored races.

LETTER FROM MR. CLARK, JUNE 21, 1853.

THE foregoing letter mentions the steps taken by the Sandwich Islands mission, in regard to the commencement of operations in a new field. Mr. Clark has written upon the same subject; and in so doing he has continued the history of this deeply interesting movement to a more recent date.

The missionaries for Fatuhiwa embarked June 16. The occasion was one of scarcely less interest than the embarkation last year for Micronesia. Prayer was offered on deck by Mr. Thurston in native, and by Mr. Taylor in English. The vessel was larger, and the accommodations more comfortable, than in the Caroline last year. All seemed in good spirits. The vessel was chartered to do our business for two thousand dollars. The outfit of the missionaries, &c. will cost about one thousand dollars more. These expenses will all be borne by our society.

Rev. James Kekela, my companion to Micronesia, and for several years a pupil under my instructions at Lahainaluna, is of the company. I regard him as a very dear Christian brother. In no Hawaiian should I have greater confidence for such a work; and his wife, for many years a pupil in the female seminary Wailuku, is one of our very best native females. They are of kindred spirit, and have

proved themselves worthy of our confidence. They leave behind a very promising little daughter, about two years old, in charge of Miss Ogden. This was a very serious trial to them; but they thought it for the good of the child to leave her. They leave also a church and people, who clung to them to the last. Few missionaries make more serious sacrifices than Kekala and Naomi have done.

Rev. Samuel Kauwealoha, another of the company, is our next best native preacher. He and Kekela were fellow students at Lahainaluna, and warm friends. Isaia Kaiwi and Lot Kuaihelani go out as school teachers. We think well of them. They all take wives with them. Mr. Parker goes with them to return in the vessel. He has once been at the Marquesas, and has some knowledge of the language, which is quite similar to the Hawaiian. Mr. Bicknel, a pious mechanic, and member of Rev. Mr. Taylor's church, goes out with the company, and will remain, if circumstances favor it. He is not under the direction of our society.

We feel some apprehension, lest the French should throw obstacles in our way. The French Consul here, M. Perrin, manifested considerable feeling on the subject, before the embarkation of the missionaries. He took occasion to say to one of our Directors, that the French claimed sovereignty over all the Marquesas Islands, and that if the chief Matounui would apply to the French, they would give him missionaries, either Catholic or Protestant, as he should wish. Mr. Parker called on him before he left. He was politely received; and M. Perrin gave him a letter of introduction to the Governor of Tahiti, where the vessel is to stop. He said he did not wish any flag to be raised at the Island. He was informed that our enterprise had nothing to do with political matters. Mr. Severance did not advise us to ask permission from the Governor of Tahiti, as this would be acknowledging a French right, which he did not think they possessed. He has written to Washington on the subject. We decided to be open with the French Consul here, and with the Governor at Tahiti, and state frankly the circumstances and objects of our enterprise. If they put a veto on the movement, they must bear the responsibility before the world. There has never been any French authority, or any Catholic mission, at Fatuhiwa; and the island is entirely independent of the other Marquesas Islands. It may be that the authorities at Tahiti will require some sort of oath of allegiance to France. If they should, a question of some difficulty will be presented. We hope Mr. Parker will be able to advise wisely in the matter. We shall wait with interest to hear from our brethren.

LETTER FROM MR. PARIS, JULY 16, 1853.

MR. PARIS is doing the work of a missionary in South Kona, on the western side of Hawaii. When he arrived at the field which his brethren had assigned to him, his heart was oppressed with the desolations that everywhere met his eye. Owing to ill health and other causes, his predecessors had left, one after another; and there were periods, longer or shorter, during which but little missionary labor was performed. So that it is not strange, in view of all the facts, that Mr. Paris should speak of "a melancholy defection," and should say that "those who remained in the church, seemed to manifest but little love to Christ and his cause."

Obstacles—Labors.

But let us turn to the account which this brother gives us of his labors; and let us hear his report in regard to the state of his people. He writes as follows:

My missionary labors have hitherto been performed to great disadvantage and to the injury of my health, for the want of houses of worship. The church at the station has fallen, piece by piece, until it is a mere wreck, without a roof; and for the last seven or eight months we have been compelled to worship in the open air. Two out-stations, where I preach regularly, have been without houses of worship, the old stone and mud houses having crumbled to pieces. Deducting the time given to regular tours, I have spent every other Sabbath at the station at Kealakekua, and divided the remaining Sabbaths between Navava, Hoonaunau and Kealia, distant from three to ten miles. My regular Sabbath services have hitherto been the Sabbath school, two sermons, a Bible class, and sometimes a meeting for inquirers. On other days I have held a regular weekly lecture or exposition of a portion of Scripture at the station, a lecture on church history, a business meeting with church officers, a meeting for conversing with inquirers and church members under censure, though the latter has not occurred every week. I have oc-

casional meetings in different neighborhoods.

State of Religion.

Mr. Paris next presents us with a view of his flock, which will be very readily understood and appreciated.

"The morning cometh, and also the night." We have good tidings, and we have sad. We have light, and we have darkness. We have much that is encouraging; and shall I say that we have much to discourage? No; but much over which we mourn and weep. In some of the dry, volcanic portions of our field, formed by rivers of fire, and shaken together by a thousand earthquakes, there are signs of good, a rising in the "wells." There are little "bubblings" of religious interest, springing up here and there, in different villages. The Spirit of the Lord has come down, as "showers upon the mown grass." The "still small voice" of God has spoken to, softened, and subdued some hard hearts. Quite a number, we trust, have been brought to see and feel their lost condition as sinners, and led to the "Lamb of God that taketh away the sin of the world." I think I have never preached the gospel to more attentive and deeply solemn audiences, than such as I have had in some portions of South Kona. Quite a number who had backslidden, and wandered far from God, have returned, confessing their sins.

But there are villages, and even large districts, where there is little or no interest in religion or morality. There are many who seldom or never visit the house of God; and others who attend, seem to be as careless and indifferent in regard to the interests of their souls as the wild beasts. The Sabbath is awfully desecrated, both by foreigners and natives. The number of the former on this part of Hawaii is rapidly increasing; and, with scarce an exception, their influence is all withering and blasting.

One or two chiefs we have also among us, descendants of the excellent Kapuolani, whose whole influence is only evil continually. Drinking, dancing, Sabbath-breaking, dissipation, and everything which tends to darkness, degradation and death, they are guilty of. Some who are or have been members of the church, hang like dead weights upon us.

But we are not discouraged. We trust that the Lord has rich blessings in store for us. He can turn the counsel and influence of the wicked to foolishness, lift up a standard against the enemy, and cause the wrath of man to praise him. He hath already done great things for us, for which we are glad, and give thanks. Even while I write, there is a "noise, a shaking among the dry bones." One and another of those who have been old idolaters, and lived without God and without hope, have come from a distance, inquiring the way of life.

A man of more than ordinary influence among the people came to our meeting for inquiry a few days since. He stated that he had joined the papists many years since, soon after their arrival on this island. For some time he used all his influence to advance their cause. But after some months, he was satisfied that he had no religion himself, and that the whole system of popery was a falsehood and a lie. He was ashamed; and he despised himself for having embraced a religion of lies." For many years he was not only ashamed to be called a papist, but he was ashamed to have it thought that he was ever interested in religion. But he added, "I lived a miserable life. I now feel that I am a dying sinner, and need a Savior. I do repent, and desire to forsake my sins."

The statistics of the Kealakekua church will be found in the table which forms a part of the letter of the mission.

The Small-pox—Benevolence.

In reference to the malady which is proving fatal to so many at the Sandwich Islands, Mr. Paris writes as follows: "We have had very many deaths from the small-pox. This dreadful disease has been spreading among our people for several weeks; and I have given myself wholly to the business of vaccination, using every effort to arrest its progress. Whole families, in some cases, have been already cut off. It is truly sad to see this remnant of the Hawaiian nation wasting away. But the Lord's ways are best."

In speaking of the liberality of his scattered flock, this missionary brother says:

Our people have been, for the past eight or nine months, bending all their energies towards collecting materials and raising funds for rebuilding and repairing houses of worship. Six hundred and six dollars have been paid into my hands for rebuilding and roofing the meeting-house at Kealakekua; and more than six hundred dollars have been paid in cash, labor and materials for the erection of other houses of worship. The monthly concert contributions, in eight months, have amounted to one hundred

and forty dollars. Of their own accord they have contributed one hundred dollars towards our support. The children of the Sabbath school have sent thirty dollars for the support of Rev. Mr. Kekela at Fatuhiwa.

A part of our people seem determined to do all in their power for the support of the gospel at home. At a recent meeting, some of the leading men of the church proposed to raise the sum of seven hundred dollars for our support the next year, one hundred of it in vegetables, &c. for our table. This sum is not subscribed, nor pledged; and if we realize the half of it, in connection with all their other efforts, I shall think that they have done well. Thus far they have gone much beyond my most sanguine expectations. But it will be a hard tug to put a shingle roof on our house of worship, at the price we are obliged to pay for materials and labor.

The common schools, Mr. Paris says, have been well sustained and prosperous during the past year; but "they are now all at a stand, in consequence of the small-pox." Mr. Paris refers to the efforts of the Romanists and Mormons in South Kona; but it is not necessary to repeat his statements, after what the mission have said in reference to these two classes of errorists.

Advance in Civilization.

Another extract will be taken from the conclusion of this communication.

The people of South Kona are for the most part notoriously lazy. I do not like the word; but it is just the one here. The inhabitants of this district will not work, except from necessity. Among all the people whom I have ever seen, in any part of the world, I have never found any so reluctant to engage in steady labor. They can live in comparative comfort, in their own way, with almost no labor; and idleness is the source of innumerable evils.

South Kona embraces a large portion of the richest and most fertile soil of Hawaii. A little back from the sea, sweet potatoes, kalo, with all kinds of vegetables and tropical fruits, can be produced with as little labor, and in as great perfection, as on any other portion of the Sandwich Islands. There is also a good market for everything grown, from whale ships and other vessels lying off and on, and touching at different points along the shore.

But there are some signs of improvement. Many of the people are now purchasing lands and fencing them. More attention is paid to the cultivation of the soil, when they own it. They will plant oranges, mangoes, custard, apples, figs, and all manner of fruits, when they know that the trees will belong to them and their children after them. Houses of a better class are here and there going up, enclosed with fences, and ornamented with shade trees and flowers.

LETTER FROM DR. WETMORE, JULY 28, 1853.

Dr. Wetmore resides at Hilo. He has naturally felt a deep interest in the progress of the small-pox at the Islands, as also in the measures which have been employed to keep it in check. At his station there had been but one case of small-pox, at the date of his letter; though two persons, one of them Dr. Wetmore himself, had had the varioloid. Both of these, however, recovered. In respect to his own case, Dr. Wetmore writes as follows:

I caught the disease while in the path of duty; and I had a very mild attack of what is commonly termed varioloid; though it is technically called "varicella variolodes." It was enough, however, to separate me eleven days from my family and the people for whom I labor; and it was a very great trial to me, I assure you, to leave my work when it seemed to me that my services were so much needed. Till then I knew not how much I loved the people, or how much they prized their physician. Many of them manifested much sympathy towards my wife during my exile; and not a few came to rejoice with us on my return. They have recently shown more disposition to listen to my advice and suggestions than formerly.

When the disease first made its appearance, about seven or eight miles from us, I proposed to call a meeting of the natives to see what could be done in the way of building a hospital. The people met on Saturday, and constituted one of their own number "an overseer;" and then went to work like men. You may judge somewhat of my surprise at seeing a house, fifty-eight feet long and fifteen wide, entirely finished before night on the following Tuesday. Little did I then think that I should be the first to occupy the building; but God's thoughts are not as our thoughts, or his ways as our ways.

In regard to the sanitary measures employed, Dr. Wetmore says:

The people are now pretty thoroughly vaccinated in this district; and in Puna the work is gong on quite rapidly. Hence we do not dread the epidemic, as we did when but a comparatively small number were protected. Do not infer from this, however, that there has been but little done in the way of shielding the natives in past time. Many had been vaccinated, some successfully, but others not so; and the great majority needed re-vaccinating. Hence it was almost like entering anew upon the work. Several foreigners assisted; natives also plied the lancet, some of whom, especially two native students whom I have lately received under my tuition, have helped materially to lighten the labor. I hope they will be qualified to assist in ministering to the wants of the sick and suffering, if their services shall be required.

The disease has raged with a good deal of severity at two different places in the district of Hilo and also in Puna; but strenuous measures are being taken to check its further progress. While all this is done, however, we feel that "except the Lord keep the city, the watchman waketh but in vain."

LETTER FROM MR COAN, AUGUST 22, 1853.

Mr. Coan first alludes to the introduction of the small-pox. He says that three had died at the hospital, the building mentioned by Dr. Wetmore, one mile from Hilo. Deaths had also occurred at a distance from the station. At the date of this communication, however, the disease was found at only two localities in Mr. Coan's entire field.

Mission to Marquesas.

Our brother makes some statements in regard to the new mission, which are worthy of being published.

It was an interesting providence which brought Makounui to our shores; and we assuredly gather that the Lord has called us to preach the gospel to his people. The direct agent in bringing this about, as you are aware, was a poor Hawaiian boy, once thrown friendless on the shores of Fatuhiwa. Wherever our Hawaiians go, they rebuke the profane and godless white man. Look at them in California, in Oregon, in the whaling fleet, and elsewhere. They remember their religion. How often have naval officers, and curious or scientific travelers to our volcano and around our islands, been put to the blush by their Hawaiian servants at their evening and morning devotions.

When at Honolulu, I procured the daguerreotype of Makounui to show to my people; and since my return I have exhibited it through Hilo and Puna. All were greatly interested to see it; and, in connection with the facts concerning that expedition, our people are much awake to the movement, as they are to the Micronesian enterprise. As Kauweolaha, one of the Fatuhiwan missionaries, was a Hilo boy, and a member of this church, we think of taking him under our patronage, should the mission succeed.

Eastern Hawaii.

The following extract will be read with great satisfaction. The closing sentences are deserving of particular notice.

Since my return from the general meeting, I have made tours through my whole field, preaching, attending to all pastoral duties, examining the vaccinated, re-vaccinating, &c. &c. The people generally appeared well. At many places they had anticipated the King's proclamation by previously, and of their own accord, observing a day of fasting and prayer; and in some places several days had been thus observed. They seem to feel their dependence on God for protection from this raging pestilence; and they also see the need of listening to counsel, and of using those means which are necessary for safety.

In works of charity they are not going backward. About one hundred and fifty dollars were contributed during my tour in Puna, one hundred and eighty in Hilo, and two hundred and forty at our last monthly concert at the station. More than eight hundred dollars have been contributed during the past four month. This, however, is unusual. It was the spontaneous offering of the people, and may not be depended on to an equal amount in all future contributions. Children, widows, the poor, threw in fifty cents or a dollar at a monthly concert occasion. How many poor laborers do this in the United States? And how many of the rich do not do it? Many of our people feel as David did, when the angel, with a drawn sword, stood over Jerusalem, that their spared lives call for an offering to the Lord. They have seen the bodies of their neighbors buried in silence by the hand of the hired stranger, while their houses, utensils, raiment, and all their goods, were con-

sumed by fire; and some of them have felt how unsafe and unsatisfying earthly treasures are.

Another extract presents Mr. Coan's impressions, respecting the people of his charge, in a condensed form: "On the whole, everything is hopeful and encouraging around us; and we have unspeakable cause of gratitude to God for his mercies. True, there is sin, much sin, much that is hypocritical and unholy, to deplore among us; yet externally we are quiet and happy. We have no drunkenness, no riotous or noisy demonstrations in our streets. Our houses are safe from fear. Our Sabbaths are still; our sanctuaries are filled; and our congregations are attentive. Surely we have enough for which to be thankful."

LETTER FROM DR. BALDWIN, AUGUST 25, 1853.

The Small-pox at Lahaina.

A single extract from a recent letter of Dr. Baldwin furnishes additional information in respect to the great calamity, which has of late befallen the Sandwich Islands.

The commissioners for this part of the group have spared no pains to get the people vaccinated, and, in all other ways, to guard them from the awful scourge. I never before worked so incessantly, as I have done the three months past; but we feel very cheerful in our labors, inasmuch as they have been attended with a degree of success which we could not have hoped for. While about fifteen hundred have died in Honolulu and its vicinity, and the disease is in almost every house, and one half of the native population of Oahu is actually supported by the government, our place has been mostly exempt. Hundreds have landed here every month from Oahu, and yet only some twenty of them have been taken with the small-pox in Lahaina. Of these twenty, five have died, all from Oahu. Vaccination has seemed to do, for Lahaina and most parts of Maui, all that it has ever done for any people. Though the disease has broken out in this village, and numbers have been exposed, our people have not taken it, which doubtless shows the power of vaccination; but we can ascribe our exemption, in the circumstances, to nothing but God's manifold mercy. Some other portions of the Islands are suffering beyond description; and great numbers are dying. Most parts, however, are kept longer free from disease than any of us had dared to hope.

Ascension Island.

JOURNAL OF DR. GULICK.

The April Herald contained two brief letters from Mr Sturges, the most recent bearing date October 13. This journal of Dr. Gulick comes down to February 4. But intelligence was received at the Sandwich Islands in June of a still later date. "We learn," says Mr. Clark, "that all were well, and going on comfortably, both at Ascension and Strong's Islands, on the 24th of March."

The Nanakin—Device of Traders.

October 13, 1853. By the Nanakin's own spontaneous request, Mr. Sturges preached to the natives in their immense feast-house at this place. The sermon was interpreted by Mr. Corgat, and had a palpable effect for good. In reference to the prejudicial reports which some are spreading in regard to us, the Nanakin said before all, that we need not fear, and that he knew very well for what we had come.

18. The Nanakin brought us a deed, which Captains McKenzie and Levien desire him to sign, wishing to get our advice. They are traders, who came to this island with two schooners, a few days after our own arrival. We found that the document related to a small island in this harbor, which the traders wished to purchase, and which the Nanakin was ready to make over to them in fee simple.

But he had been grossly deceived as to the contents of the deed. It contained clauses that would give them the whole control of this harbor; and by it he was pledged to make good to them all the losses by theft that they might sustain. No trading was to be carried on with any foreign ships or individuals, except to supply necessary sea provisions, unless written permission was first obtained from these traders. The island (Tolitick) was forever to be exempted from the laws of Ascension Island. And in consideration of all these extreme privileges, the traders were to pay only five muskets, five pieces of cloth, five iron pots, one keg of tobacco, one keg of powder, ten knives, for the island; and every month, at the full of the moon, ten dollars in money or in trade, at the option of the party of the second part, were to be given for the sole right of trading with the natives of Ascension.

Nor was this all. When we exam-

ined the deed, we discovered the Nanakin's mark already there; though he himself, and every one else, affirmed that he had never signed it. This was too much, even for a savage chief. He utterly refused to have any thing more to do with the traders. This affair has, as a matter of course, made them our bitter and open enemies. They still occupy the island of Tolitick; but their influence on this side of the island of Ascension is almost nothing.

I have been the more particular in this narration, as it accounts for the only opposition of a serious nature which we have yet met with. Thus far we have been, by the kindest providences, delivered from their power; but it is possible that we may be involved in further troubles with them.

War—Explorations.

During the month of November, the whole island, and particularly the two tribes of Matalanim and Kittie, were in a war ferment. Four or five individuals, of different tribes, were killed; very formidable threats were made as to what would be done; but the assassination of a few seemed to satisfy all parties. "Gradually the flame subsided," says Dr. Gulick, "and within a few days, I understand, the Kittie and Matalanim tribes have exchanged ava as a ratification of peace. It is clear, however, that peace can be but temporary, so long as the passions of all are not under the control of the gospel; and it is more than probable that we shall yet pass through several such scenes; though we may hope soon to acquire influence sufficient to check such wars."

On the 22d of November, Dr. Gulick made a brief visit to Warner, some fourteen miles to the eastward, which seems to be the capital of the Kittie tribe. A large proportion of this tribe are in that part of the island; and there the highest chiefs reside. Dr. Gulick supposes, therefore, that a missionary should perhaps be located in that neighborhood.

November 29. I set out on a trip of five days to the northern or windward side of Ascension Island. I visited several chiefs of the Jekoits and Matalanim tribes, &c. I was received with consideration by all; and I was treated with great cordiality and kindness by all, save the Wadjai of the Matalanim tribe, who was proud and distant. I went by the way of Jekoits, as far around as the Matalanim harbor, where our schooner first anchored, and returned, by the same route, as no one would at that time dare to pass directly from the Matalanim to the Kittie tribe. Not a hair of my head, or a thread of my baggage, was touched; though I was from the Kittie tribe; and though the Matalanims daily expected to meet the Kitties in open battle. And this was also true at that very time of the traders, who, like ourselves, had recently arrived, and were not identified with their feuds.

My impressions regarding the Jekoits tribe, as a field to be soon occupied by a missionary, were very favorable; and I have since been thinking of it as a place for myself, during the present year, if Providence does not counter-indicate. From data which I have gathered, I cannot place the population of this island below ten thousand; but this estimate will undoubtedly need to be corrected. The Matalanims will not at present, I fear, be open to our direct efforts.

Another Excursion—A Home.

December 12. The Jekoits Nanakin sent for me to visit him, as he was sick; and I have done so, having been absent one week. After relieving him, I spent three days in visiting the head chiefs of the Warnega tribe. They received me with unusual attentions; and I hope that I have corrected, both by my appearance and my conversation, some of their wrong impressions in regard to missionaries; such, for instance, as that we wish to cut down all their bread-fruit trees; which has been industriously told them by certain foreigners.

During both of my journeys, I was not at all dependent on the interpretations of foreigners, for I found several natives sufficiently familiar with English for my purpose. This was to me a great relief. The Nanamarigie of the Warnega tribe said before I left, that they had thought missionaries were bad men, but now they knew better.

Under date of January 12, Dr. Gulick describes Mr. Sturges as occupying a temporary house at the mouth of the Rono Kittie River. Captains Gorham and Rowley, knowing that Dr. Gulick was anxious to obtain a temporary residence at the same place, purchased the rights of certain foreigners, with the twofold intent of giving him a home, as long as he should please, and of converting a bowling-alley into a seamen's chapel.

January 20. Capt. Gorham has assisted me, with several boats and crew, in removing my goods, as Captains Rowley and Wyre, two weeks before, assisted Mr. Sturges. I am now in a house

bought for my use. Its floor is of hewn plank, its sides of hewn upright slabs, and its roof of leaves, thatched a-la-Bonabe. I am very comfortable, and feel myself peculiarly indebted to this most unexpected kindness of the captains, who before were total strangers.

The place occupied by this bowling-alley and house is the most important in all this vicinity; and we earnestly hope that so much of the spot as is necessary, may be permanently secured as a site for a Bethel. As soon as the shipping leaves us this spring, nearly all the foreigners of this tribe are enlisted to take hold and convert one part of the bowling-alley into a respectable chapel, and the other portion into a reading room for sailors during the shipping season. I think you cannot but rejoice with us in this token of good at Bonabe.

Visits from Ships—Treatment received.

On the 3d of February, our brethren learned the result of the last Presidential election. "Opportunities of hearing directly from the United States," Dr. Gulick writes, "will increase; and thus our distance from the great world will seem to be abridged."

February 4. Fifteen vessels have anchored in the harbors of this island, since our arrival, thirteen of which have entered Rono Kittie harbor. Four of them have been traders, and the rest whalers. With the two exceptions mentioned under date of October 18, every captain has treated us with kindness and cordiality; while several of them have placed us under great obligations personally. Thus are the seafaring world of the Pacific doing something to check the tide of desolation which it has sent and which it is even now sending over the island world.

I need hardly say that the arrival of ships brings its almost inevitable train of abominable sins. The effect on the females is deplorable. I think that a missionary station, at a distance from this harbor, will give earlier returns of good. The population in this vicinity is more hardened, comparatively, from having come into more frequent contact with civilized wickedness.

In regard to the general treatment which we have received from natives and resident foreigners, we have only to say, that it has been respectful and kind. Our property has been safe; for we have lost by theft scarcely anything; and we have not had the remotest thought of danger to our lives by violence. A captain who has frequently visited Ascension Island, expressed his great surprise, a few days since, at our perfect safety. He remarked that had he met our schooner before she had actually entered this harbor, he should have presented every consideration of danger to deter us from even entering it. But here we are, safe under the banner of Him who careth for us. To Mr. Louis Corgat, the leading foreigner on the island and the principal pilot, who is also a Roman Catholic, we every day feel ourselves more and more indebted, for acts of most substantial and very unusual kindness.

Constantinople.

LETTER FROM MR. DWIGHT, AUGUST 22, 1853.

THE earnest and affecting appeal of Mr. Dwight, as contained in the following letter, is commended to the serious and prayerful consideration of all those who are in circumstances to make the desired response.

Plea for Missionaries.

Already do we begin to see the disastrous consequences of so much delay, in supplying the interior of this country with preachers of the Word. Many who had united themselves with the Protestants, have gone back to the old church. In Cesarea very few, indeed, are left, who come together for worship with our colporter on the Sabbath. He is an uneducated man, and has long since ceased to interest them; and they have long been pleading for a missionary; but they are quite discouraged, because no one responds to their appeal. True, we are constantly writing to them, and have endeavored to keep their courage up, in the hope that soon the full complement of men will be sent from America; "but hope deferred maketh the heart sick." Some, from persecution, have fled from the place; others have gone back to the old community; and what the state of things will be found to be, when our missionaries fairly get upon the ground, it is impossible now to determine. In Arabkir things are said to be rapidly going backwards. Time was, and not long ago, when forty and more came together every Sabbath, and read the Scriptures, and prayed that God would send them an expounder of his word. Now the number is reduced to a mere

handful; and they write in a very discouraging manner. From Sivas also we learn that difficulties have arisen in the little church organized there, the members of which are still as sheep without a shepherd. They need this moment the assiduous labors of a pastor; and if they remain much longer in this destitute condition, I fear the church will become extinct. What hope is there of churches growing up and flourishing in the United States, without preachers and pastors? And if this cannot be expected in enlightened America, how much less here, among this poor, ignorant, degraded people!

We are doing what we can to prevent the evils we dread. Mr. Dunmore has left Diarbekir, and gone to spend some weeks in Arabkir. We are taking the only native helper we have in Smyrna, a graduate of our seminary, and sending him to Cesarea. Mr. Farnsworth will visit the place with him; but he cannot settle there until spring. We are trying also to find a good native brother for Sivas. All these arrangements, however, are temporary, and will only partially meet the want. And nothing can possibly take the place of fully prepared preachers of the gospel, permanently located, in each of these great centres of influence. We asked for twelve men, more than two years ago; and they were promised to us at the meeting in Portland, if they could be found. Twelve was the smallest number that would answer; though forty might easily have been disposed of. Six of the twelve have been sent out, one of whom has been since called to his rest.

When are we to have the others? Whence are they to come? What are all our young soldiers of the cross in America thinking of? Where is their spirit of Christian enterprise? Where is their devotedness to Christ? Where is their moral courage? When war was declared against Mexico, hundreds and thousands of young men volunteered to rush into the distant battle-field, regardless of toil and danger, and many left their bones there,—all for glory. And can we not find some of those who have already enlisted into the service of Christ, who, for the imperishable glory of heaven, will hasten to the warfare with sin and Satan in this land, not to destroy men, but to save them, not under an earthly leader, but under the King of kings.

I seriously think that if America does not speedily furnish the requisite supply men, England or Germany will. We cannot reasonably expect our native Protestant brethren to wait much longer. The ripened harvest, all through the country, is perishing for want of laborers to gather it in. Again and again, the appeal has been made to the American churches; and so far only a very meagre response has come. Who can say, after this, that our brethren must not look to other lands, and obtain help where they can? My soul is burdened with this subject, and I know not what we are to do. Would that candidates for the ministry, and also young ministers in America, might feel that here is a call from God to their souls! Have they given up all to Christ? Or have they kept back part of the price?

LETTER FROM MR. VAN LENNEP, SEPT. 20, 1853.

Religious Interest.

The following paragraphs, taken from a recent letter of Mr. Van Lennep, will give very great pleasure to the friends of missions in this country. At the date of this communication, the question of "peace or war" between Russia and Turkey was on every tongue; but the work of the Lord still went forward. He doeth all his pleasure.

The state of feeling in the male seminary seems to remain unabated. The room devoted to secret prayer is constantly occupied; and some are obliged to wait far into the night, in order to have an opportunity to offer their supplications undisturbed. The boys retire behind a door or a clothes-press, where they stand out of sight; and their being there is known only by their sighs and groans. Stillness and solemnity pervade the building at all hours; but they are more marked on the Sabbath. The pupils listen to the Word with anxious earnestness.

There is also, we trust, a good work beginning in the female seminary. Some of the girls who had come under conviction during the vacation at home, begin to hope that they have passed from death unto life. Others are anxious. One was up late the other night, crying to God for mercy. Both the school, and the congregation who worship in connection with it, seem to be under unusual religious impressions. And we have a trembling hope that these gracious influences begin to be felt in our other congregations. At the Koom Kapoo chapel,

where I now preach regularly, there was unusual attention, with much feeling, last Sabbath morning. Oh that the rain of the Holy Spirit may now come down, and change our withered "plantation" into "the garden of the Lord!"

Aintab.

LETTERS FROM MR. NUTTING.

MR. AND MRS. NUTTING arrived at Aintab on the 18th of May. It is gratifying to know that the work which the Head of the Church has been pleased to commence in that place, surpassed his expectations. From other places, moreover, tidings are received of a cheering and hopeful character. "Almost every week, since I have been here," he says, "favorable and highly encouraging intelligence has reached us from Kessab, Killis, Adana, Marash, Oorfa, Birejik, Severek and Arabkir." The subjoined extract is from a letter dated August 23.

Arabkir—Oorfa.

A letter has been received from Arabkir, urging most earnestly that we send from this place a native helper to Diarbekir; as that was the condition of Mr. Dunmore's going to the former place for a few months. They had not then learned that the arrangement had already been made. It is said that the interest there is not confined to the Christian population, but that there are several Turks persuaded of the truth of Christianity.

The brother from this church who is laboring as colporter at Oorfa, writes, earnestly desiring that a young man from Constantinople, for some time employed by the government as an officer in the custom-house, and driven from his situation on account of his Protestantism, and through whose active efforts many others have become inquirers after the truth, may be sustained by the mission as colporter to assist him. Of course we can not employ him as a religious teacher, until first satisfied of his being himself a renewed man. But as he is a man of more mind, education and influence than our Aintab brother, the station at its last weekly meeting voted to employ him to teach a school at Oorfa, for a few months, if he could collect one. I hope the time is not distant when a missionary physician may be sent to Oorfa from America.

Marash—Killis.

The last letter from Marash speaks of the spirit of inquiry as increasing. A very influential man, formerly a deacon in the Armenian church, has written a letter to Mr. Schneider, expressing his earnest desire to have a missionary sent there, and his wish and purpose to put himself under the instruction of such an one, that he may be fitted to become a preacher of the gospel. The new Governor at Marash seems determined to protect the Protestants in the enjoyment of their rights; and Mr. Schneider often says that there is not in all Turkey a more favorable and important unoccupied place for the immediate establishment of a missionary station.

An influential Turk at Killis, who has shown much kindness to the Protestants, a man held in estimation for honor and honesty, came recently to our native helper there, and wished to be received by him to the communion of the church, saying that if our native brother refused, the blame would be upon him, and saying also that he believed Christianity to be true, and the sacrament of the Lord's supper a divine institution. What will be the result of this, I wait with interest to see.

Under date of August 31, Mr. Nutting made the following announcement. "We feel that the removal of quarantine restrictions here is a great cause of thankfulness; as while these were in force, they were a serious hinderance to the missionaries going from Aintab to Killis or Aleppo to preach. Though one might go from Aintab to Killis on Saturday, preach on the Sabbath, and return Monday or Tuesday, he would be under the necessity of lying in quarantine until Friday. Now this has been changed; so that as soon as we are all able to preach in Turkish by turns, we can supply Killis every Sabbath, or exchange pulpits occasionally with Mr. Ford of Aleppo, when he preaches in Turkish."

LETTER FROM MR. SCHNEIDER, AUGUST 26, 1853.

IN continuing the history of the missionary work, as it falls under the eye of the brethren at Aintab, Mr. Schneider first alludes to the progress of events in that city. At the July communion, he says, fifteen persons were admitted to the church, ten of whom were males. "The course of things," he adds, "has been much as in times past; and the number of our services, with the attendance on them, has been the same as before. Some new hearers are present every Sabbath."

Adana—Kessab.

This letter contains a few items of information, in regard to places which are already known to the readers of the Herald. The most important will be found below.

Our native brother at Adana sends us encouraging intelligence. The religious meetings are attended by about twenty individuals, who are represented as manifesting a lively interest therein. Inquiry continues, and the truth is gradually spreading. As you are aware, there are quite a number of Armenian Catholics there. One of these, together with his wife, has recently declared himself a Protestant. He placed his two children in our school, and then came and openly avowed his determination henceforth to live according to the precepts of the gospel. His wife has begun to learn to read, he himself being her teacher. This event, as was to be expected, has created quite a sensation among the Catholics, and has occasioned much discussion. Many are expressing great dissatisfaction with their priesthood, charging them with having taught the people error. Our brother represents himself as much occupied in conversing with individuals, both in his house and in more public places. A considerable number of books are also sold.

That the truth is making progress, is evident from the opposition. A lad of about thirteen years of age has embraced evangelical sentiments, and is holding constant intercourse with the Protestants. His father and mother became so much displeased, as to persecute him most cruelly. One evening, after having severely beaten him, they drove him out of the house, and left him in the street. A Mussulman woman and neighbor, hearing the voice of the lad in the street, went out and brought him back to the house; and when she had learned the cause of their conduct, she administered a severe rebuke to the unnatural parents. The boy, nothing daunted by such treatment, continues firm in his adherence to the truth, and manifests a special interest therein.

The new firman has reached Adana; and it has been communicated to the different Christian sects. "It has seemed to secure special respect for the Protestants." The reformation at Kessab is still advancing. "There is a constant and gradual increase of Protestants." But an attempt has been made to arrest this increase; as will appear from the following extract.

An Armenian Vartabed preached violently against the Protestants, heaping curses on their heads. At the close of his harangue, he uttered words of the following import: "If it were in my power, I would drink their blood; but such an opportunity does not present itself." Excited by such inflammatory language, some of his hearers afterwards made an attack on the Protestants, beating some, dragging others along the streets, and rending the clothes of others. The whole village was in an uproar. They designed also to attack our native helper; but happily he escaped. All this took place on the Sabbath. The following day a regular complaint was made to the Governor, who resides two hours from the village; and four of the assailants were apprehended and put in prison. As the Governor was absent at Aleppo, his deputy determined to detain them in confinement till his return, or perhaps even send them to Aleppo to receive the due reward of their crime. The final issue of the matter we have not yet learned. Though the tranquillity of the Sabbath was for a while marred, quiet was soon restored; and the Protestants were no further molested. Such outbursts of indignation are to be regarded as evidence of progress.

Marash—Severek.

The intelligence from Marash is also favorable. Mr. Schneider mentions two incidents, as illustrating the state of things in that place.

An Armenian priest, with some ten other Armenians, came to the garden of one of the Protestants. Our native helper was sent for; and, as soon as he arrived, conversation on religious topics commenced. But it had not proceeded far, before the priest, finding himself pressed by the arguments, became angry, and rose to leave. His Armenian companions then said, "You came to examine the gospel; why do you get into a passion? If you have any ability, manifest it. Why are you deceiving us?" The priest took his seat again. But after some further discussion, finding himself unable to reply to what was said, he rose in anger again, and departed. The others remained, and requested our native brother to tell them what was necessary for their salvation.

On another occasion a company of some twelve Armenians were collected; and one of the church books was brought forward, and its contents were compared with the word of God. The comparison had not proceeded far, when a leading man among them, seeing its gross contradictions and anti-scriptural tenets, began to express the greatest disapprobation of the priesthood and the church; and then, turning to his son, he forbade his going to

the church any more. Though this man was formerly addicted to strong drink, for twenty days he had not tasted any. Several other persons in this company, of some influence, listened to the truth with much interest for a long time. This same church-book, on several other occasions, has been thus examined; and the effect has always been similar.

A native brother, who has recently gone to Diarbekir, spent three or four days at Severek. "The whole Armenian community," Mr. Schneider says, "seems to have been put into a complete commotion."

Great crowds of Armenians came around him. One of the days being a feast-day, companies of visitors thronged him from morning to night; so that on that single day he thinks there must have been nearly two hundred. All received some portion of truth, which they would naturally communicate to others. Among them was a company of Jews, the most learned of whom labored to prove that the Messiah had not come. Our brother, however, confuted his arguments; and, being unable to reply to the reasoning, he began to use abusive language. As soon as he did this, the bystanders began to chide him; and even some Mussulmans, who were present, took our brother's part; so that the Jew was happy to make his escape, by rapidly gliding down the stairs. Such was the crowd, and such was the interest manifested in the discussion, that our young brother was filled with great joy.

Among those who listened to these new doctrines was a stranger, who tarried in the same khan; but it is not stated from what part of the country he was. He seemed to have been particularly impressed by the truth; so much so as to manifest sorrow in view of his past conduct. And from some feelings which he discovered, our brother thought it might be an index of true repentance. Who can tell but that some arrow of truth has so pierced his heart, that tears of godly sorrow will flow from it?

An unfriendly Armenian prejudiced a Mussulman against the Protestants, insinuating that they were freemasons, a term implying atheism, infidelity, and every evil thing. The Mussulman, the better to accomplish his object, changed his dress, so as to appear to our brother as an Armenian, giving his own Mussulman turban to an Armenian, and taking the head-dress of the latter. Thus disguised, he came to our brother and entered into conversation, designing in a quiet and unsuspected way to draw out his supposed infidel sentiments. But the interview had not proceeded far, before the Mussulman made the following declaration: "Truly, I have been imposed upon. The Armenians have incited me for a thing of naught. You are a spotless nation," &c. &c. He then turned to a man and said, "Go and bring me my turban," at the same time removing the blue head-dress of the Armenian, to replace it with his own. Thus was the slander of the hostile Armenian happily refuted; and both the Mussulman and all present were very favorably impressed in regard to the doctrines and character of the Protestants.

Zulus.

LETTER OF THE MISSION, JUNE 13, 1853.

Our brethren in South Africa, in sending us their annual epistle, make a brief reference to the changes which disease and death, in former years, have made in their ranks. Though none of their number have been called away from the labors and trials of this probationary state, within the last few months, one missionary and his wife have been obliged to return for a time to their native land. It is gratifying to know, however, that those who remained in the field, were able to discharge their ordinary duties.

Progress—New Chapels—the Press.

In passing to other topics, our missionary brethren write as follows:

The christianized and partially civilized natives, living at our stations, have advanced in material prosperity. Several have procured carts and oxen; and with these they are industriously and profitably employed. They have built several new dwelling houses for themselves, some of which are of a substantial character and in English style. More and better clothing is worn by church members and their children; and more and better furniture is found in their houses.

Two brick chapels, the largest in Natal erected by blacks or whites, have been completed, one at Umvoti, and one at Umlazi, chiefly by native contributions and labor. The native Christians aided according to their means, and beyond their means, in building the Lord's house. All contributed labor; and many gave money and such things as could be turned into money.

One tract of sixteen pages, "The African Servant," translated by Mr. Tyler, and a spelling book of sixty pages, prepared by Mr. Wilder, have been published in editions of fifteen hundred copies. This is all that we have done to render the press an auxiliary in our labors. Several books and translations are in due course of preparation for the press; and they will be printed as soon as they shall be ready, and the wants of the people shall require.

Preaching—Labors—Results.

The subjoined extract presents a comprehensive view of the efforts made by our brethren, and by the natives connected with the mission, to proclaim the unsearchable riches of Christ. Some of the results of these efforts are also stated.

Preaching has been sustained at our station, as in former years, most of the time. On account of the sickness and absence of Mr. McKinney, the station at Ahmalongwa has been destitute for nearly twelve months. Mr. Butler was appointed to that station in November last; but the ill health of Mrs. Butler has prevented his removing thither. He is now on his way to occupy it. Others, for two or three months at a time, have been obliged to leave their stations; during which absences the people have had only occasional preaching, except that of very poor native assistants. At out-stations, from house to house, and by the way, we have preached the gospel. The great mass of the heathen in Natal have heard enough to understand their need of a Savior and the way of salvation, enough, alas, to enhance their guilt and final condemnation. Many, we fear, are becoming "gospel-hardened." The attendance on our Sabbath services has not usually been large; and at some of our stations it has been much less than in former years. The largest average attendance at one station is about two hundred, and the smallest is twenty-four. The average attendance at all the stations is seventy-two. This estimate includes the Sabbaths when there has been regular preaching, and not those when, on account of the absence of the missionary or the inclemency of the weather, no public service has been held.

The whole number of church members in good standing is now one hundred and forty-one; and the number received since the last general meeting has been eight. Sabbath schools are sustained at all our stations. While at the newer stations none but those who are employed by the missionary attend, at the older the Sabbath school numbers from fifty to one hundred, and is sustained with great interest and vigor.

Family schools are sustained at all our stations; but none of the heathen send their children; hence only those who work for us, are instructed. At Umvoti, Umlazi and Inanda, day-schools are taught a considerable part of the year by natives, in which the children of those living on the stations are instructed. Mrs. Adams teaches a female school at Umlazi, and has about twenty pupils. While we rejoice and thank God that we have some tokens of his presence, and that a few have been hopefully converted since our last annual meeting, we have much reason to mourn that so little and such poor fruit only yet appears. It becomes us to humble ourselves, and see if anything in his ambassadors prevents God's working in the midst of this people.

Only five native helpers have been employed the past year. These have held stated services at out-stations on the Sabbath, and have performed some missionary labor during the week; but they have not been exclusively devoted to the work. We very much feel the need of more and better qualified assistants. But very few are at all prepared, and very few are disposed, to preach the gospel to their heathen countrymen. The few we have employed, are perhaps as efficient as could be expected, considering the advantages which they have had; and we have reason to believe that they are doing good. The need of native helpers has caused us, for a long time, to wish for some more efficient means of training pious young men for that work.

The Annual Meeting.

The closing paragraphs of this letter give an account of the meeting of the mission for 1853. They are as follows:

Last September, while the annual meeting was in session at Umvoti, it was voted to change the time of these convocations to the second Wednesday of June. Accordingly, on Wednesday evening last, our yearly meeting commenced at this place. All the missionaries and their families were present, except Mrs. Lindley and Mrs. Döhne. Our sessions continued till two o'clock of this day. Besides our usual meetings to transact business, we had several essays read on various subjects connected with Africa and our work, which were followed by

free remarks and discussions. Among the subjects on which interesting papers were read, were "Natal as a missionary field," "Superstitions of the natives of South Africa," "Songs and music of the Zulus," "Geography and natural history of Natal," "Ethnology and geography of South Africa," "Points of resemblance between the customs and manners of the Kaffirs and those of Orientals," "South African languages," "Missionaries' families." There was frequent preaching in the native language; and on Saturday evening we had a preparatory lecture in English. On the Sabbath, at eleven o'clock, a sermon was preached to about five hundred natives; and in the afternoon the annual sermon was preached by Mr. Marsh; which was followed by the sacrament of the Lord's supper in the native chapel, at which nearly a hundred native converts were present as communicants, besides the missionaries. Rev. Mr. Lloyd, Colonial Chaplain of the Established Church, spent the Sabbath with us, and seemed much interested. In the evening we had a conference meeting, at which the presence of God was manifest. It was a deeply solemn season. In separating to return to our fields of labor, we bless God for the good he has shown us at this our yearly feast; and with recruited strength and courage we enter again on our toils, knowing that our labor shall not be in vain in the Lord.

STATION REPORTS.

A PART only of the reports from the several stations, which were submitted to the meeting of the Zulu mission at Umlazi, have been received at the Missionary House. It is deemed advisable, however, to publish these without delay.

Umsunduzi.

Mr. Lewis Grout says that the number of members connected with the church at Umsunduzi is eight, one having been suspended from fellowship, and two having been dismissed with a recommendation to a church at another station, with which they have united. One person has expressed a desire to be baptized and admitted to the church; but the case is still under consideration.

A school, taught by the missionary, has been attended by about eighteen persons, of whom ten have lived in the family a portion of the year. The women's meeting, held on Thursday, has averaged seven and a half per week. The average attendance on public worship at the station has been nearly twenty-four each Sabbath.

Isidumbini.

At times, in view of the apparently deep interest with which the natives have listened to the truth, and their strong desire to obtain instruction and clothing, Mr. Tyler has hoped that God was about to visit his station with his Holy Spirit; but as yet he has seen no decided change in any of them. In respect to a young man of whom he has previously spoken, he writes as follows: "Unobeka adheres most firmly to the truth, though he still encounters persecution. The girl to whom he was engaged for more than a year after he became a Christian, has lately been married to another man, contrary to her wishes. Her father, a determined heathen, prohibited her coming to the station to live, saying that if she did, the spirit of her grandfather would be offended, that she would be lost to him, would soon die, &c. He tore into shreds the dress given her by Mrs. Tyler, and by threats, ridicule and punishment counteracted all the movements which tended in the least to her improvement. In view of this affair, Unobeka has manifested a truly Christian spirit. He said to me, 'Teacher, I shall not deny my Savior, though I never obtain a wife.' It is most gratifying to behold his steadfast and growing piety, and his ardent thirst for learning and civilization, as well as his zealous labors for the conversion of his impenitent friends."

The congregation at Isidumbini, the past year, has averaged thirty-five; which is but a fraction of the natives living within a few miles of Mr. Tyler. Four kraals have lately removed to the great Umvoti "bush," away from the influence of missionaries; and those who remain, steel their hearts against the influence of divine truth, as much as possible. In regard to another field, he says, "I have held services at my out-station, about two hours distant, as often as I have felt able. My congregation there averages one hundred. The chief of the people in that vicinity seems willing, and even desirous, to have a regular service every Sabbath at his kraal; and I hope it will soon be in my power to gratify him." The weekly prayer meeting and daily school have been continued, with scarcely an interruption, during the year. Hitherto Mr. Tyler preached under the verandah of his house; but he hopes next season to erect a commodious building. This he has no doubt will tend to increase his congregation. Although the past year has been marked with so little apparent success, he can say that he never felt happier in the missionary work.

Ifumi.

Mr. Ireland first speaks of the melancholy defection of two church members; after which he

describes his disappointment in regard to two other persons, who seemed to be interested in the truth. He then says: "Amid all these causes for discouragement, we still have reason to hope that our labors have not been in vain. Sometime in October last a family, consisting of a man, his wife and two children, joined the station, and thus far promise well. Neither of them has yet asked to be baptized; yet the parents immediately went to work to provide themselves and their children with clothing; and they have been constant in their attendance upon all our religious exercises, and have occasionally attended our daily school. The number of our church members at present, in good standing, is seventeen. We have at times been quite anxious in regard to certain individuals, lest the world was getting too strong a hold upon their affections. Some four or five of our principal men have become the owners of two carts and oxen, and have spent considerable time in purchasing *mealies* and carrying them to market. This has taken them a good deal from home, and has exposed them to a new class of temptations. Of late, however, some have been engaged in getting out wagon-timber, which they dispose of to the wheelwrights in D'Urban. This has had the advantage of taking them away less frequently from the station, especially on the Sabbath. As the soil about Ifumi is not such as is usually chosen by the natives for agricultural purposes, and is considered by them very unproductive, I have not thought it right to discourage them from undertaking other pursuits which promise a better return. I have taken frequent opportunities, however, to point out to them the deceitfulness of riches. The number of our Sabbath congregations has averaged fifty-one. Umatanda has kept up his out-station, as during the two previous years. The Sabbath school, monthly concert, female prayer meeting, and the weekly prayer meeting on Thursday afternoon, have been sustained with their usual interest. Our family school has been taught on five afternoons of each week, during the greater part of the year; and quite a number have made good progress in reading and writing. I have also a short religious exercise with the natives in our family, four evenings during the week."

Recent Intelligence.

Cherokees.—The Cherokee mission assembled at Dwight on the 4th of October, and continued in session till October 7. While the brethren were together, they drew up their annual report; which has since been received at the Missionary House. Many of the facts embodied in this document were published two months ago; but the following paragraphs may be appropriately transferred to this number of the Herald.

Our number is yet small, and altogether inadequate to the great work to be done. There are fields before us, which seem white already for the harvest; but we cannot gather in the harvest without more laborers. We greatly need at least two additional missionaries for places definitely ascertained; and we suppose there must be other districts where missionaries could be successfully employed, if there was any one to look after them; but it is with great difficulty that we can cultivate the fields we already occupy. We would continue, therefore, to urge upon your attention the wants of this mission.

As to the general aspect of things in the nation, we cannot speak very encouragingly. The Cherokees have not yet fully recovered from the deleterious influence of the large payment of last year. The cause of temperance, in some parts of the nation, seems to have advanced considerably during the year; we do not suppose, however, that this is true of all parts. The laws, which seem to be sufficiently severe, are not as well executed as we could wish; and yet a considerable amount of whiskey has been destroyed within the bounds of the nation during the year. Some murders have been committed, as will probably be the case, as long as whiskey can be obtained.

Education is plainly becoming more common; and the customs of civilized life are also becoming more prevalent. The spirit of benevolence, we fear, does not keep pace with other things. Though in some instances individuals have given bountifully to benevolent objects, we do not see that general desire to do good, which we could wish to see. The effort to build a church at Park Hill by subscription is likely to prove successful; and we hope that this is only a beginning of better days. The people generally seem to be interested in the Cherokee Bible Society.

Choctaws.—At a meeting of this mission, held on the 24th of September, reports were received from the different churches for the previous year, from which the following table has been constructed.

Churches.	Added on examination.	Added by letter.	Whole number of communicants.	Adults baptized.	Infants baptized.	Donations to foreign missions.
Pine Ridge, . .	4	2	52	4	11	$273
Mountain Fork, .	5	3	128	4	5	125
Good Water, , .	10		115	10	5	170
Mount Pleasant,	7	1	55	1		14
Mount Zion, . .	39		117	38	41	43
Good Land, . .	14		215	13	16	68
Wheelock, . .	14		270	13	28	50
Mayhew, . . .	18		44	11	27	
Six Town, . . .	5		51	3		
Bennington, . .	13		79	9	18	13
Chish Ottak, . .			34		2	
Total, . . .	129	6	1,160	106	153	$756

ARMENIANS.—Messrs. Goodell and Ball, with their wives, arrived at Constantinople on the 21st of September. Mrs. Schneider arrived at Smyrna on the 10th, and proceeded on her way to Aintab the same day.

MOSUL.—The following paragraphs are from a letter of Mr. Williams, dated August 29.

Our city and its vicinity continue quiet, notwithstanding the news from the north. At one time a good deal of uneasiness was felt, lest the Moslems might rise and kill the Christians, in revenge for Russian aggression; and many hid their valuables; while several families fled from the city. All fears were at length allayed; but the appearance of a comet, some ten days since, threw the superstitious inhabitants into consternation; and men's hearts again fail them for fear of the things that are to come. War, desolation and famine are regarded as wrapped up in its luminous tail; and wheat, the great staple here, has advanced one third in price already.

The heat this summer, it seems to us, has been all that we can endure; and there is no mitigation yet. We are having it now every day up to 110°; and it is scarcely below blood heat at nine o'clock in the evening. Already we have had fifty days at 107° or more, against thirty-nine for all last summer. The last winter was unusually warm; and a mild winter will, I think, always be followed at Mosul by an oppressively hot summer; as it is the melting of the Koordistan snows which delays the beginnings of the heat, moderates its power in early summer, and so keeps the earth from getting so excessively heated as otherwise it would be. Except the children, who do not seem to feel it at all, we are pretty well wearied out with the heat; but we are hoping to be able to endure to the end.

GAWAR.—Mr. Crane writes as follows, in a letter which bears date August 11.

Khamis, on his sixth return from Van, brings about the usual report respecting Deacon Tamo. He had several interviews with the Pasha, who each time gave him a different answer, one day swearing most solemnly to release the Deacon in twenty days, and the next declaring that he should be detained until the Americans leave the country.

Since the date of our last, the Word has been preached every Sabbath, not only in this village, but also in one or more of the villages of the plain. The audiences were small, averaging from fifteen to forty, mostly men; but those who came to hear, appeared cordial and gave earnest attention.

Some three weeks since, thinking that in consequence of the rumors of war or its actual existence, the country might be in a disturbed state, we thought it advisable to ask of Kamil Pasha the privilege of obtaining from Dizza the protection of five soldiers, whenever we should need them; which petition was instantly granted. We have not yet sent for them, and trust that it will not be necessary, as the country continues quiet.

Of the four hundred soldiers usually stationed at Dizza, only forty remain. A number of recruits, however, have been enlisted, and placed under the command of three Kûrdish chiefs, to whom the plain and its adjacent vicinity have been committed for safe keeping. The rebel Kûrdish chief who has long been the terror of this whole region, one of whose men killed the soldier before our window last year, and whose villages are only two hours distant from us, has just submitted to the Turkish authorities, and succeeded in obtaining his family from Bashkullah, where they had long been detained as hostages. For these and other reasons, the natives have now as little fear for their personal safety, as in previous years when there were no rumors of war.

ZULUS.—From a letter of Mr. Grout, dated July 6, the following extract is taken.

At our annual meeting, I presented a report of my station, as others did; and, like most of the other reports, mine was not of an encouraging nature. At least, while I reported an addition of some nine to my church during the year, three of them had been added by letter, and two had been cut off, leaving the whole number forty-eight. Though this was not, of course, unfavorable, the state of the church, and its prospects for the coming year, were more dubious.

This week I am holding meetings for making thorough personal inquiries into the state of every member of the church, in view of known defection in some cases, to see how far the evil has extended; and I have already satisfied myself that I must cut off two male and two female members. All go away, confessing that Christianity has no fault, and that they have seen nothing in it to complain of. One says he will never allow any one in his kraal to speak reproachfully of God or his religion. I have, indeed, two candidates for admission; and one of them is giving good evidence of a change of heart. But you will see that, in regard to real progress, our prospects are not encouraging. These sinners are "case-hardened." It seems so plain that no human agency will affect them savingly, that I feel disposed, at times, to lay aside everything else, and give myself unto prayer, till God shall appear for our help.

Mr. Stone wrote from Ifafa, on the 1st of August, as follows:

There has been no manifestation of the special presence of the Spirit, since I have occupied the station; though I have endeavored to be faithful in warning the people of their danger, and pointing them to Christ. On the 6th of March I received Udavida into church fellowship, by letter from Rev.

Mr. Allison, formerly connected with the English Wesleyan Missionary Society; and I baptized his little son. Thus a church was once more constituted here, the former missionary, Rev. D. Rood, having taken with him, on his removal to Umlazi, the church member whom he had admitted. I also administered the sacrament on the same Sabbath, as Mr. and Mrs. Mellen were present, with two or three Christian natives from another station. The native audience on that occason was one hundred and forty, the largest that I have had; and I think most of them saw these sacraments administered for the first time. My average Sabbath attendance, of late, has been about fifty-seven; which is considerably larger than it was last year. And I cannot but hope that some of the seed will take root, and produce much fruit, to the glory of God. One thing is favorable just at this time to our operations; namely, the absence of any great cause of excitement.

Home Proceedings.

EMBARKATION OF MISSIONARIES.

On the 28th of October, Rev. William Tracy and Mrs. Emily F. Tracy, with two children, Rev. Charles Little and Mrs. Susan R. Little, sailed from Boston for Madras in the Piscataqua, Captain Wendell. From Madras they will proceed to join the Madura mission, in connection with which Messrs. Tracy and Little, as also Mrs. Tracy, have heretofore labored. Mrs. Little, ate of Brockport, New York, has gone out forl the first time.

DONATIONS,

RECEIVED IN OCTOBER.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
Portland, A friend, for ed. of hea. chil. 20 00
Penobscot co. Aux. So. E. F. Duren, Tr.
Bangor, 1st cong. ch. and so. 60;
Theol. sem. so. of inq. 2,13; 62 13
Orrington, Cong. ch. and so. 6 76—68 89
88 89
Oxford, Cong. so. 2; Searsport, do. 44; 46 00
134 89

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
Jaffrey, 1st cong. ch. 21 54
Grafton co. Aux. So. W. W. Russell, Tr.
Bethlehem, Cong. ch. and so. m. c. 9 00
Orfordville, Cong. so. 1 00—10 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
New Boston, Thomas Smith, (of wh. to cons. Mrs. HANNAH R. KELLOGG an H. M. 100,) 500 00
Merrimack co. Aux. So. G. Hutchins, Tr.
Concord, An indiv. for m. to Syria, 20; 1st cong. so. 2; 22 00
Dunbarton, Cong. so. 30 00
E. Concord, do. 23 65
Pembroke, do. 1 00—76 65
Strafford Conf. of chs. E. J. Lane, Tr.
Great Falls, Ch. and so. 39,50; m. c. 52,46; 91 96
Milton, Ch. and so. 5 00—96 96
Sullivan co. Aux. So. E. L. Goddard, Tr.
Acworth, Mrs. Gage's s. s. class, 42
705 57

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
Barnet, Cong. ch. and so. m. c. 5; s. s. con. 4,83; 9 83
St. Johnsbury, Friends, 150 00—159 83
Chittenden co. Aux. So. C. P. Hartt, Agent.
Burlington, Mrs. R. W. Francis, which cons. REBEKAH W. FRANCIS of Hartford, Ct. an H. M. 150 00
Orleans co. Aux. So. H. Hastings, Tr.
Greensboro', Cong. m. c. 2 75
Windham co. Aux. So. F. Tyler, Tr.
Brattleboro', Centre ch. and so. m. c. 32 42
Dummerston, Cong. ch. and so. 22 53
Grafton, do. 26 70
W. Townshend, do. 10 00—91 65
404 23

MASSACHUSETTS.

Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
Great Barrington, Cong. so. 39,25; m. c. 30,02; 69 27
South Egremont, Cong. ch. and so. coll. and m. c. 52 00—121 27
Boston, S. A. Danforth, Agent.
(Of wh. fr. Miss French's s. s. class Mariner's ch. for Miss Fisk's sch. Persia, 16;) 98 17
Essex co. North, Aux. So. J. Caldwell, Tr.
Newburyport, NATHANIEL SMITH, wh. cons. him an H. M. 400; 1st pres. ch. m. c. 59,25; 459 25
Salisbury and Amesbury, Union evan. ch. 15 00—474 25
Franklin co. Aux. So. L. Merriam, Tr.
Ashfield, m. c. 32 62
Hampden co. Aux. So. C. O. Chapin, Tr.
Springfield, South ch. 381,65; m. c. 57,91; 439 56
Westfield, India circle, for sup. of hea. chil. in India, 82 00—521 56
Hampshire co. Aux. So. J. D. Whitney, Tr.
Belchertown, Benev. asso. 60 00
Northampton, C. A. Dewey, to cons. DANIEL N. DEWEY of Williamstown an H. M. 100; Mrs. M. H. 5; 105 00—165 00
Harmony Conf. of chs. W. C. Capron, Tr.
Coll. at anniv. meeting, 8 18
Northbridge, Cong. ch. 14 00—22 18
Middlesex North and vic. Aux. So. C. Lawrence, Tr.
Leominster, Miss D. J. 2 00
Townsend, E. S. 10 00—12 00
Middlesex South Conf. of chs.
Holliston, Cong. ch. and so. 35 76
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Milton, 1st evan. ch. and so. 81 74
Roxbury, Eliot ch. and so. m. c. 12 00
Walpole, Ortho. cong. ch. 26 50
W. Roxbury, Spring-st. ch. and so. to cons. Rev. SAMUEL A. RHEA and Rev. EDWARD H. CRANE, of Persia; Rev. WILLIAM W. EDDY and Rev. WILLIAM BIRD, of Syria, H. M. 189,86; m. c. 7,65; 197 51—317 75
Old Colony Aux. So. H. Coggeshall, Tr.
Fairhaven, 1st cong. ch. 10 00
Palestine Miss. So. E. Alden, Tr.
Braintree, 1st par. la. 42 91
South Abington, S. Blake, Jr. 20 00—62 91
Taunton and vic. Aux. So.
Attleboro', 2d cong. so. la. asso. 50 00
Worcester co. North, B. Hawkes, Tr.
Gardner, Cong. so. 25; m. c. 5; 30 00
Worcester co. Central Asso. W. R. Hooper, Tr.
Clinton, 67 75
Oxford, Gent. 97,13; la. 122,30; m. c. 130,15; 349 58
Paxton, Gent. and m. c. 50,17; la. 24,06; 74 23

Princeton, Gent. and la. 60 28
Shrewsbury, m. c. 18,51; la. 42,49; 61 00
Sterling, Gent. 17 00—629 84

2,583 31

A friend, 5; Bedford, E. G. 1; Chelsea, Broadway ch. and so. m. c. 22,50; Winnisimmet ch. and so. m. c. 13,53; E. Cambridge, evan. cong. ch. m. c. 12,42; Malden, cong. ch. and so. m. c. 51,17; N. Haverhill and Plaistow, cong. so. 52,85; m. c. 12,15; Saugus, cong. ch. m. c. 10,61; South Malden, cong. ch. and so. 90,20; 271 43

2,854 74

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.
Monroe, Cong. ch. 23,30; m. c. 10,70; 34 00
New Fairfield, Cong. ch. and so. 18 47—52 47
Fairfield co. West, Aux. so. C. Marvin, Tr.
Black Rock, Cong. ch. 44,42; m. c. 42,85; wh. cons. Rev. WILLIAM J. JENNINGS an H. M. 87 27
Bridgeport, 2d cong. so. 150 00
Darien, 50 65
Easton, 59 00
Fairfield, 116 75
Greensfarms, 203 00
Greenwich, La. 55; la. hea. sch. so. 32; North so. gent. 32,25; la. 68,25; m. c. 15,61; wh. cons. Mrs. MARY KNAPP an H. M.; 203 11
New Canaan, Gent. 52,87; la. 64,42; m. c. 4; 121 29
North Stamford, 26 77
Ridgefield, 1st cong. ch. wh. cons. EDWARD WILLIAMS an H. M. 100 00
Stamford, 1st cong. ch. 303 00
Stanwich, 2 10
Westport, Coll. wh. cons. Rev. J. D. STRONG an H. M. 110 00
Weston, Cong. ch. 29 20
Wilton, 70; m. c. 40,50; wh. cons. Rev. T. S. BRADLEY an H. M. 110 50-1,672 64
Hartford co. Aux. So. A. W. Butler, Tr.
Avon East, Gent. 18; la. 24; 42 00
Canton Centre, Gent. 36,80; la. 28; 64 80
Hartford, A friend, 4; Centre ch. 900; Pearl-st. ch. (of wh. fr. A. W. Butler, to cons. C. M. TALCOTT an H. M. 100,) 637,50; 1,541 50
Manchester, I. E. L. 5; 2d cong. ch. and so. m. c. 4; 9 00
West Hartford, 185,86; m. c. 2,35; 188 21-1,845 51
Hartford co. South, Aux. So. H. S. Ward, Tr.
New Britain, A friend, 1 00
Southington, 335 61—336 61
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Coll. at anniversary, 53 78
Bethlehem, 91 08
Canaan South, 18 00
Cornwall South, 87 12
Goshen, 194,44; m. c. 23,86; 218 30
Harwinton, 102,19; m. c. 16,61; 118 80
Litchfield, 267 53
Milton, 5 00
New Hartford, 1st so. 27; South cong. ch. m. c. 20,62; 47 62
New Preston, 137,74; m. c. 14,61; 152 35
Northfield, Coll. and m. c. 22 50
Plymouth Hollow, 87,12; m. c. 20; 107 12
Roxbury, Cong. ch. 50 00
South Farms, 170,86; m. c. 16,08; la. benev. so. 11; 197 94
Southbury, Cong. ch. 81 62
Torringford, Coll. 45 00
Warren, 37 00
Washington, 165 42
Watertown, 60; m. c. 29,47; 89 47
Wolcottville, 50 00
Woodbury North, 98 00
Woodbury South, Cong. ch. wh. cons. FREEMAN MINOR an H. M. 130 25

2,133 90
Ded. for printing ann. rep. 9 00-2,124 90

Middlesex Asso. E. Southworth, Tr.
Chester, S. S. 64
Deep River, Cong. ch. m. c. 49 36
North Lyme, m. c. 12,33; la. 35,67; 48 00
West Chester, Cong. ch. 24 12—122 12
New Haven City, Aux. So. F. T. Jarman, Agent.
New Haven, United m. c. 25,85; Court-st. ch. m. c. 10; Yale college do. 7,10; South cong. ch. do. 12; Centre ch. s. s. for China m. 38,92; 94 17
New Haven co. East, F. T. Jarman, Agent.
Madison, La. cent so. 34 00
Meriden, N. C. S. 5 00
West Meriden, 1st cong. ch. 73 00—112 00
New Haven co. West, A. Townsend, Jr. Tr.
Bethany, 21 25
Derby, 1st cong. ch. which cons. HENRY DOWNS an H. M. 100 00
Hamden Plains, m. c. 28; gent. 62,35; la. 35,82; wh. cons. ELI DICKERMAN an H. M.; 126 17
Middlebury, Cong. ch. coll. and m. c. 53 10
Oxford, 21 50
Prospect, 14 00
Waterbury, 1st and 2d so. m. c. 48 67
Woodbridge, Gent. 39,40; la. 54; m. c. 25,78; 119 18
West Haven, Fem. sem. for a hea. girl, Madura, 20; for ed. of a young man in Ceylon, 20; 40 00—543 87
Windham co. Aux. So. J. B. Gay, Tr.
N. Woodstock, s. s. for ed. of a boy in Madura, 24 00

6,928 29

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Albany, R. D. ch. 50 00
Flatlands, do. m. c. 20 00
Hudson, do. s. s. for Mr. Doty, Amoy, 25 00
New Rochelle, T. R. 2 00
New York, Collegiate R. D. ch. 65 00
Prattsville, R. D. ch. 9 16
Schoharie Village, do. 24 00
Tarrytown, 1st do. s. s. 11,50; a mem. of Ger. evan. miss. ch. 4; 15 50
Utica, R. D. ch. two mems. 15 00
West Ghent, R. D. ch. 5 00—230 66
Buffalo and vic. J. Crocker, Agent.
W. Aurora, Cong. ch. 15 00
Geneva and vic. C. A Cook, Agent.
Albion, H. M. 6 00
Fulton, A friend, to cons. Mrs. LYDIA ANN LEE an H. M. 100 00
Geneva, Fem. miss. so. 3; juv. miss. so. 4,25; G. Merrill, 15; W. H. S. 1; 23 25
Ovid, C. J. 10 00
Rushville, Pres. ch. 37 37
Victor, do. 23 22
Vienna, 1st do. 58 00—257 84
Greene co. Aux. So. J. Doane, Tr.
Durham, Pres. ch. m. c. 10 00
Monroe co. and vic. E. Ely, Agent.
Mendon, Pres. ch. 30 00
North Bergen, do. 7 00
Rochester, 1st do. 896 00—933 00
New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. a friend, by P. Perit, 100,) 273 28
Oneida co. Aux. So. J. Dana, Tr.
Holland Patent, Miss L. Chapell, 30 00
Utica, 1st pres. ch. m. c. 22 85—52 85
Syracuse and vic. J. Hall, Agent.
Onondaga Valley, Pres. ch. 12 50
Pompey, 1st cong. ch. 50 00
Syracuse, 1st pres. ch. 68 81—131 31
Washington co. Aux. So. A. Eldridge, Tr.
N. Granville, Pres. ch. m. c. 41 00

1,941 94

A friend, 10; Amity cong. 16; Barre Centre, cong. ch. m. c. 7; Canaan Centre, pres. ch. m. c. 12,35; Canterbury, Rev. J. Silliman, 10; Chazy, J. C. H. 10; Mrs.

A. H. 10; Clinton, Mrs. A. Dibble, for *Morton S. Dibble*, Ceylon, 10; young. la. sew. so. for *David Poor*, Ceylon, 20; Currytown, R. D. ch. s. s. 76c.; Dansville, pres. ch. 19,68; Flatbush, Rev. J. W. W. and wife, 5; Galway, young la. miss. so. for ed. 10; Haverstraw, 1st pres. ch. 6,50; Malone, Mrs. LUCINDA THOMPson, wh. and prev. dona. cons. her an H. M. 25; Middletown, 1st pres. ch. benev. so. 21,53; New Graefenberg, a friend, 5; Northport, W. P. Buffitt, 20; Northville, cong. ch. m. c. 10; Portville, 1st pres. ch. m. c. 25; Rye, a friend, 10; Schenectady, pres. ch. 167,39; Sidney Plains, s. s. miss. so. 3; Sweden, pres. ch. 31,31; Vernon Valley, pres. ch. wh. and prev. dona. cons. Rev. I. BRYANT SMITH of Northport an H. M. 29; 497 58

2,442 52

NEW JERSEY.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, Tr.

Blawenburgh,	R. D. ch.	51 50
Hackensack,	do.	36 00
Middleburgh,	do.	25 00
Millstone,	do.	120 00
Raritan,	do. m. c.	17 65
Scaalenburgh,	do. 23,56; A. & G. Duryea, for ed. of hea. chil. 1,17;	24 73

—274 88

Augusta, Pres. ch. 22; Bloomfield, Mr. Seymour's Institute, 10; Mendham, a friend, for *Sarah Johnson*, Ceylon, 5; Newark, 1st pres. church m. c. 100; a bro. and sis. 1; Trenton, 3d pres. ch. 20; 158 00

432 88

PENNSYLVANIA.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.

Philadelphia, 1st R. D. ch. m. c. 50 00

Catasauque, Pres. ch. 15,73; Easton, Opheleton so. of the Opheleton sem. 5; Kensington, 1st pres. ch. 64,10; disc. 10c.; fem. bible class, 5; Montrose, pres. ch. coll. and m. c. 46; Mt. Joy, 1st pres. ch. 5; Pittsburg, G. P. Smith, 25; Springfield, 1st pres. ch. 16; Upsonville, pres. cong. s. s. 1,03; Williamsport, 2d pres. ch. 125; disc. 40c.; 307 36

357 36

Legacies.—Danville, David Montgomery, by W. H. Magill, 375,84; disc. 94c. (prev. rec'd, 400,) 374 90

732 26

VIRGINIA.

Alexandria, 2d pres. ch. 42; a class in s. s. 5; Middlebrook, E. A. C. 5,50; 52 50

DISTRICT OF COLUMBIA.

Washington, Rev. PHOTIUS FISK, wh. cons. him an H. M. 50; a friend, 10; 60 00

OHIO.

By G. L. Weed, Tr.

Amesville, Pres. ch. 33,25; Cincinnati, 3d pres. ch. m. c. 9; College Hill, W. C. 10; Dayton, 3d st. pres. ch. 45; Granville, T. M. Rose, 15; cong. ch. 206,25; Mrs. Johnson, wh. cons. GARDNER B. JOHNSON an H. M. 100; Homer, 1st pres. ch. 22,50; Ironton, pres. s. s. wh. and prev. dona. cons. Rev. JOSEPH CHESTER an H. M. 36; Dr. W. 5; Lawrence, cong. ch. 5; Lexington, pres. ch. 3,85; Lock, G. W. H. and wife, 3; Marietta, cong. ch. m. c. 6; Mrs. B.'s s. s. class, 15c.; Muskingum, ch. 5; New Richmond, pres. ch. 6,25; Troy, 1st pres. ch. la. miss. so. to cons. Rev. CHARLES GIBBS and Mrs. NANCY MCCLUNG H. M. 100; Walnut Hills, S. W. 3; Warren, pres. ch. 10,70; Wheelersburg, Mrs. M. L. K. 1; Xenia, T. S. F. 5; 720 95

Chatham, a s. s. schol. 1; Cleveland, W. H. 1; Greenwich, L. Mead and fam. 5,38; 7 38

728 33

INDIANA.

By G. L. Weed, Tr.

Greencastle, Pres. ch. 20; Greenwood, do. 5; Leavenworth, Rev. B. F. S. 1; Noblesville and Stony Creek, 10,12; Putnamville, 10; Vevay, Rev. H. W. and lady, 5; 51 12

Evansville, Juv. miss. so. 50 00

101 12

ILLINOIS.

Perry, Pres. ch. 22; Rockford, 2d cong. ch. 100,27; Troy Grove, 10; 132 27

MICHIGAN.

Hillsdale, Pres. ch. m. c. 5; Lapeer, pres. and cong. s. s. for ed. of hea. chil. in Ceylon, 3,03; 8 03

IOWA.

Farmington, Cong. ch. m. c. 3; Warren, cong. ch. m. c. 2; 5 00

MISSOURI.

Palmyra, Pres. ch. 96,10; St. Louis, pres. ch. 100; 196 10

TEXAS.

Fort Belknap, m. c. 12 00

MINESOTA TERRITORY.

Point Douglas, Rev. R. H. 5 00

IN FOREIGN LANDS, &c.

Cattaraugus, m. c. 10 00

Holland, Friends, by M. Van de Velde, 221 09

Oroomiah, Persia, G. A. Stevens, 5; M. Raffaelly, 4; m. c. 14. 7. 3.; Charbash, 1. 1. 10.; Geog Tapa, m. c. 8. 9. 19; Seir, m. c. 10. 3. 0.; chil's m. c. 8. 5. 3; Wazerawa, m. c. 1. 1. 1. 112 00

Park Hill, Cher. na. m. c. 36,49; fem. sem. 46,50; 82 99

Sandwich Islands, Children's miss. so. for sup. of Rev. L. H. Gulick, 400 00

Tripoli, Syria, Rev. H. Foot, 32 00

858 08

Donations received in October,	16,418 91
Legacies,	374 90
	$16,793 81
TOTAL from August 1st to October 31st,	$39,227 65

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in October, $309 06

DONATIONS IN CLOTHING, &c.

Brooklyn, N. Y. A box, for Mr. Williamson, Kaposia; do. for Mr. Rockwood, Tuscarora m.; do. fr. Armstrong juv. miss. so. for Mr. Riggs, Lac-qui-parle.

New Boston, N. H. A barrel, fr. la. sew. cir. in pres. so.

New York City, A box, fr. I. N. Judson, for Mr. Coan, Persia.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

NT